

**R**iche and poze haue like campnge into this worlde. & lyke  
outgoyng/ but their liuyng in this worlde is vnlike. What  
shulde confort a poze man agens grutchyng/ and what wyched-  
nesses. folowe louers of riches. the first chapter

**O**f the maner lordshippes & of which lordship it is vnderstode  
þ god gaue mā lordship ouir fisses/ bzibbes & beestes ca. ii.

**H**olwe this scripture is vnderstonde. It is more blissfull to geue  
than to take. & holwe sume wyssul poze man geueth more thanne  
a riche couetous man so stonbyng may geue. ca. lii.

**T**hat riche & poze eicher is necessarie to oþer/ and that the riche  
man nedith more than the poze. ca. liii.

**W**hy riche is clepyd a deuytship of wychednesse/ and one exp-  
sicion of this tēpte. It is more easy a camel to passe by a nedle's eye  
thanne a riche man to entre the kyngdome of heuene. ca. B.

**H**olwe men shulde haue them to riches whan god geueth them.  
& whanne god takith theyn a wey/ and in what maner eche man  
must forsake al that he hath. also the litterall expsicion of this  
tēpt bi fore seide. It is more easy a camel &c. ca. Bi.

**R**iche men be nat lached or blamed in scripture for they be riche  
but for their couetise and mysuse. **T**he poze mē praised for wa-  
tyng or lachyng of riches/ but for gode wyll and patience/ of  
diuerse maners of poze men. and þou riche is occasion of synne  
more thanne pouert. ca. Bii.

**H**olwe this tēpt of salomon is vnderstonde. geue nat me riches  
for and begger. ca. Biii.

**O**f ii. maner of pfections/ sufficient and excellent. He rehersyth  
the x. commaundementes. ca. iv.

**W**hy crist enfourmed more the ponge riche man in the preceptis  
of the secounde table/ than of the firste. and why more the secou-  
nd precept of charite thanne in the firste. ca. v.

**O**f ii. spues cōtēplatis & actis/ also oþer causes of expsinge of  
the preceptis of the secounde table to the pong mā bi fore seid. ca. vi.

**T**he firste precepte.

**H**old ymagery to be full/ and holwe ymages were ordeyned for  
thre causes. cap. i.

**H**olwe the people shulde rede in the boke of ymagery. ca. ii.

**H**olwe the people shulde do worship þe to god & to seintes.



to god and to scintes bifoze pimages/ and nat ppitly shulde surhe  
worship be do to surhe pimages. ca. iii. & iiii.

¶ Crist is the crosse & me crepe to on godefriday. & why such creplig  
is tha do bifoze an pimage crosse/ & hou crist is worshiped on pas  
mesunday wha the deple is drawe bp bifoze the rode. ca. iiii.

¶ What folp it is to speke to pimages/ or to do seruice to the. & why  
crosses be set bp the high weyes & crosses bozne l pcessions. ca. v.

¶ What pepnture of pimages bitokeneth in special. Ensampl of  
the pimage of oure lady/ of petyr. poule. John euangeliste/ John  
baptist/ and so of other seyntes. ca. vi.

¶ What pepnture of pimages bitokeneth in general/ as h all the aps  
postles ben pepntyd/ bare foote in mantels. and roude thinges bp  
on their bedes/ and that the pepnture of pimages may be considered  
on two wyse. ca. vii.

¶ What the pepnture of aungelis signifieth in liknesse of pong me  
with wynges. ca. viii

¶ Why the iiii. euangelistes ben pepnted in the lyknese of a man.  
of a lyon/ of an ope/ and of an egge/ and why they ben pepnted in  
foure parties of the crosse/ and of an house. ca. ix.

¶ Why pimages be hpled or shulde be hiled in lenten. ca. x

¶ What seruice & worship we owe to god & what to ma/ What diu  
ne worship is/ & hou it is shewyd to god bp hert spech & dede/ & hou  
me & wpmē shulde be worshippd & why. ca. xi. xii.

¶ Holwe worship is taken diuerse for worship of adoration ppre  
& vnppre/ also for worship of veneration/ & so on many maners  
for the vnknowyng wherof many men falle in doutes & errours  
whan they rede of worshippng of pimages ca. xiii

¶ Offering is nat made to prestes but to god bp the hodes of pree  
stis/ & i crist me knele to god bifoze the preeft ca. xiiii

¶ Sēsyng may be done in ii. maners/ w' encense halowed/ & with  
encense nat halowed/ & what encense bitokeneth ca. xv

¶ Diuerse causes why cristen people pray & worship god/ comon  
ly eastwarde/ and that the sūne ne the mone be nat to be worshipped  
of men as sūne foolles doo. ca. xvi

¶ Of ye falshe of iudicial astronomy & hou it blasphem' god c. xvii

¶ What seruyce planetis and the bodiles aboue doo to mankynde  
and how god doth with them what he wole. Ensampl of a synners

and his geynding stone.

**¶** When may nat knowe by the course of the planetis the doomes of god ne certeynly what is to come/ & holy god chaungith his sentence/ as men chaunge their lyf into gode or wyched.

**¶** Skilles apens false excusacions of iudicial astronomers

**¶** Dyuerse skilles why one is inclined to gode or enyl/ seknesse or helthe. more thanne a nother.

**¶** Causes why one man is disposed to this state or this craft/ and a nother man to a nother state or to a nother crafter.

**¶** That ther is no destenpe/ & of the sterre of epiphanie

**¶** Howe the iii. hinges knewe the birch of crist by the sterre/ & the science of iudicial astronomie is ppirly no science.

**¶** Howe iudicial astronomie is repreneyd in olde lawe/ and in the newe lawe/ and by the lawe of holy church.

**¶** Of the folpe of them that dypne by astronomie. & of the mischys. of them that truste in that craft/ & the planetes and bodies aboue. been tokenes of thinges to come and nat causes.

**¶** Examples how the bodies aboue been suche tokenes and nat alway causes.

**¶** How the sune & mone be tokenes to creaturs here bynetz what they shuld do their kynde/ & of diuerse woilders that kynde.

**¶** What it bitokeneth when any sterre or comete apperith apens comen course of kynde/ and what other woilders appere & fall apens comen cours of kynde.

**¶** Diuerse wises wherby astronomers and faitoures that ben clepyd soth sayers and other wyches knowe thinges that ben dooned or that ben to be done.

**¶** Diuerse causes why feeldes catel thylges that ben priuely done. or thylges that be to be done. & on what maner they tel such thylgis.

**¶** The feende may neither say ne do but as god pueneth him leue. He is euer a lyer say he sothe say he false. and why god suffreth him to tempte men.

**¶** Witches & tapers that cōiure feendes/ cōpell nat feendes as it seemyth that they do/ ne the feende is nat closed in a ryng/ natheles by holy coniurations ordeped of holy church ben feendes caste oute of men.

**¶** Howe witchecraft is forboden by the lawe canon & lawe imperial



¶ What paynes tōge to Witches & to her fautores. ca. xxxiiii

¶ It is vnlesful to trust that a man is a theif/ or to sle him for a wit  
che saith a pson to be a theif. ca. xxxv.

¶ Witches vsyng prayers and dedes of holynesse/ and hole thynges  
in her witchecraftes/ in somoch thep worship the seende the more.  
and the more they dispise god. also why witchecraft is moost vsed  
amonge olde folke. ca. xxxvi.

¶ That god forbedith al maner syn by the first commaunde. c. xxxvii

¶ Hou it is lesull to vse lottes/ and hou nat/ and soo of pleynge  
at the dyce. ca. xxxviii.

¶ What witchecraft is/ and of synne to seyne witchecraft/ also of  
seynyng of myracles by ypocrisy. ca. xxxix.

¶ Of charmyng of adders/ and how it is vnlesfull and perillous to  
man to charge his freende to cūme apen after his dethe. and shewe  
him his astate. ca. xl.

¶ How after mennys dethe sūtpme seendes go seynyng them to be  
spirates of suche men/ and sūtpme the soules of dede men appere  
and why. ca. xli.

¶ How the newe fast cleppd oure lady fast hath no grounde/ neis  
ther it is of auctorite. ca. xlii.

¶ Diuerse causes of dremps/ and that it is pilouse to bileue in dre  
mps. To trust in dremps is forboden in scripture/ and why it is  
harde to knowe what dremps betoken. ca. xliii. & xliiii.

¶ Stirnynges to godenesse & a man hath in his dremps. may he fol  
lowe. so that it be done warly. and what harme cūmeth to theym &  
had leuer dreme of. he seende than of god. ca. xlv.

¶ Of the folp of them that had leuer mete with a tode than with a  
knight/ or with a man of religion/ and of them that wene to fare  
better if the puttoke sle ouir the wey. ca. xlvi.

¶ Of the folp of them & diuynie what shal falle in the yere folow  
yng for cristmasse day/ or the first day of January fallith on a sū  
day or on a māday/ and so forth/ also of the folp of them that ma  
ke them wise what shal falle in the yere supyng for it thundreth in  
this moneth/ or in this. Also what soles they be & diuynie of the yet  
folowynge by the vii. daies in cristmasse. ca. xlvii. & xlviii.

¶ Of the folp and falsheede of iapers that ben cleppd multipliers.  
of gorde and siluer/ and why god suffreth couetouse men to be bes

gyled of suche seyntours.

On what maner me of holy church shulde be no hunters/ and of them that whan they mete me of holy church and namely scerps. they putt them on the left honde.

ca. xliij

ca. l.

¶ Argumentes why it is to drede & solemne makynge of churches and gode arrayng of them/ and that faire serupce is done in churches of Englonde/ is more of pompe and pride thanne to the worship of god.

ca. li.

Gode causes why it was bodey Exodi xxx. the riche & the pore pay elphe to the tabernacle. & after diuerse circumsuances sūtyme it is more conuenient to make churches than to helpe pore men/ & sūtyme apenwarde.

ca. lii.

¶ How that many that grutch apenst making of churches & the gesongyng to churches ben lyke Juda & gruched whan malde seyne anoynted crist. and that waaste costes and pompe in suche thinges been to be reprevd

ca. liii.

¶ How it is vnderstode & crist saith/ whā thou shalt by ette thy chābre &c. & thou w' euē charite bett is to by i churches thā out of churchis & so the prair of many is bett thā of one alone.

ca. liiii.

How pcessions don for to by for the peas be nat do w' due circumstaūcis & gode/ & therefore oure prair is nat herde/ & the people is leuer to pay taxes to haue werre than peas.

ca. lv.

¶ How it is vnderstode & short prayer chirlich heuen/ & that sūtyme it is to pray ony in hert/ and sūtyme w' mouth. & distyncty. neithet to faste ne to treate. cause why.

ca. lvi.

¶ How it is vnderstode that Criste bad that men shuld nat speke moche in prayer. and causes why principally men shulde praye in churches.

ca. lvii.

¶ Why me pray to god nat w' stōbyng & he is vncōmūgeable/ & of ii. maner praters/ one comē/ another singuler/ and dyuers shyltes why men shulde pray by mouth.

ca. lviii.

¶ Why in the begynnynge of holy church was nat so grete solēpnite. of diuine seruice as now is in churches Also sayltes why sōge & melodye was ordeyned in holy church.

ca. liij

¶ It is a shame to a londe to haue many martires whiche the people of the same londe haue slayne/ and of vengeaunce cūpnge. to the people that sleeth martires.

ca. lxx.



¶ Why myracles be nat now so comen as they were in the begynnyng of cristen feith. and that the multitude of myracles signifie. Vnstablenesse in the feith. and rather sheweth that the peple is maliciousse thanne gode ca. lxi.

¶ Doyng of myracles is noo siker preef of holynesse. of the dedis of ypocrites/ and why that god suffreth false men to do woundres and myracles to begyle the people. ca. lxi.

¶ Comen solemnite of cristen buryng is nat to be forsaken and of the dignite of mannes body and womannes. ca. lxi.

¶ Feptes and markettes to be holdē in sanctuarie is vnlesful/ and of harmes that come therof. ca. lxi.

### ¶ The secounde precepte.

¶ In thre maners is goddes name taken in Bepe/ crist is oure principal godfader/ for after crist we be cleped cristen men/ and if we lye nat cristenly/ we take the name of Criste in Bepe for mysspyng. ca. l.

Goddes name is taken in Bepe by mysspeche in many maners. in scornynge/ in iappynge/ in erroneus techinge/ in couetous or enuypous prechynge/ in bānyng of Waryng/ in selde bolwes makynge and in breking of lesull bolwes cap. ii.

¶ Bolwes shulde be made with a gode auysement. that Ihesu sponned in his bolwe makynge/ and that wyched bolwes and wyched bishoppes ben to be broken. ca. iii.

¶ Goddes name is taken in Bepe by blasphemie/ by gruchynge a peny god/ by ouirhope and wanhope/ and by Bepe sweryng and what harme cūmeth of custonable sweryng. cap. iiii.

¶ Thre false excusacions of othes/ and aunsweres to the ii. firste excusacions. ca. v.

¶ In vii. cases it is lesulle to swere/ and in euery othe shulde thre thynges be kepte/ & so aunswere to the thridde false excusacion. Also true vnderstonding of teptes of the newe lawe that speke of sweryng. ca. vi.

¶ Of ii. maner swerynges/ of attestacion & expecacion/ and whye it is forboden to swere by creatures on the first maner. ca. vii.

¶ How perilous the secounde maner sweryng is & what it is to say so helpe me god at the holy dome. & why men sweryng bifoze a iudge ley thei bondes on a boke. and kysse it. ca. viii.

**T**hey that begyle men With thei subtil othes been forsworne.  
though they say sothe/ for in ii. maners may a man be forsworne.  
in swerping sothe. ca. ix.

**I**n vi maners may a mā be forsworn/ also he doth a nother to  
swet witping wel he wole forswere him synneth gretly ca. x.

**H**owe grete synne it is to swere by goddes body/ by godes herte.  
and other parties of Criste/ and how they shulde be punysshed by  
lawe canon/ and lawe imperial. ca. xi.

**H**owe they synne that sweren pce othes/ as by coh. by our lath.  
by gode tēpat. and suche other Also that ppe trulpy/ and nay trulpy.  
been none othes. ca. xii.

**I**t is more syn a mā to forswere him by god thā by any creature  
A mā swerping a lesul thing by his hode is bounde to kepe his oth.  
A criken mā may lesully take an othe pstryd of an hetthen man/ p  
sweryth by his false goddes/ but he may nat stire him to swere soo.  
Whā what wyse seruantes ben bounden by thei othes to be true  
to thei maisters. ca. xiii.

**S**uccessours be bounde to kepe thei pdecessours bonde the  
to by othe. Howe a man may be vnbounde of his othe & howe nat  
A howe byndeth harder than an othe. though a man be clene sber/  
upn of dedly synne/ pit may he nat swere silyerly he is nat giltye.  
and cause why/ A man swerpinge ii. contrariouse othes/ shal kepe  
the firste if it be lesulle/ If he make ii. howes contrarie/ the greter  
howe shal be kept. ca. xiiii.

**W**hat howe is. of howes made in disease/ of wyues howes.  
of childrynes howes/ of seruantes howes/ A dede done With a  
howe is more medeful thanne the same thinge doone Withouthen  
howe/ of howes made vnder condicion. For foure causes a man  
is vnbounde of his howe. A mayden that howyd chastite and  
after is corrupte/ pitt she is bounden to contynence. in asmoche as  
she may. and so it is of other howes/ that may nat fully be kepte.  
Of howes of nebe and of howes of free wyll. Rightful cause  
and auctorite of the soueraigne been necessarye in dispensacion.  
or chaunging of a howe.

**T**he husbonde ne the wyf may  
nat entre into religion/ but if that the other make perpetuel howe  
of contynence. Whiche howe is solempne.



and howe it setteth matrimony Brekyng of fast in siknesse is nat  
brekyng of abstinence. ca. p. v.

¶ Of othes made in hastinesse/ and of childrens othes and wyues  
othes. ca. p. vi.

¶ Perjury is gretter synne than manslaughtre/ & causes why þe  
perjury is cause of moche manslaughtre/ and of many grete harmes þat  
come of forsweryng ca. p. vii.

¶ What penaunce longith by the lawe to forswerers/ and why so gre  
te penaunce/ also what benegaunce hath fallen in Englonde for  
perjury. ca. p. viii.

¶ Goddes name is taken in veyne by misseyng and that in diuers  
maners. ca. p. ix.

¶ Goddes name is taken in veyne by brekyng of couenaunt ma  
de in goddes name. & cōfermyd by sweryng in goddes name. Of  
the othe of gabonytes made to Josue/ and howe þe perjury is cause  
of hungre & many myscheuys. ca. p. x.

#### ¶ The thridde precepte

¶ On what maner god restyd the seuenthe daye/ and þat skpylles  
why god hadde the seuenthe day to be halowyd. ca. p. xi.

¶ Of the maner preceptis cerimonial/ iudicial/ and moral/ also  
diuerse skpylles why the halowynge of the sabott is chaungyd from  
the seuenthe daye vnto the sunday. ca. p. xii.

¶ Faire declarynge how halowynge in the saturday was cerymoa  
nial/ and why it ceasyd. ca. p. xiii.

¶ Alle the feestis of the newe lawe been feestis of tabernacles. and  
why the sunday is principaly halowed. ca. p. xiiii.

¶ Of the maner sabotis. and skpylles why god had so haue mynde  
to halowe the sabott day. ca. p. xv.

¶ What holy occupations men shulde haue on sūnedayes/ and on  
other feestis. ca. p. xvi.

¶ Another skille why god hadde haue mynde to halowe the halid  
day. For me shulde so ordeyne their occupations on werke dayes.  
þat the shuld nat nede to breke the haliday/ also whiche been scruple  
werkes. ca. p. xvii.

¶ Why god hadde man & best to rest on the haliday/ & how it is vnder  
stonde þat god fulfilled his werke in the vii. day/ and that mercede  
is fulfilling and pfectiō of all goddes werke ca. p. xviii.

Of foure maner sabotes/ & what they betoken. ca. ix.

¶ Why the sabot i the olde lawe was more solēpne thā other festis of other of tyme/ hou al the festis of the newe lawe ben daies & sabotes of oure lord/ specialy the sabbay Causes why more solēpnyte is made and in sūme other feestis/ than in comen sabbayes/ why the thursday is nat halowpd as it was sūtpne/ and of the pcessiō that is done on sundayes. ca. x.

¶ Halidays that holy church hath ordeyned ben to be kept & hou the sabbay though it be the viii. day/ yit it is the vii. daye in obersuaunce of the precepte. ca. xi.

¶ How the nombre of six is a parfyte nombre/ and therefore god made the worlde in vi. daies/ and made in the sixte daye. and the vi. age of the worlde he became man. ca. xii.

¶ Why god had rest on the vii. day. and of seuph blisses. that men shal haue in heuene. ca. xiii.

¶ How longe the haliday shulde be halowpd/ and why men ryng in vigiles at mydday. and howe greate nede & pite excuse werkes done on halidays/ and what maner folke be excused though they trauayle on the haliday. ca. xiiii. et xv.

¶ Howe it is lesul to begynne iourneys on holidays/ or to traueil aboute making of churches. and hou nat. Vitaylers and other chapmen shulde nat ryde fro towne to towne to vse their markettes on halidays/ for suche markettes shuld nat be holden on sūne daies. neither in sanctuarie. What houre so euensonge be saide on Vigilies or halidays/ the haliday is to be kept from euene to euene. Howe men shulde aye doutes of their curates. and what ignorāce excusith. ca. xvi.

¶ In what maner the seruant is excused of his traueyl on the halidays by the bidding of his soueraigne/ and to the soueraigne is halowpunge of the haliday principally bodey. In what maner pleyes and daunces. been lesull on the halidays. And in what manere men shulde bothe mourne. and also make myrthe on halidays. ca. xvii.

¶ Where it is groundpd in holy Wrytt men may make mery/ and fare wele on halidays. and why fasting is defendpd on sundays. why it shuld nat be moch used i pastie tyme. holy Wryt shewith sūm



daunces & songes to be plesant to god/ & these ii. thinges sadnesse.  
& gladnesse shulde be kepte in goddes seruice. ca. p. viii.

¶ Whiche ben the pceptis of the first table. & which of the ii. & why  
& howe the x. pceptis be pphendyd in the ii. pceptis of charite thou  
the iii. first pceptis ben applied to the iii. psones in tynpte after de  
claring of this first pcept of charite. thou shalt loue thy lord god  
with al thy hert. w<sup>t</sup> al thy soule. ca. p. ix.

¶ Also howe we shulde loue god with al oure hert & with al oure  
soule. &c. Howe by the iii. first cōmaūdemētis we be taught feith.  
hope and charite. and how these thre pceptis teche vs to loue god.  
in herte worde and dede. ca. p. x.

#### ¶ The fourth precepte.

All the preceptes of the secoūde table be knyt in the secoūde pcept  
of charite/ why the pcept of worshipping fader & moder. is the first.  
of the secoūde table/ & howe they shuld be worshipped/ also of peyn  
& cūmetis to them & worshipping nat fader & moder. Ensample of cha  
the sonne of Noe. ca. i.

¶ What mischeif comyth to children & hynder fader and moder for  
their gode. and of them that ben vndyngun to fader & moder Ena  
sample by absolon and adonye. ca. ii.

¶ By ensample in kynde we ben taught to worshipping fader & moder  
as of the stork & of the pellicane. ca. iii.

¶ Helpe at nede is clepyd worshipping in holy wryt/ & how with the child  
to fader and moder/ What peryl it is a folp man or woman to dys  
mytte them of their gode. in trust of their children. ca. iiii.

¶ In what maner the child owyth to hate fader and moder/ and to  
forsake them/ and howe fader and moder shulde helpe the child  
and the child them at nede. Ensample by the rote and the troppe  
of a tree. but the fader and the moder. haue more kyndely loue to  
their children thanne apenwarde. ca. v.

¶ In what maner men of religion shulde helpe fader. and moder.  
att nede. ca. vi.

¶ The godes of holy churche been the godes of pore men and nes  
dye. howe seint Benet gaue godes of his couent to pore men. self  
fraunces hadde the same. ca. vii.

Godes of religion shulde be more comen thā other mēys godes.

to helpe neddy folke / of the abusion of ſume proude religious men &  
their pprocrites excuſyng fro peupnyng of almeſſe. ca. viii.

**T**he xij. of holy Wryt ſhou children ſhulde be obededient to fader  
& moder / & þe gode liuyng of the child is worſhip to fader & moder. &  
their euyl ſpyng is ſhenship to fader & moder. ca. ix.

**D**iſſuffraunce of children in their youthe is their ſheſhip and be-  
long to al their hyn. that men ſhulde chaſtiſe their children. and te-  
che them to ſerue god. ca. x.

**E**uery man & Woman is bounde after his degre to do his beſy-  
neſſe to knowe goddes lawe that he is bounde to kepe / & ſhou eche  
man in ſume maner ſhulde teche goddes lawe / ſhou the child ſhuld  
worſhip fader & moder whā they ben dede. ca. xi.

**H**ou we ſhuld worſhip god as principal fader & moder ca. xii.

**D**ure goſtly faders be to be worſhipped / & why they ben clepyd goſt-  
ly faders. What harme cometh by them? ben clepyd curatis bothe  
to them ſelf & to the people: for they do nat their deuer ca. xiii.

**D**urelders be our faders & mods in age be to be worſhipped / olde  
mē ben cuſtomed i ſpune ſhulde be harde reſpyd. ca. xiiii.

**K**inges & al ſoueraignes owe to be faders to their ſubgettes & of  
them to be worſhipped / ſhou & why ſeruauntes ſhulde obey to ther  
lordes / & ſhou lordes ſhuld do to their ſeruauntes ca. xv.

**H**ow wyched men & tirauntes been goddes ſeruauntes. & why god  
ſuffereþ wyched folke to be in this worlde. ca. xvi.

**G**od proueth lordſhip & power to Wicked mē for ſyn of the peple / to  
whō mē owe to obey & to do the worſhip for their dignite. c. xvii.

**H**ow and in what ordre mē ſhuld obey to their ſoueraignes & in  
what thinges / In what thinges knightis / bonde mē / wyues & chil-  
dren eche ben bounde to obey to their ſoueraignes / & in whiche thi-  
ges they ben nat bounden. ca. xviii.

**I**n whiche thinges ſubgettes been bounde to obey to their plas-  
tis & in whiche nat / though place or lordſhip be occupied apes the  
come lawe / yit is it gode to obey. What a preeſt ſhulde do if the biſ-  
shop bydde him curſe a man whom he holdith ynghiſt ca. xix.

**I**n what maner officers of the king ſhulde obey to the iuge i ma-  
ter of mēnes detþ In whiche thinges a religious man is bounde to  
obey his plate / & i whiche thinges nat In what maner thinges a plate



of religion may dispense & in same thinges nat.

ca. xx.

**I**n what thinges a clerke is bounde to obey his bisschop. folwe the wyf is bounde to her husbode in brekynge of her volke. Same thinges been gode of the self. same dede euyl of the self. & same idiffererent In whiche thinges indiffererent stondith ppurly obedience to men that ben soueraignes.

ca. xxi.

**A**lle men of state and dignite ben cleppd faders/ and owe to be worshipped of lower men.

ca. xxii.

**A**ngels & seintes in heuene ben oure faders/ and be to be worshipped/ hou aungelis kepe and defende vs.

ca. xxiii.

**P**atrones of churches ben faders of the same churches On thre maners bicometh a man patrone. & what righte logith to prones. also of psentacion of psones to churches.

ca. xxiiii.

**E**uery man owith to holde other his fader i same degre/ for ther ben many maner faders/ and so by this comauandment we be bounde to helpe al nedp folke vpon oure power.

ca. xxv.

**W**hy this comaunde is poue w' a bisest of welstat & mede

ca. xxvi.

**P**ride rebellion & vnbuynesse of the peple apen their soueraignes/ & they wole entmer the & detmyn eury cause of the lode/ & of the church is cause of destruction of reames.

ca. xxvii.

**T**he fyfte precepte.

**U**nlesful manslaugher is done by hert/ by mouthe/ by dede. and hou a bacbiter sleeth thre at onys.

ca. i.

**T**hre maner of slateringes in which is maslaugher & dedly syn also of peyn of slaterig both by goddes lawe & manes.

ca. ii.

**W**hat mischeif cometh of slateringe/ and to thepm that haue synynge in slateringe.

ca. iii.

**A** musterer or whisterez is a preup rolwne & a preup syer/ who is a double tungened man/ the slateringe tuge is the thridde tunge that dothe moche woo.

ca. iiii.

**S**lateringe of false prophetis and prechoures. & other false men. distrope the citers & kingdomes Ensampl by scripture/ and folwe the slateringe tuge is a gilous tunge.

ca. v.

**O**n iii. maners may a ma be slayne vnrighetfully.

ca. vi.

**R**igardes & wole nat helpe poze folk at nede/ also tyrautes and extorcioners & take fro men their shynnes & their flesshe fro the boi

ne be mansleers/ What is vnderstonde by these three syns flesche.  
and boone. ca. vii.

¶ When that withholde seruantes their hyre. ben maquellers/ Whp  
crist saide to petre thries Pasce. fede. Men of holy churche speke  
amys godes of holy churche/ and wole nat help the poze nedp folke  
been manquellers. ca. viii.

¶ Alle þe dralwe folke to synne by mys entisyng or wyched ensam-  
ple or mys counseyl or falsse soze. & namely men of holy churche be  
manquellers/ also at that prue occasion of schaunder/ holwe plas-  
tes. and their officers shulde haue them self in their Visitationis.  
Withouten What deuotion praiser is dede. ca. ix.

¶ Al that lett men of their gode dedes of their gode purpos & mys te-  
chers ben masleers/ as the seend is a cōtynuel maqueller/ Also men  
of holy churche þe withdralwe or lett goddes worde to be pched ben  
maquellers/ & þe goddes worde shulde highly be worshipped/ & What  
pysit it is to here goddes worde. ca. x.

¶ Curates þe reprent nat their subgettis of their synnes/ also they þe  
defraude & take away holy churche godes/ been maquellers/ and  
so be the prestis that denye the sacrament of penaunce to repentant  
men in their last ende/ What peryt it is to trust to moche on goddes  
mercy. ca. xi.

¶ He that dothe a nother man wyttynghly to forswere him/ also he  
þe consentith to dedly synne. & who so doth any dedly syn is a man  
sleer/ Whp god pauce the cōmaundementis in the nombre of x. & yit  
ben they at knytt in one precept of kinde. how goddes lawe is lik-  
ned to a sawtrie/ and to an harpe. ca. xii.

¶ Declaration of this tēpte. He that offendith in one/ offendith  
in alle. ca. xiii.

¶ Hou pceptis of the firste table be gghēdyd in the pcept of kynde &  
of vengeaunce of manslaughter & of murdre. ca. xiiii.

¶ God defendith nat slepyng of beestis/ but only manslaughter w-  
outen gylte/ how men may synne in slepyng of beestis. ca. xv.

¶ In what maner and to whom manslaughter is lesul/ God and  
the lawe slee wyched doers/ and luges slee as goddes mynistres. &  
his officers. ca. xvi.

¶ Whp the swerd was grautyd to þis & mynistres of the old lawe  
& whp þe swerde of shedlyng of blode is forbode þis of the newe lawe



also what the sacrament of the altar representith. ca. p. vii

How the lawe punyssheth clerkes/ shepers of bloke. Many cases of irregularite for manslaughter/ Wymen do mys craftis. or vnlesful craftis to let them self fro berpng of chyldren/ & all þe come to sle though they sle nat/ be manslaughter ca. p. viii

Many other cases of irregularite for manslaughter ca. p. ix

An expositioun of this text he þat nat a swerde selle he þis cote and by þim a swerde &c. and of the dethe of many/ and sapientia att seint petres wordes. ca. p. x.

A iuge knowyng a man vngilty shal nat dampne þe mā though the queest or the wytnesse say that he is gilty & what the iuge shall do in suche a case. ca. p. xi

Shalles why it is vnlesful in any case a man or a woman to sle them self. ca. p. xii

Why it is more syn to sle a righteous mā thā a wyched mā/ & what maner it is vnlesful a man to sle his wyf for auoutry/ & it is more syn a man to sle his fader or moder than his wyf. ca. p. xiii

Why god suffreth werre and bateyle. Thre thynges be nedefull þe a bateyl be rightful Thou clerkes & other men may defende the self Thou subgettes ben excused of fightyng by precept of their prynces and soudeoures also. and hold nat. ca. p. xiiii

#### The sixte precept.

Apne spices of lechery. and in howe many maners a man may synne with his wyf ca. i.

Why matrimony was ordeyned/ & of the iii. gode thynges of matrimony. What myghte bitokeneth a the weddlynginge. ca. ii.

What myscheyf comyth of auoutry. & what vengeance god hath do therfore in holy Wrytte. Of the prophecie of Boniface matter of the lechery of englonde/ and how the grounde & the begynnyng of euery peple is lausful generation. in wedlok. ca. iii.

Whan god made matrimony & gaue lawes. A gode declarig of these wordes of ada/ This bone is now of my bones &c why was mā made of the ryb of mā & nat of erth as ada was ca. iiii.

Auoutry is more greuous syn in the husbode than in the wyf. A grete pcesse of seint austyn rebukynge men auoutters. ca. v.

Seint austyn answerith to the false excusacions of mē lechoures/ howe crist sauid the woman taken in auoutrie They þe shuld

punysse syn / schulde be synge i synne Cases i which the husbōd  
may nat accuse his Wp of auoutre. ca. vi.

**I**n what maner a man may forsake his Wp for fornicacion. of  
the irregularite of a man knowyng his Wp after he knowith y<sup>e</sup>  
she hath do fornicacion Only derth deptyth a brekith the bonde of  
true matrimonye / a of ii. maner derthes. of etre lto religion of wed  
dyd folk bifoze they knowe to gidre flesshly / the Wif hath as grete  
occasion in that to git to feith of matrimonye apen her husbond  
as her husbond apenst her / and cause why. ca. vii.

**S**ymple fornicacion is dedly synne. These wordes. Crescite et  
multiplicamini / is weye pe a be pe multiplied were spoken ony  
to man a woman weddyd to gidre / a why crist wold his moder be  
weddyd or he were conceived. ca. viii.

**W**eddyd man and woman may lyue chaste if it lyke them both.  
For manye causes ordeyned god man and woman nat to knowe  
to gidre flesshly. but in wedloke. What synnes a woman auous  
tresse dothe. ca. ix.

**A** woman lechoure is the feedes snare / a a man lechour is the  
feedes nett. Comonly more malice is in men than in Wpmen / of  
excusacion of adam / and why he synned more than eue. why crist  
became man and nat woman. ca. x.

**S**ampson. dauid. a salomon. discepued themself or Wpme dis  
cepued them. Why whanne he forsoke criste was more in defaute  
than the woman that spake to him. Why lechoures diffame chaste  
Wpmen a wole nat assent to them. ca. xi.

**B**lameyng or lackyng of wyched Wpmen and prisyng of gode  
Wpmen / a that the Wpne is nat to blame / though the glutton the  
of do lecherie. Neither the beaute of a woman is blame though a  
ma by occasion therof be stired to hir. the misuse is to blame c. xii.

**O**f mānes array a womānes array. Cause why Wpme ben ofte  
more stable in godenesse than men. Of men ankers and Wpme an  
kers / a womannes counseyl cāmet of god. ca. xiii.

**D**iverse remedies apes lechery / ensaple of rosamond / a of the bau  
son a the sop / a of Dylene a lecherous thoughtes ca. xiiii.

**M**ynde of cristis passion / redyng i holy Wp a thynkyng of the pey  
nes of hell ben also remedies apes lechery. ca. xv.

**O**geance god hath taken for fornicacion / for auoutre / for



myfufe of a mānes owne wyf/ for inceft/ and for synne of sodomy  
Wp̄ wpmen and children were punyffid in the subuerfion of sodo  
mye. cc. ca p̄vi.

¶ Of lecherp of p̄ftis/ dekhnes and subdekhnes/ a peynes sett in the  
lawe for fuche synnes/ a w̄han a man of holy church is cleppd in  
the lawe an open notorie lechoure. ca. p̄vii.

Sh̄p̄les w̄p̄ lecherp in clerkes is more greuous. thanne auoutre  
in feculere. ca p̄viii.

Hou men falle in bigamye. a w̄p̄ they ben irregular by bigamye.  
a b̄ bigam' ſhal nat haue the priuelegis b̄ lōge to clerge. ca p̄ix.

¶ Wpmen deliuered of childre may entre holy church w̄hat tyme b̄  
they wole. and ben of power. Neither husbonde ne wyf may prue  
leue the one to the other. to take a nother woman or a nother mā.  
Excusacion of abraham and of Jacob. that had at onys diuerse  
wyues. ca. p̄x.

¶ In w̄hat maner cleres b̄ ben feeldis ben ſepd to do lecherp. w̄ mā  
woman a beest/ a of monstres or wouider thynges ſo gedryd ca p̄xi.

¶ W̄hat is goſtly fornicacion and goſtly auoutre. ca p̄xi.

An aũſwere to an argumēt b̄ the ſyn of eue was more greuous thā  
the ſyn of Adā D̄ſt tyme the leſſe is punyffid harder in this worlde  
thanne the more. ca. p̄xii.

Grete argumētis a reſones b̄ god punyffed harder adā thā he did  
eue/ for his ſynne was more greuouſe. for that was the oppinion  
of him that drewe this boke. ca p̄xiii.

#### The ſeuynthe precept

By this precepte is defendyd all theſt a al the meanes to theſt D̄  
diuerſe maners of theſt/ a diuerſe punyffing of theſtis. ca. i.

D̄ſt them b̄ robbe folk of thet gode name a fame. ca. ii.

Faſſe p̄choures/ ſepners of faſſe miracles/ they b̄ wiſhdrawe true  
preching of goddes worde/ p̄choures for couetiſe of the worlde or  
for deyne worſhip/ a eretikes been theys. ca. iii.

D̄ſt many maner theſtis/ w̄d̄g gettinges/ B̄nighful occupipng  
w̄rong wiſholdpng/ a how by the lawe of kynde thyng be comen.  
and w̄p̄ god forbaddē theſt. ca. liii.

D̄ſt eke maner lordſhippes/ a the maner properties/ a howe b̄ god  
wole nat b̄ pore folke take any thyng wiſhoutē leue of the propre  
diſpenſatoure/ that is cleppd lord therof. ca. v.

In iiii. cases may a man take of the lordes gode & owne it withouten his wityng/ & how wrytes may pene almesse. ca. vi.

¶ Of restitution of thingis lost & founde/ & how childre & stele wryte le they be yonge shulde be chastysyd. ca. vii.

¶ Many cases of theft in leynng borowynge/ hiring & wedde leynge of restitution making of stolen thing/ also of stolen thing bought in market. It is nat to stele fro a nypgarde or an vsurer to pene almesse/ & of almesse pouen of false purchasid gode ca. viii.

¶ Cristen men may nat stele herthen children to cristene them apen the wyl of fader & moder/ howe wrytes shulde make restitution of stolen thinges Cases in whiche the lord may put out his fermour oute of his ferme. ca. ix.

A man & by gyle doth a nother man to selle a thing & he thought nat to selle/ or to sell it lesse than he thought to haue solde it/ synneth. Many cases of byng & selling/ & what is the iust price of a thinge ¶ Of begylng w<sup>th</sup> false money of gyle. ¶ Of restitution in diuerse cases in byng or selling whanne the seller is bounde to telle defautes of thinges that he sellith. ¶ Of depose that is to say/ of thing & is bitaken a man to kepe. ca. x.

¶ In thre maners may a thinge be euyl gotten/ & of whiche maner euyl gotten gode a man may do almesse. In what maner the false bailly & dyd fraude to his lord was prised ¶ Thre causes why riches of this worlde ben riches of wyckednesse. ca. xi.

¶ Riche nigardes ben masteers & theues/ wherof riche mē shulde pene almesse/ & how the more lordship in this worlde/ the more nede mē of holy church myspending holy church godes be theues/ & p<sup>r</sup> holy church is endowyd to helpe pore mē/ ap<sup>r</sup> proude siluerne and golden barnes of p<sup>r</sup>stis & of men of religion/ how suche myspēders ben bounde to restitution ¶ Of them & spende holy church godes on their h<sup>u</sup>yn & on riche folk/ of the & do nat their durtie for their b<sup>u</sup>sfices/ though they haue vicaries or parisshe p<sup>r</sup>stis/ ¶ Of mē vnable to cure. whiche resceyue b<sup>u</sup>sfices/ & of n<sup>r</sup>esidēceris for couetise or banittie. ¶ Of clerkes pprietarie. why mē of holy church bē clepid clerkes & of their crownes. ¶ Of clerkes hanig prymony of their owne. ¶ What is sacrilege/ & in how many maners it is done ca. xii. ¶ Withholders of riches been theues/ and of what thynges men been bounde to rith. and howe. ca. xiii.



**T**o what church tithes shulde be paid/ & tithes & godes of the church shulde be spendyd in iii. parties if nede were. To open lechoures or open malefactoures tithes shulde nat be paid. To whom tithes where suche euyl curatis ben shulde be paid or kept & to what ende. Of tithes of bussoppes or religiouse houses to be pouen in case to curates of perissynes. ca. piii.

**D**iuerse doubtis in tithing/ & of custd of tithinge/ & why god had more the tenth part to be paid than a nother part. ca. p. v.

**T**hat symony is theft/ & what symony is Cases of resignacion of benefices/ whereof came the name of symonpe/ & why they been cleppd comonly rather symoniztis than giezitis Symonpe is done in thre maners/ and of many other cases of symonp. ca. p. vi.

**F**ew cases in whiche it is lesulle to geue gistes in mater of spiritueltie. ca. p. vii.

**W**hat peyne is gith to symonp by the lawe/ & of diuerse customes in the church/ in whiche sathme is symonpe. ca. p. viii.

**C**ases in whiche confederatoures/ ministers of buryng & of baptym/ patrones and sellers of patronages/ pserhoures and pardouners do symonpe. ca. p. ix.

**O**f peyng of money whan a pson is resceyued to religion/ of peyng of money to prestis for annuel/ for yereday/ &c. or elles to collegis/ how symony is done in suche thinges and how nat. And of the statute what a parisshe preeft or an annueler shulde take by pere. ca. p. x.

**C**ouenat makith oft symony & shuld elles be none Of the bynde the to say speal messis. of the golde trental & of fals faitourie in mater/ & saint gregory ordeyned it neuir. ca. p. xi. p. xii.

**T**he groūde of factuarie may nat be sold to buryng nor to chepmen For symony god takith moche vengeance Of sellng of tyuersouls out of abbeyes & other spial places. p. xiii.

**W**hat is vsury & i what thing it is done/ of it. spices of vsurie/ & i what maner god suffred the ielyps to take vsury. ca. p. xiiii.

**M**any diuerse cases of vsury. ca. p. xv.

**O**ther cases of vsury and diuerse synnes of byers & sellers. why londres lawe suffreth vsury Of notaries & make istrumentes by couenauntes of vsurie. ca. p. xvi.

¶ What peyne longith to Vsurers by the lawe/ of their helres/ of  
theire seruantes/ of their counseilours/ of their offesnges/ of a  
iellwe Vsurer to a cristē mā/ of ther punysshing & suffer Vsurers duet  
I their lordship or houses A speal case I Whiche the bper doth Vsury.  
Hou god repucth Vsurers rauenours & theups I holp. Ca. xxviii  
Wryt of fals mē of lawe. Theups do apens iii. lawes/ the lawe of  
kynde. the lawe wryten/ & the lawe of grace For thest & other synes  
mē of armes haue no spebene grace/ of the wel of sardyn & hou cos  
uetise dyspndeth men. of euyl iuges tēporal & spūal. ca. xxviii.

### ¶ The eight precepte.

¶ Lesyngmongers and byders of treuthe by stythnesse Whan treuthe  
shulde be saide/ brekyng this cōmaūdemēt of thre maner stythede  
Wyched and synful. ca. i.

¶ Of viii. maner lesynges cōprehēdyd in thre/ & Whiche lesynges be  
dedly synne And what peryl it is for mē of holp churche to be iaps  
or customable spers in bourde. ca. ii.

¶ Answeris to auctorities of holp Wrytt by Whiche men excusen  
lesynges. ca. iii.

¶ Nat al sepyned dedis be lesynges but al sepyned speche. for disceit  
is lesyng/ What sepyng of dede is synne and what nat. ca. iiii.

¶ Of falsbede of the sayer & falsbede of the thing & is saide. And in  
What maner it is syn to bileue thing & is fals It is more synne a  
man to prise him self falsly/ than to lache or blame him self falsly.  
Whiche ben clepyd falsse Wyttnesses by the lawe ca. v.

¶ What maner folke may nat bere Wyttnesse in dome by lawe. By  
falsse Wyttnesses crist & seyntes were slayne Hou falsse Wyttnesses be  
bounde to restitution flaterers and bacbiters breke this cōmaūd  
ment & why they be lphned to a best camelion Gode spekers & ben  
euyl doers breke this precept ca. vi.

¶ Hou in many maner falsse men of lawe & bepyne prechours and  
falsse/ ben falsse Wyttnesses ca. vii.

¶ Alle Wyched clerkes ben falsse Wyttnesses Hou the Vestments of  
prestis and of bussopes betoken cristes passion/ and what they be  
token morally. ca. viii.

¶ What the bussopes croffe & the ptie therof betoken At falsse lyuers  
& be cristned ben falsse Wyttnesses Hou Wyttnesses shulde haue them  
I dome to bere Wyttnesse. & hou amā shuld bere Wyttnesse. ca. ix



**T**o Whom the Wytnesse shal make restitution of mede takē to  
bere Wytnesse After the cause is/ & after the dignite of the pson a  
penst Whom Wytneffis ben brought. must be the nombre of Wytnef  
ses. In What maner cases one Wytnesse suffiset/ Whanne the Wyt  
nesse shal say in certepne & Whan in doute. ca. p.

**O**f heppng of counseyl of thing & a man knowith by pypue tels  
syng Many thinges required in Wytnesse/ and of diuerse iugemēt  
after diuersite of Wytneffes/ of attepntypng of Wytneffes A man  
may be Wytnesse in dome apenst him self/ But nat for him self & f  
Wytnesse of erretikes & of heretymen. ca. pii

**W**hat penaunce longith by the lawe to false Wytneffes & to them  
that procure false Wytnesse/ and to alle that assent to false Wytnef  
Many other thinges requyred and to be consideryd in this mater  
of berynge Wytnesse. ca. pii

**O**f the Wytneffes. god/ oure conscience. & eche creature. Howe  
We shulde deme oure self in the courte of consciēce/ of a gostly qst.  
and of mysusyng of creatures. ca. piii.

**H**ou crist shal come to dome. & hou he shal deme c. piii. & p. v.

**O**f two domes speciall and generall And of sodeyne cūmpnge  
to the laste dome. ca. p. vi.

**C**rist may nat be discepued in his dome/ and What strept rethning  
shalbe there. And of foure diuerse peoples that shalbe att that  
doome. ca. p. vii.

**H**owe harde the dome shalbe to riche men/ and to them that haue re  
scepued many piftes of god. ca. p. viii.

**T**he nynthe precepte.

**C**ouetise rote of al cupples is forbode in these laste ii. preceptis  
How cursed false purchasoures been. ca. i.

**A** story of naboth/ & a nother of seint Beatrice apenst false pur  
chasoures. ca. ii.

**H**eires ben bounden to restore thing mys purchased of their faders  
A fereful story apenst them that wole nat restore. ca. iii.

**W**hat begaunce hath sal for fals couetise i holy Wryt/ of iii. Wps  
domes nedful to al mē/ Which the nightyngale taught. ca. iiii.

**H**ow the story of Balaam is remeupe to false couetise/ and p  
the god of couetise is betokned by the ymage of golde that Nas  
bagodonosor dyd make. ca. v.

¶ Welche folk ben holpen w' their gode after their deth Of iii. toh  
nys of warnyng to riche folk by ensample of Salames asse Riches  
of this Worlde is lphned to a ioguloures horse. ca. vi.

¶ Fasse borowers and false epecutours. ben lphned to shepe that  
go from their felowes And y no thing saueth more a comyntie thā  
feithfulnesse & keping of true biheest. ca. vii.

¶ Two thinges shuld abate couetise of mānes hert ¶ This Worlde  
is lphned to iiii. thinges ful vnstable. to a whele. to a ship. to a ro  
se. to a shadowe. also to slider wepe. ca. viii & ix.

¶ Mynde of deth shuld let fals couetise/ by ensaple of the foyr Al  
messe do biforn deth is moche bett thā almesse done after ca. x.

¶ Ensamples apēt false epecutours. ca. xi.

¶ A parable of thre freendis/ and howe almesdede is the best frend  
Whanne other frendes sayle. ca. xii.

¶ To Whome men shulde do almesse/ and how feestis shuld be ma  
de to riche men Also what ordre shulde be kepte in pruyng of al  
messe. And of the diuersite of pore mē to Whom almesse is to be  
pouen. ca. xiii

¶ Men ben diuersly pore apens their Wyl And to al is almesse to  
be pouen/ Why crist shal clepe pore wyched people his brettherne at  
domes day. And howe Crist shal thanke men at the dome. for al  
messe done to the gode and to the wyched. And howe goddes merc  
cy and pyte shal be shewyd that day. ca. xiiii

¶ All pore and nedp must be holpē by almesse/ but pilsipaly Wil  
ful pore Also nedp pzechoures. ca. xv.

¶ In pruyng of almesse a man shulde take hede to y thinges. & in  
what cases a man shalle rather geue to one pore man thanne to a  
nother. And that a riche man shulde take Crist as one of his chil  
dren. Also they that wole nat forsake synne/ do nat almesse ple  
saunt to god ca. xvi

#### ¶ The tenth precept.

¶ What maner couetise is forboden in the nynthe pcept and what  
in the tenth. Assent to dedly synne/ is dedely synne/ Why the x. cō  
maundementes that forbede the dede of lechery/ and of theft stode  
bifore the commaundementes that forbede wyched Wyl of leche  
ry and thefte. ca. i.



Cause of diuersite why the ii. last preceptis been transposed/ ex  
odi. xx. and Deutro. quinto. ca. ii.

Whynde of cristis passion is remedy apenst temptacions of lecher  
ry. Ensampl by the pellicane. Of the loue of Crist. and howe it  
quenchith vnclene loue. ca. iii.

Diuerse remedies apenst lecherp/ and remouyng of occasions.  
Ensampl by ii. holy Wymen. ca. iiii.

A man shulde rule his flesshe as a knyghte dothe his horse. And  
of gostly sadyl. bydel and spores. ca. v.

Howe a cristen man is lyke a bridded is clepyd a berna. How  
euery cristen mā is a knyght/ & w<sup>h</sup> what armure he shuld be armyd.  
As moche as a man kepith goddes cōmaundmētes so moche he is in  
goddes sight & no more. Alle þe breke goddes cōmaundmētes been  
acursed by the grete sentence of god. ca. vi. & vii.

Of mischeys and curses temporel and endlesse þe shall come to  
the brekers of goddes lawe Comen mischeyf fallith nat to a comē  
tie. but for synne of the comynte. Why the vi. sonnes of Jacob.  
that were assigned to blisse. were assigned to that office/ and why  
the other fyve to curse. And that prelates shulde nat curse butt  
for grete nede. ca. viii.

Of welthe & blessing tēporel & endlesse þe is bihight to the hepar  
of goddes lawe. and of the ioye and blisse that is in heuen. c. ix.

Heuene is lyked to a cyte. Of the worthynesse of the people of  
this cite and of the blisse þe is therein. ca. x.

Heuene is vnderstonde by the cite þe seint John spekith of in the  
apocalips. and of the gostly eppownyng therof. ca. xi. & xii.

Why that men haue no sadde feyth to bileue that ther is so grete  
blisse by ensampl of a childe borne in prison A lytel taste of heuē  
blisse turneth al erthly ioy to bitternesse. Ensampl by petyr and  
poule/ and moyses.







Of holy pouertie.  
The firste chaptre.

**D**ives & pauper obui  
auerūt tibi: vtriul  
qz operator est dñs  
Proverbi. xxi.

These ben the wordes of Salo  
mon this moche to say i englissh  
The riche and the pore mette to  
themsell/ the lord is worcher of  
euerither This tepte worship  
fulle Bede expollneth thus. A  
riche man is nat to be worship  
ped for this cause only that he is  
riche/ ne a pore man is to be dis  
pyssed. bicause of his ponertye.  
But the work of god is to be wor  
shippyd in them bothe/ for they  
bothe been made to the ymage.  
& to the lyknesse of god. And as  
it is writen. Sapientie. vii. ca.  
One maner of entring into this  
worlde/ and a like maner of out  
webyng fro this wretched worlde  
is to alle men both riche and po  
re: For bothe riche and pore co  
men to this worlde nakyd and  
pore/ wepyng and weilyng/ &  
bothe they wenden hens nakyd  
and pore with moche peyne Na  
thelesse the riche and the pore in  
their spynge in this worlde in  
many thinges been ful blythe  
For the riche man aboundeth in  
tresoure gold and siluer/ & other  
richesses He hath honours grete

and erthly delices/ where the po  
re creature lyueth in grete penu  
ry. and for wantyng of richesses  
suffreth colde and hunger/ and  
is ofte in dysppte. Pauper. I  
that am a pore captyf symple &  
lytel set by. bishoppynge the pro  
fperite of them that been riche.  
and the disese that I suffre and  
other pore men like vnto me am  
many a tyme sterpyd to grutchē.  
and to be wery of my lyf. But  
thanne reney to my mynde the  
wordes of Salomon bifoze res  
herpyd/ holwe the lord made as  
wele the pore as the riche. And  
thereto Job witnesseth/ that noo  
thinge in erthe is made withou  
ten cause. Job v. Thanne I  
suppose within my self/ that by  
the preuy domes of god that be  
to me vnknowen/ it is to me p  
fitable to be pore. For wele I  
wote that god is no ngyarde of  
his gistes. But as the apostle  
sapt. Rom. viii. To them that  
been chosen of god alle thinges  
worchen to gydre into gode.  
And so sithen I truste throughe  
the godenes of god to be oon of  
his chosen/ I can nat deme but  
that to me it is gode to be pore.  
Moreouir seint Poule. i. Thy  
moth. vi. writeth in this maner  
They that wyll or desyre to be  
made riche falle into temptaci  
on & into the snare of the deuyll.  
ii a



and into many desires Unprofi-  
table & nopous For couetise  
of riches more than is bihoue-  
ful a mā for to haue is rote of al  
cuplles. Experience accordeth  
With this salwe of the apostle.

¶ For lesynges/ and piuries/  
falsotesties and gyles and ma-  
ny other Wychednesses/ been as  
comon as the cart weye With su-  
che inordinate louers of riches  
Whiche synnes bynne them to  
endlesse perissinge/ but if they  
be Wasshen alway bifoze the our  
of dethe/ With greate and bytter  
penaunce It is an olde prouerb  
He is wele at ese & hath ynough  
and can say so He hath enough  
holy doctoures sey to whom his  
temporalle goddes be they neuir  
soo felde/ suffisen to hym and to  
his/ to synde them that them ne-  
dyth. Wel I know that as pou-  
saith in the place bifoze reherfed  
and Job sayth the same Job. i.  
Nalyd we come ito this world  
we bynne noo riches With vs.  
ne none shalle we bere With vs/  
Whanne we shalle passe fro this  
world as is also bifoze seid Na-  
thelesse Whiles we lyue here we  
may nat vtterly caste alle temp-  
al goddes alwey/ Wherfore after  
the lformacion of this holy mā  
Doule in the same cheptre/ haue  
I helynge and symple liuelode  
I purpose through goddes gra-

Of holy:

re. to holde me content/ & neuir  
bisy me to kepe to gider about  
daunce of worldly riches.

### The secounde Cheptre

**D**ives. Thou arte the mo-  
re sole But it is a comon  
prouerbe. Afoles bolte is sone  
shotte Asyde and aunswere & I  
wol sey an hundryd poude that  
I shalle preue the by gode argu-  
mentis that he is but afole Whi-  
che wyl nat bisy him to be riche  
And that thou be nat in dout of  
What riches I speke/ worldly  
richesse or gostly. I do the oute  
of doute I speke of worldly ris-  
chesse. Pauper. I wyl neither  
stryue ne lepe wageours. but if  
it lyke your benignite/ to earpe  
With me a symple captyf/ I wyl  
lowly admyt your compynge  
Sape what ye wole. Dives.  
God made Adam and mākynd  
lorde of ertthly thynges Whanne  
he sayde. Gen. i. Dominamini  
piscibus maris &c. Be ye lordes  
he sayde of the fysshes of the see.  
and of the birdes of the eyre and  
of alle thynges that lyue & styre  
vpon erthe. Nowe to a lorde it  
longith to be riche Sithen than  
lorshyppe pertyneth by kynde  
vnto man/ and so supnghly to be

riche/ how maist thou deny but þe is a sole. that wole nat bespe him to be riche. For who is a more sole than þe that wol nat bespe him to kepe goddes ordenaunce. What canst thou say to this.

Pauper. Lordshyppe is taken in diuerse maners Ther is naturel or kyndely lordshyppe Ther is also ciuyle or secular lordshyp And ther is lordshyppe pretense. Of naturel lordshyp spekith the scripture that ye allegyd. For god ordeyned in the state of innocencie man kyndely to haue soueraynte ouir bestes fiffhes and byrdes And this maner of lordshyppe ordeyned by wey of kynde may a iuste man haue withoute aboundaunce of worldly richesse To secular or ciuyle lordshyppe. introducte by occasion of synne pteyneth worldly riches/ which maner lordshyppe longith to knynges/ dukes/ erlys/ and other lordes/ If I that am a pore wretch shulde bespe me to gete suche lordshyppe/ of holy scripture ne of holy doctours I wote wel prispynge gete In one Dominium. or lordshyppe þe haue tyrantes and fals oppessoures ouir the people/ which maner of lordshyppe god forbede that euir I desire. Sit if ye marke wele this distinction and this simple shorte aunswere ye shalle clerly

se that your argument is but feble & preuyth nat me to be a sole bicause that I bespe me not to be worldly riche.

The iii. chapitre.

**D**Jes. What sayst thou thanne to this Criste ihesus sayde thus Beatus est magis dare q̄ accipere. act. xx. It is he saith more blissful to geue than to take But the riche man may bett geue than may the pore/ for he hath more wherof Ergo it is more blissful to be riche. than to be pore But he that wole nat bespe him to haue the better parte. is a sole Ergo nunc tibi concluditur. Nowe thou art cōcludid. Pauper. That crist saith may nat be false But ye riche men take ful moche and geue ostentp me fulle lytel for the loue of god Ye take the grete and geue the smalle/ ye take moche more than takith the pore. And the more that ye take the harder ye be bounden/ and the harder rekenynges ye mynste geue/ For as sayth Gregory. Quanto bona crescunt tāto crescunt rationes donorum. The more that gifies encrease. the more encrease rekenynges of gifies/ & seint poule sayth to the riche mā Quid hēs qd nō accepisti. What haste thou. & thou hast a iii



nat receyued of god Right nou/  
 ght but synne. So ye riche men  
 been alle on the takynge syde/ &  
 lytel or the geuynge syde. The  
 pore man takyth but lytel/ and  
 geueth fulle moche for one pe-  
 ny geuyn of the pore man is mo-  
 re in goddes sighte in case/ than  
 twentyn pounde geuyn of the ri-  
 che And therfore Criste sayth in  
 the gospel Luce. xxi. that the po-  
 re wydowe whiche offryd but ii.  
 myntes in the temple/ that ben but  
 one fertyngge/ she offryde more  
 than dyd alle men and wpmen þat  
 day/ and yet it was fulle grete  
 offryngge For as Criste sayth she  
 offryde al that she hadde to lyue  
 by. Other men myghte haue of-  
 fryd moche more than they dyd  
 and not haue be the worse. And  
 as touchyng cristes wordes whi-  
 che ye allegge. Beatus est dare  
 ac. It is more blissfulle to geue  
 thanne to take. Worshypful Be-  
 de sayth vpon the same text. act.  
 xx. The lord he sayth prefer-  
 ryth natte by thysse wordes ryche  
 men þat geue almes/ biforn theym  
 that forsake al thyngis and sue  
 Criste But Criste commendith  
 them most whiche forsake world-  
 ly riches and trauayl natheles  
 with their bondes with suche ly-  
 tel as they may get iustly to hel-  
 pe the pore nedyn Or ellis it may  
 be vnderstonde thus That to

## Of holy:

euery man be he riche be he pore  
 if he haue any thinge whiche he  
 may forbere/ it is better to hym  
 with suche as he may to helpe o-  
 ther that been pore & nedyn. than  
 hym self to take pestes of other  
 men. Moreouer sithen the  
 pore wydowe that offryd but ii.  
 myntes yaf so grete a gyfte. bis-  
 cause of her gode wyll. A man  
 that forsakyth the worlde/ and  
 geueth alway alle that he hathe.  
 for the loue of god/ and also for-  
 sakith therwith couetyse of ha-  
 uynge/ saue only that him bare  
 nedrythe/ bicause that he soo dis-  
 chargyd of worldly besynesse/  
 may be the more goostly occupi-  
 ed geueth a fulle grete gyfte/ ye  
 so grete a gyfte that a riche mā  
 as he kepith his riches with co-  
 uetyse may nat geue soo moche  
 as suche a pore man geueth Er-  
 go sir by youre owne wordes su-  
 che a pore man is more blyssed.  
 thanne many that ben fulliche.

## The iiii. chaptre.

**D**ives. If alle men were  
 as pore as thou arte thou  
 shuldest fare ful euyl. Pauper.  
 If alle men were as riche as ye  
 been/ ye shuld fare moche worse  
 who shulde tye your londe/ hold  
 your ploughe/ reape your corne/  
 kepe your bestes/ whoo shulde

shape your clothes or selwe them  
 What mylwarde wolde than grin  
 de pour corne/ What baker bake  
 poure brede/ What brelwer  
 brelwe poure ale/ What coke di-  
 ghte poure mete/ What symth or  
 carpenter amende pour house/ &  
 other thingis necessary/ ye shuld  
 go sholeffe and clothlesse/ & goo  
 to poure bed metelesse. Al muste  
 ye than do alone. If ye had a wif  
 moche wo shulde she haue. And  
 if ye hadde none ye shuld be wre-  
 che of alle wretches. Ther shulde  
 no man wele do any thinge for  
 you. Therefore saith seynt aus-  
 tyn/ q diues & paup sunt duo si-  
 bi necessaria. The riche and the  
 pore been ii. thinges fulle neces-  
 sarpe eche to other. And I sape  
 moreouer the riche mā hath mo-  
 re nede than the pore. Diues.  
 ho we preuyst thou that. Pau-  
 per. Haue a pore man simple sy-  
 uelode/ simple mete/ siple drink  
 and other symple thynges/ and  
 felwe necessaries to him/ it suffi-  
 seth to his persone and to his as-  
 tate. He carith nat but for him  
 self or for felwe mo. But the rich  
 man carith for his psone for his  
 astate/ for his greate meyne/ for  
 his worshyppe for his godes. He  
 hath nede of moche gold and sil-  
 uer. moche meyne/ many vitay-  
 les. He hath nede of many men-  
 nys helpe/ of seruauntes/ of la-

bourers/ men of craft/ of men of  
 la we/ of grete lordshyp without.  
 Whiche/ he may nat mapntene  
 his state ne his riches. The po-  
 re nedith but lytel of alle this.  
 He that moche hath moche biho-  
 ueth. And he that lesse hath/ lesse  
 bihoueth. The riche man muste  
 peue to his frendes to haue their  
 assistance/ and their helpe. He ye-  
 ueth his enemyes to let their ma-  
 lyce. And so of moche riches he  
 peueth but lytel to help it his  
 soule. The pore man of lytel  
 may peue lytel and hath moche  
 thanke of god. So the riche mā  
 nedith more and hath more ne-  
 de and myscheif thane hath the  
 pore man. For the more that he  
 hath/ the more him nedeth/ & in  
 more myscheif and in perel he is  
 day and nyght. For as the hous  
 that stondith highe on a hylle is  
 in more tempest thane the hous  
 in the daly. So men of high dig-  
 nite and greater riches in high  
 worshippes been in moost drede  
 and moste disease. And therefore  
 god sayth to the proude coueto-  
 riche man/ Thou holdest the ful-  
 riche/ thou seest that thou haste  
 nede of no gode/ and thou kno-  
 west nat howe wretched thou art  
 howe myscheuous/ howe blynd  
 pore and nakyd. Apoc. iii.

The v. chapitre



**D**ives. Thou magnifiest  
 moche pouertie. Paupez  
 Cristes Wordes muste nedes be  
 true. Beati pauperes quo  
 niam Vestrum est regnum celoz  
 Luce. vi. Blessyd he sayth be pe  
 pore men/ for poures is the king  
 dome of heuyns. And in a nother  
 place he sayth thus to the pore/  
 ye that haue haue forsake al thi  
 es worldly riches for loue of  
 me and haue folowed me/ shalle  
 sytt on twelue trones at the day  
 of dome/ & deme the twelue kyn  
 tedys of israel. That is to say al  
 that shalbe demyd quych e or de  
 de/ And therfore riche men do ye  
 as Criste biddeth you in the gos  
 pel. Make ye the pore me your  
 frendes of the deuellsheue either  
 riches of wychednes/ that the  
 pore men may rescieue you into  
 duellynges of endlesse blisse. Ey  
 ther ye must be pore or begge he  
 uyn of the pore/ if ye wole come  
 to heuyn. Dives. Why clepyth  
 Criste ricchesse riches/ or a de  
 uellsheue of wychednesse. Pau  
 per. For couetyse of ricchesse ma  
 hitth folk to serue the deuyl/ and  
 byngge them to synne and sbres  
 wydnesse. Dives. This is fulle  
 wounderfulle to the riche folke  
 to here. Paupez. We fynde ma  
 theu. xix. h ther came a yongma  
 to our lorde and apled him what

### Of holp:

he shulde do to haue the lyf that  
 euir shalle laste. Criste aunsw  
 ryd. Serua mandata. Kepe cos  
 maundementes. Slee no man/  
 Do no foly by no woman/ Ste  
 le nat/ Bere no false wytnesse/  
 Worshippe fader and moder and  
 loue thy neigbboure/ as thy self  
 Lorde sayde he/ alle these haue  
 I do/ What lackith me yet. Tha  
 sayde Criste. If thou wylt be y  
 fite. go and selle al þ thou haste  
 and geue it to pore folk/ & come  
 and folowe me. But as saith the  
 gospel whan he herbe these wor  
 des he went alway fulle sorp for  
 he hadde many possessiones and  
 moche riches. Thanne Crist  
 sayde to his disciples/ It is ful  
 hard the riche man to entre into  
 the kingdome of heuyns. It is  
 more easp sayde he a camele to  
 passe by the nedles ipe/ thane the  
 riche man to entre the kyngdome  
 of heuyns. Thanne his  
 disciples sayde to Criste Lorde  
 who may thanne be saue. Crist  
 aunsweryd and sayde That as  
 anentes man it is impossible/ but  
 to god alle thinge is possible.  
 Dives. These wordes sounde  
 fulle harde to myne vnderstons  
 dyng/ and sone may byng me  
 and suche oþer in dyspayre/ I  
 praye the declare me this maner  
 of speche if thou canne.

**P**auper. Some expositours of the wordes of Cryste say in Jerusale was a lytel pryncipale whiche for straitnesse was clepyd the nedyl. Whanne the carmeles came ycharged to this pte they might nat entre but they dyd awaye their burdeynes and their packys. And so by these wordes Cryste excludyth nat you riche men from heuyn. But he techyth you howe ye may entre the pates of heuyn. For as he sayth in the gospel The pte and the weye that ledith to lyf & blyss is fulle straitte/ and selwe passe therby. And soo by this nedyl is vnderstonde the entre of heuyns blyss. By the candel chargyd/ the riche men that ben chargyd with the rychesse of the worlde/ whiche charge as longe as it is faste vpon them/ Soo longe they may nat entre in to heuyn blyss. For Cryste sayth in the gospel. Nisi quis renunciet auerit omnibus que possidet/ nō potest meus esse discipulus. But a man forsake alle that he hath/ he may nat be my disciple. And therfore if thou entre the straitte pte of heuyn/ thou must vndernde and louse thy charge/ of rychesse from the/ and lepe it be sydes the vnder fote. Soo that thou be lord and maister of thy

rychesses/ and nat rychesses thy maister.

The vi. chapte.

**D**ives. Howe shulde I louse my rychesses from me.  
**P**auper. As the propheete saith Diuicie si affluat nolite cor apponere/ If rychesse and welthe falle to the/ set nat thyne hert to moche thereon. Loue them nat to moche Be redy to thank god whanne he sent them the/ And as redy to thank him patiently/ if he take them fro the/ And sepe as Job sayde. Nudus egressus sum de utero matris mee. Nam hyde I came into this worlde. oute of my mothers wombe/ and naked I shal be wende hence. Sithen we haue taken goodes/ of rychesses and of welth of goddes honde/ why shulde we nat suffre patiently wo and disease if he sende them to vs. God pauer me goodes/ and god hath taken a wey/ as god wolde so is it done/ Blessyd be goddes name. Job. primo. Vnlouse so thy rychesses from the/ that in goddes cause thou be redy/ to forsake alle that thou haste/ rather than thou shuldyste offende thy god. Soo that for no wynnynge/ ne for noo losse/ thou woldyste.



doe any dedly synne. Alway be  
redy rather to forsake thy goddes  
thanne thy god And on this ma  
ner muste every man forsake al  
that he hath/ if he wol be Cristes  
disciple/ that is to saye he muste  
With drawe his herte and his lo  
ue from alle that he hath/ so that  
he loue no thing asmoch as god  
ne in setting of his loue ne of his  
worshyppe.

¶ For w<sup>h</sup>o  
that wol be sauyd he muste be  
pore in spirite and in wyll. And  
therefore sayth Criste in the gos  
pel Beati pauperes spiritu quo  
niam ipsorum est regnum celoz  
Blessyd been they that ben pore  
in spryite and in wyll. For  
theires is the kyngdome of he  
uynes. Alle though this exp  
sicion as touchyng the moralle  
sense be fulle true and faire Na  
thelesse doctoz de lra bicause it  
hath noon autoritie of holy scri  
pture/ that ther was such a pate  
at Jerusalem/ that was clepyd  
a nedle/ expowndeth the wordes  
of Criste in a nother maner and  
sayth that Criste spekit in that  
texte of ricche men that sett their  
blysse and their truste in richesse  
Wherfore this is the menyng of  
the text as lre saith As it is im  
possible a camele to passe throu  
ghe a nedles iye So it is impos  
sible a man that settith his trust  
and his blysse in riches/ to enz

tre into the Realme of heuyn.  
But if he cast from him suche in  
ordinate loue and trustyng in  
richesse. And that thies wordes  
of Criste shulde be thus Under  
stode/ the same doctour preuit  
by Cristes owne wordes in a no  
ther place/ Mark. x. Where oure  
lorde sayth thus Howe harde it  
is y<sup>e</sup> men trustyng in riches entre  
into the Realme of god It is ea  
syer or lighte. y<sup>e</sup> a camele passe  
throughe a nedles iye/ thanne y<sup>e</sup> a  
ricche man entre into the kingdo  
me of god/ that is to say so trus  
tyng in his riches/ inordinate  
ly theym lounge.

¶ The vii. chaptre.

**D**ives. I assent to this ex  
posicio I was aferd that  
god hadde nat lounyd ricche men:  
Dauid Abraham Isaac and ia  
cob the holy patriarches wet ful  
ricche men/ yet god lounyd them  
fulle wele Dauid/ ezechie. and  
iospe were kinges of goddes pe  
ple/ moche lounyd and prysed of  
god. Ioseph Danyel reulers of  
realmes wet of god chosen Job  
zachee Ioseph of Aramathe We  
re fulle ricche men/ and now be  
fulle high in blisse. For the ricche  
men be nat lachyd in holy wryt  
for their riches/ but for her wy  
kyd couetyse and mys wyll of  
richesse And therefore sayth seint  
abrose st lucā. y<sup>e</sup> the faute is nat

in the riches/ but in them that  
can nat vse their riches in due  
maner. And therfore sayth he  
that right as riches is letting of  
Vertue to Wycked men/ soo it is  
helpinge of Vertue to gode men  
Ne pore men be nat prysede soo  
moche in hole Wrytte for Waun-  
tyng of riches/ ne for myscheif  
þ they been in/ but for their gode  
Wyl and their loue that they ha-  
ue to god/ Whanne for his lo-  
ue they forsake riches/ and put  
them in pouert and myscheif to  
serue ther god the more frely W-  
oute lettynge of Worldly coue-  
tise For more shrewps synde I  
none than pore beggers that ha-  
ue no gode that the World hath  
forsake/ but they nat the World  
Dives. Therfore me thynketh  
alway that it is better to be rich  
thanne pore For pouerte a mys-  
cheif drawe many a man to rob-  
bery/ manslaughte and lichery  
a other synnes many moo And  
therfore sayth Salomon Prop-  
ter inopiam multi deliquerunt:  
Ecclesiastes. xxviii. Pauper  
Some be pore and nedþ by ther  
gode Wylle/ and some ageynste  
their Wylle/ And they that be po-  
re apenst their Wylle/ some haue  
pacienc/ and some haue no pas-  
cienc/ and they bicause of mys-  
cheif lightly falle in synne. But  
neither pouert wilfully taken/

for the loue of god/ ne pouert þ  
fallith to man apenst his Wylle  
bringith man to synne if he haf  
pacienc More ouir I say that  
couetise of riches is more cau-  
se of synne than is pouert And  
therfore sayth seynt Doule that  
couetise is rote of al maner Wic-  
kydnes And the pore man dare  
nat/ ne may nat synne ne meyn-  
tene his synne/ as the riche man  
may. For he may soner be pus-  
nysshed and chastised thane the  
riche mā Also ther is nede of po-  
uert and nede of couetise For as  
Salomō sayth/ the coueto' mā  
hath neuir ynough But for mis-  
cheif of herte he lesith his soule.  
And of this myscheif and nede.  
spekith Salomon the Wordes þ  
thou alleggist.

The viii. chaptre

**D**iues. I here by thy tal-  
kyng thou arte a lettryd  
man/ What canst thou sey to the  
Wordes of Salomon Prouerb.  
xxx. Where he prayde thus.  
Mendicitatem et diuicias ne de-  
beris michi/ ne egestate compis-  
piurē nomen dei. Lorde he saith  
peue me neither grete riches ne  
beggery þ I be nat cōstreynd by  
nede to forswere my goddes na-  
me/ a holy chirche singith a saith  
Diuicias a paupertates ne dedet  
in Lord saith he peue me no gret



richesse/ ne grete pouerte wherby  
as me thynkith ech man shuld  
be besy to flee pouerte beggerye  
and myscheif. *Pauper.* I pray  
the be as besy to forsake thy ry-  
chesse by ensample of Salomon  
as thou arte to forsake pouertie  
and beggerye/ For in his praye  
in whiche he conteyned mo wor-  
des thanne thou rehersist/ he for-  
soke bothe richesse and beggerye.  
But thou doiste as many men  
doon/ Thou allegyst the scrip-  
ture as the lyste/ and applyst it  
to thy fantasie/ & leuyest behynd  
what the liste whiche is ayenste  
thy fantasie. The hole prayer  
of Salomon is this/ *Mendici-  
tatem et diuicias ne dederis mi-  
chi Tribue tantum victui meo  
necessaria Ne forte laciatus il-  
liciar ad negandum. et dicam  
quis est dominus. et egeltate co-  
pullus furer et periurem nom-  
dei mei.* Beggerye he sayth & ri-  
ches ne yeue thou nat to me/ ye-  
ue thou onky to my lyuelode ne  
deful thinges *Lest pauenture/*  
I fullpylled be drawen to denye.  
and sey who is the lord/ And  
throughe nede constreyned stele/  
& forswere the name of my god.  
After the exposition of Bede/ &  
Lpre. in this texte. Salomon  
prayeth to god that he be nat so  
fyllid with riches/ that he for-  
pride and aboundaunce of world

ly godes forget his god & endles  
godes/ Also on that other syde  
that Inpaciencie of pouert com-  
pelle him nat to stele/ neithet to  
forswere him. In whiche pray-  
er he refusith no more pouertie/  
thane he dothe aboundaunce.  
of richesse. But his prayer in dif-  
ferently biholdith grete richesse/  
and moche pouertie. Also sit  
sauf thy pacience/ thou rehersist  
the wordes of Salomones pper  
with false englysshe and nat con-  
uenient. For he saide nat yeue  
me neithet richesse ne beggerye.  
as thou saydest But he sayde ye-  
ue me richesse and beggerye.

That is to sape/ yeue me nat ri-  
chesse with nypgardschyp & straye-  
nesse of herte and couetyse/ whi-  
che make the riche man alway.  
to begge and craue. For as I  
saide. Ecclesiastes. the v. c. the  
nypgard hath neuir enough And  
so by these wordes he prayeth to  
god that if he yeue him richesse.  
that he shuld gyue him therewith  
largenesse of hert/ and grace to  
spende them to goddes worship  
and to haue gode of his gode by  
his lyp. For as he sayth Ecclesi-  
astes vi.

It is a grete  
myscheyf and a grete danpnye  
that god gyueth a man richesse.  
and godes ynough what he wol  
haue And with that he yeueth  
him no powet for nypgardschyp to

haue parte therof/ But he pith  
 them to the straungere/Whiche  
 shal deuoure al that he gettyth.  
 With moche care Apen this mys-  
 cheyf and beggery of couetyse.  
 Salomon made his praper say-  
 enge to the sorde. peue me nat ri-  
 chesse and beggerye to gyder.  
 For suche nygardschyp: and beg-  
 gerye/ makith riche men to fors-  
 sake their god. So it is vn-  
 derstonde of beggery and pouer-  
 tie that cometh of mys couetyse/  
 nat of pouertie and begery that  
 comyth of nede and wantynge  
 of gode For the riche ma nedith  
 more to begge bodily thane the  
 pore. Diues. That is false.  
 Pauper. I proue it. Dauid h  
 Worthy kynge sayde. Ego au-  
 tem mendicis sum et pauper:  
 I am sayd he a begger and a po-  
 re man/Where the glose saith th  
 Beggynge is to aye thyng of  
 another that he hath not of him-  
 self/ But the riche man nedith  
 more thane the pore to aye help  
 of other/ as I shewyd here afore  
 Ergo it nedith him more to beg-  
 thane the pore man. Diues. Al-  
 though we aye helpe of other  
 men as he nedith al/ pit we pay  
 them for their trauayl and for  
 their gode. And therfore it is no  
 beggery/ but a couenaunte ma-  
 kynge/ paynge/ byeng and sel-  
 lynge. Pauper. Fulle of tepe

pape fulle euyl. Thou askyst  
 for the loue of the penye/ and a  
 pore nedye man axith for the lo-  
 ue of god. Thou profytst men  
 of whom thou axist bodily help  
 the peny tother nede/ and god p-  
 feryst him self to mede to them  
 that helpe pore men. Diues.  
 Al we be beggers gostly as saith  
 seynt austyne/ for we haue noo  
 gode gostly but of goddes giste  
 Pauper. Ergo we be alle beg-  
 gers bodily/ for we haf no gode  
 bodily bnt of goddes gyfte.

The ix. chapitre.

**D**iues. Thy speche is strit  
 fulle/ but nat moche ples-  
 sant to many riche folk. I pray  
 the what is thy name. Pauper  
 why askyst thou.

**D**iues. Twenty yere a goo-  
 d I spake with a ma of thyn  
 estate/ that was fulle lyke the  
 in spech and persone But he spa-  
 ke of so high perfection as thou  
 now be begynnest to do/ that vn-  
 to this day I coude neutr ateyn  
 therto And he tolde me the same  
 tale of that yonge ma that thou  
 toldest me now Pauper. Of  
 which yonge man Diues. Of  
 hym that asked Criste what he  
 shulde do to haue the blisse with-  
 outen ende. To whom Criste.



taught him that pfection/ that  
thou spekest of And yet he dyd it  
not no more than I do. Paup  
Ther is two maner of pfections  
of whiche Criste spake & taught  
that ponge riche man/ Ther is  
perfection lesse. and perfection  
more The firste is nedeful and  
sufficient The secounde is a pas  
sunge holynesse and fulle excel  
lent. Of the firste god sayth.  
Perfect' eris line macula. Glo  
sa. Criminali. deut. xviii.  
Thou shalt sayth he be parfyt  
without spotte of dedely synne  
Of this perfection spake Crist  
to that ponge riche man whanne  
he hadde him kepe the commaunde  
mentes Of the secounde perfec  
tion that is so excellent/ he sayd  
to him. Si vis perfect' esse. ac.  
If thou wilt be parfyt go and  
selte alle that thou haste and ge  
ue it to the pore folke and come  
folow me. Dines. The same  
tale tolde me thy broder wenty  
pere paste. But we spake than  
moste of the highte perfection of  
excellencie I praye the let vs  
nowe speke a while of the lesse p  
fection that is nedefulle to alle.  
For sithen I may nat attempn to  
the more perfection. I wold as  
me muste/ kepe and holde wele  
the lesse perfection/ Pauper.  
Do thanne as Criste taughte  
ponge riche man. Serua mans

data. kepe wele the commaunde  
mentes Haue one god in worship  
Take nat his name in ydelnes/  
Halowe thyne holidaye. Fabre  
and moder worshippe and paye  
Sleno man/ Doo no folpe by  
no woman/ Loke that thou nat  
stele. And no false wytnesse that  
thou bere Coueyte thou nat thy  
neighbours gode with wronge  
house ne londe Desire nat his  
wyf ne his childe/ ne his seruante  
ne his best/ ne ony thinge that  
to him longith. These ben  
the .x. commaundementes whi  
che god wrote in two tables of  
stone/ and toke thepm to Moy  
ses/ for to teche thepm to the pe  
ople. The thre firste preceptes  
were wyrtten by thepm self in the  
firste table/ For the principall  
teche vs howe we shuld worship  
oure god/ and loue hym aboue  
al thinge And therfore they ben  
clepyd the thre preceptes/ of the  
firste table. The other vii. been  
clepyd of the secounde table/ for  
they were wryten in the secound  
table And they teche vs howe we  
shulde worshippe and loue our  
euygh cristen as oure self.  
And so alle the ten commaunde  
mentes been comprehended. in  
the two preceptes of charite.  
Dines. whiche been tho. Pau  
per. The first is that thou shalt  
loue thy lord god w' al thyghert

With alle thy mynde. With alle thy might: The secounde is that thou shalt loue thy neighbour as thy self/ that is to saie. thou shalt loue him to the same blisse that thou louest to thy self/ and do to him as thou woldest men do to the/ and nat do to hym but as thou woldest men do to the/ as longe as he kepith the lawe of charite For and if he forgete and do ayenst charite/ it is charite to chastise hym and punyssh him. tyl he wyl amende him/ for saluacion of his soule. and ensample of other In these ii. comāndementes as Criste sayth in the gospel/ hangith al the lawe and alle the prophecy. And therfore seint poule saith þe loue and charite is fulfillyng of alle the lawe.

The v. chapitre.

**D**ives. me merueylith more the why Crist taught more that yongliche man the comāndementis of the secounde table: than of the firste/ and why he taught hi more how he shuld loue his neighbour. than he shuld loue his god For neither Criste spake to him of the firste pcepte of charitie/ howe he shulde loue his god aboue al thing/ ne how he shulde haue one god in wor-

ship. ne howe he shulde flee pryry/ ne þe he shulde halowe the sabbathe And yet without heping of these may no man be sauyd. Pauper. Whanne Crist badde him kepe the pceptes in general he badde him kepe the p. comāndementes & the ii pceptes of charite/ & al goddes bestes & his lawes But he specified more the pceptes of the secounde table than of the firste/ & more the secounde pcepte of charite than the firste. not þe he was more bounde thereto but for he was more enclyned. bicause of youthe/ of riches/ & of lordship/ to forget ayenst the pceptes than ayenst the other of the firste table For youthe is enclyned to wrath/ hastynesse. fisyng/ and so to manslaughter to lichey/ auoutrey/ to lyenge/ & so to false wytnesse/ to theft/ to pryde & rebellion/ to indignacion to dyspyte of his elder/ And so in many wyse offendith his neighbour & his eyn cristen And namely whan youthe is vnderfett with riches/ & is at his owne rule without drede of punysshinge. as that yonge man was.

For he was fulle ryche/ and he was a prynce leder and ruler of the cuntre. as saythe Seint Luke. in his gospelle. And therfore Criste moste souerayn teacher. not only taught him how



he shulde lyue withouten ende. but more ouir he warned him to what seknesse he was moost disposed to. Wherby he myghte lese that lyf and die withouten ende & taught him medicynes apenst tho seknesse. Whan he bad him nat sle/ do no lichery/ no theste. bere no falsse witnesse/ worshyp fadre and modre/ and in his reu lyng loue his neighbour as him self/ and doo to him as he wolde men dyde to him. Diues. Why specified nat criste to him the ii. laste preptes of the secounde table whiche be apenst fals couetise. Pauper. For yonge folk be nat so moche enclyned to couetise as they be to other synnes Diues. That is sothe/ for couetise reigneth moost in olde folk And so as men wepe in age/ soo encreaseth ther couetise And whā al other synnes forsake mā for elde and feblenesse/ than couetise is moost breme Dryde is first in youthe/ couetise laste in age Saye forth what thou wilt. Pauper. Euirmore thou shalt vnderstonde & ther be ii. manere of lyues by the which man may be sauyd The firste is cōtemplatyf/ the secounde is actyf. The first stondith principallly in besynesse to knowe god and goddes lawes/ & to loue him aboue alle thinge. The secounde stondith

principallly in gode dedes & gode reule/ and helpe of our euyn criste The thre first preptes of the first table belongith to alle/ but principallly to them that been in lyf contemplatyf that haue forsake the worlde and worldly besynesse for the loue of god. The vii. preptes of the secounde table also longen to alle/ but principallly to them that ben in lyf actyf & in besynesse of the worlde The lyf contemplatif is in ease & rest of hert. The lyf actyf is in doyng & trauayl and besynesse of body & soule And of this lyf spake & yongerliche man whā he seyde. Lorde what shal I do. how shal I lyue to haue the lyf withoutē ende And crist taught bi what gode dedes he shuld do what mysdedes he shulde fle/ if he wolde kepe wele the lyf actyf Also thou shalt vnderstonde for this speche of crist and many suche other/ that criste i the gospel & hole wyrtte by example of the lesse preueth & shewith the more As whanne he saith & men shuld be sauyd at the day of dome for they gaue mete to the hungrye. drynke to the thursty/ moche more than shuld they be saued & yaf al that they hadde or myght haue for the loue of god. and hem self to serue god night and daie. body and soule/ and put them to

## The firste precepte

the dethe for his loue. And they also that fede manys soule w<sup>th</sup> brede of goddes worde And sith they shalbe dāpned & wole natte peue to poze folke mete & drynk for goddes sake/ Moche more shuld they be dāpned that robbe men of ther lpf & lyuelode. & they that done lecherp/ auoutp/ mā slaughter/ robbery/ and other orrible synnes. And on the same maner whanne cryste specified to that riche man/ the preceptes of the secounde table/ and the secounde precepte of charitpe/ He sheld with that sithen tho were soo necessary to haue the lpf withouten ende/ Moche more the pceptes of the first table and the first pcept of charite been necessarye to alle that wole haue the lpf withouten ende. Diues. Therefore wolde I sayne kepe thepm better thanne I haue done. But I se many doubttes therin & I can nat kepe thepm. Paup. What doute haste thou therin.

### The firste chaptre.

**D**iues. In the firste commaundement as I haue lempd/ god sayth thus. Thou shalt haue naon other straunge goddes bifoze me. Thou shalt

make to the no graupn thyng/ no malmet/ no lykenesse that is in heuyn aboue/ ne that is by nethe in erthe/ ne of any thyng. that is in the water Ande therth Thou shalt nat worshyp them with thy body outwarde/ ne w<sup>th</sup> thy hert inwarde. Exodi. xx. c. Soo by this me thinketh & god defendeth makynge of ymages and worshippynge of them/ and pit men do make ymages/ these daies grete plente/ bothe in church and out of church And alle men as me thynk worshyp ymages: And it is fulle harde to me but I do in that as al men done And if I worshyp them me thinketh I do ydolatrie ayenst god/ des lawe. Pauper. God forbiddeth nat men to make ymages/ For he bad moyses make ymages of ii. aūgels/ that be cleppd cherubyn. in the lykenesse of two yonge men/ as we fynd Exodi. xxxv. c. And salomon made suche and many mo therto in the temple/ to the worshyp of god. the iii. booke of kingis vii. c. And god bad moyses make his tabernacle & al that longith therto/ after the example and the lykenes. & was sheld to him Upon the hyll/ whanne he was there with god xl. daies & xl. nightes. Exodi. xxxv. And therefore god forbiddeth nat utterly the makynge



of ymages/ but he forbedith bet-  
 terly for to make ymages for to  
 worship them as goddes/ and to  
 sette their faith/ their trust/ their  
 hope their loue/ & their bileue in  
 them For god wolde haue man-  
 nys herte hole knytt to him also/  
 ne/ for in him is al oure help & al  
 oure saluacion And therfore we  
 muste worship him & loue him/  
 & truste in him aboue al thyng.  
 & no thyng worship but him or  
 for him. That alle the worship  
 that we do to any creature be do  
 principally for him. & arectyd to  
 him. For he sayth. Ego sum me-  
 am alteri non dabo/ et laudem  
 meam sculptilibus/ psalme xlii.  
 I shal nat geue my worshippe/  
 my blisse/ my glorie/ to none o-  
 ther/ ne my pryncyng to grauen  
 ymages/ ne to paynted ymages  
 And in the same chapitre  
 he saith Shamyfully spent more  
 they be alle that set their truste in  
 grauen ymages. Diues. Where-  
 of serue these ymages/ I wolde  
 they were bent alle/ Pauper.  
 They serue for thre. thynges/  
 For they be ordeined to sterc ma-  
 nys mynde to thynke on cristes  
 incarnation/ and on his passion  
 & on his spynge/ & on other seint-  
 es spynge Also they ben orde-  
 ned to sterc mannys affection.  
 and his herte to deuocion For  
 ofte man is more sterpyd by sight

## The firste

than be herpyng or redpyng/ Als  
 so they be ordeyned to be a toke  
 & a boke to the leude peple/ that  
 they may rede in ymagery & pain-  
 ture/ that clerkes rede in the boke  
 as the salwe sayth. de consecra. dis-  
 tinct. iiii. p. lxxii. Where we fynde  
 that a bisschop distroied ymages  
 as thou woldest do/ and forfens-  
 dyd that no man shuld worship  
 ymages He was accused to the  
 pope seynt Gregory Whiche bla-  
 myd him gretely for that he had  
 so distroied the ymages/ but be-  
 terly he prised him for he forfens-  
 dyd them to worship ymages.

## The ii. chapitre.

**D**iues. How shuld I rede  
 in the booke of penytence.  
 & of ymagery. Pauper. Whane  
 thou seest the ymage of the cruce-  
 fixe/ thynke on him that died on the  
 crosse for thy synne and thy sake  
 and thanke him for his endlesse  
 charite/ & he wolde suffre so mo-  
 che for the Take hede by the y-  
 mage howe his hede was crow-  
 ned with a garlonde of thornes  
 tyl they went into the brayne/ &  
 the blode braste oute on euery si-  
 de/ for to distroie the high synne  
 of pryde/ that shewyth moste in  
 mannys hede and womānes and  
 make an ende of thy pride Take  
 hede by the ymage howe his ar-  
 mes were spradde abroad & draw-  
 wen ful strypte vpon the tre. tyl

at the Depnes and the synowes  
crakyd/ And howe his bondes  
were nalyd to the crosse and stre  
myd oute blode/ for to dystrope  
the synne that Adam and Eue.  
dyd With their bondes/ Whanne  
they toke the apple apenst god  
des forbode/ Also he suffryd this  
to dystrope the synne of Wyched  
dedys and Wyched Werkes/ that  
men and Wymen do With their  
bondes/ & make an ende of thy  
Wyched Werkes Take hede al  
so howe his syde was openyd/ &  
his herte clouen in two With the  
sharpe spere/ and how he shedde  
blode and water/ to shewe that  
if he had had more blode i his bo  
dy more he wold haue geuen for  
mannys loue. He shedde blode  
to raunsome of our soules/ & wat  
to wasshe vs from our synes Als  
so he suffryd this for to dystrope  
the synne of pryde/ couetise ens  
uie. Hate Wrathe and malice/ &  
reiane in manes hert & Womans  
Take hede & make an ende of  
thy pryde/ of thy false couetise/  
of hate/ enuie Wrathe & malice/  
& forgeue thyne euen cristen/ for  
his loue & forgaue his detts Tak  
hede also by the ymage/ how his  
feet were nailed to the crosse and  
stremyd on hode/ to dystrope the  
synne of sleuthe i goddes seruice.  
And make an ende of sleuthe in  
goddes seruice/ and haste thy fot

to goddes house & to goddes ser  
uice/ Take hede also by the y  
mage howe his body was to ret  
and al to torne/ With the sharp  
scourges & fro the sole of the fote  
vnto the toppe of the hede/ ther  
was no hole place on his bodye.  
& that was to dystrope the synne  
of lust and lyching of the flesshe.  
glotonie & lychery. Which regne  
in mannys body and Womans.  
and make an ende of glotonie &  
lychery. Take hede how naked  
& pore he henge vpon the crosse/  
for thy synne & thy sake/ and be  
thou nat ashamyd to suffre pos  
uertie & myscheif for his loue.  
And as seynt Bernarde byddith  
take hede by the ymage how his  
hede is bowled downe to the redy  
to kysse the and come at one w  
the/ See how his arms and his  
bondes been spradde abroad on  
the tree/ in token that he is redy  
to halfe and clipppe the/ & kysse  
the/ and take the to his merce.  
Se howe his syde was opened.  
and his herte clouen on two/ in  
token that his herte is all aye  
open to the/ redy to loue the and  
to forgyue the alle trespassse/ yf  
thou wylte amende the and aye  
mercy/ Take hede also how his  
feet were nalyd fulle barde to  
the tre. in token that he wyl nat  
fle away from the. but abyde w  
the and dwel With the withoute



ende. On this maner I pray  
the rede thy Boke and falle dowl  
ne to grounde/ and thanke thy  
god that wolde do so moche for  
the/ and worsshyp him aboue al  
thyng/ nat the ymage/ nat the  
stocke/ stone/ ne tree/ but him  
dyed on the tree/ for thy synne &  
thy sake So that thou knele if  
thou wylt bifoze the ymage. nat  
to the ymage. Do thy worsshyp  
afoze the ymage nat to the yma  
ge. Make thy prayer bifoze the  
ymage. but nat to the ymage.  
For it seeth the nat/ herp the the  
nat. Vnderstondeth the nat Ma  
ke thy offryng if thou wylt bi  
foze the ymage/ but nat to thy  
mage Make thy pilgrimage  
nat to the ymage ne for the yma  
ge. For it may nat helpe the/ but  
to him and for him that the yma  
ge representith to the. For if  
thou doo it for the ymage/ or to  
the ymage thou doste ydolatry.

### The iii. chaptre

**D**ives. We thynkith that  
whāne men knele bifoze  
the ymage pray and loke on the  
ymage/ With weppng teres/ bū  
the or knocke theire brestys/ w<sup>t</sup>  
other suche countynaunce/ they  
do al this to the ymage/ and so  
wenyth moche peple. Pauper.  
If they doo it to the ymage/

### The friste

they synne gretly in ydolatry as  
penst reasone and kynde/ But  
as I sayde bifoze/ they may doo  
alle this bifoze the ymage & nat  
to the ymage/ Dives. Holwe  
might they do al this bifoze the  
ymage/ and nat worsshyp the y  
mage. Pauper. Oft thou seest  
that the preest in the church hatth  
his boke bifoze him. he knelyth  
he staretth. he loketh on his boke  
he holdith vp his hōdes And for  
deuocion in case he wepith/ and  
maketh deuoute prayers/ To  
whome wenyest thou the preest  
bothe alle this worsshyp/ Dives  
to god & nat to the boke. Pau  
per. On the same maner shulde  
the selwde man vse his boke that  
is ymagery and painture nat to  
worsshyp the ymage/ but god in  
heuyh and seintes in their degre  
And that alle the worsshyp that  
he doth bifoze thy ymage/ he doth  
nat to the ymage/ But to him  
the ymage representith.

Dives. this exāple is gode/ but  
knowest thou any better/ Pau  
per. Whanne the preest saith his  
messe at the auter/ comonly ther  
is an ymage bifoze him/ & comō  
ly it is a crucifye stone/ or tree/  
or portayed. Dives. Why mo  
re a crucifye than an other yma  
ge. Pauper. For every messe  
synge is a special mynde ma  
kyng of cristes passion. And

therfore he hath bifore him a cru  
cifye to doo him haue the more  
fresshe mynde as he olwith to ha  
ue of cristes passion. **Diues.**  
The skyppe is gode/ say forth. **Paup.**  
Bifore this ymage the  
preeft sayth his messe/ & makith  
the highest praiters & holy church  
can deuyse/ for saluation of the  
quycke & of the dede He holdith  
bp his hōdes/ he louteth/ he kne  
lyth in case/ & alle the worshyppe  
that he can do he doth **Quirmo/**  
re he offretb bp the highest sacri  
fyce & the best offryng that any  
berte can deuyse/ that is Cryste/  
goddes sonne of heuene/ **Andre**  
fourme of brede and wyne **Alle**  
this worshyp dothe the preeft at  
the messe bifore the ymage/ and  
pit I hope that ther is no mā ne  
woman so lewde/ that he wolde  
say & the preeft syngith his messe  
ne maketh his prayer/ ne doth &  
worship/ ne offritb bp goddes so  
ne criste hym self to the ymage.  
**Diues.** God forbede that any  
man or woman shulde saye soo  
or bpleue. That were erroure  
moste of alle erroures **Pauper**  
On the same maner. shulde the  
lewde mā do his worshyp bifore  
the ymage Make his prayer bi  
fore the ymage and nat to the y  
mage.

The iiii. chaptr.

**D**ines. Contra. On gode  
friday ouir al in holy chir  
che/ men crepe to the crosse and  
worshyp the crosse. **Pauper.** &  
is sothe/ but nat as thou menyst  
The crosse that we crepe to and  
worshyp so highly that tyme/ is  
criste him self & died on the crosse  
that day for oure synne and our  
sake As sayth Beda libro iii. de  
gemina anime/ For the shap of  
a mā is a crosse. And as he heng  
bpō the rode he was a very cros  
He is that crosse as alle doctou  
res saye/ to whome we praye/ &  
say **Orucy** aue spes vnica Hail  
be thou crosse oure only hope/ en  
crease thou to the meke her right  
wisnesse this passion tyme. and  
peue pardone to theym that ben  
gylty. He is that crosse brighte  
than al the sterres of the worlde  
as holy church syngeth & sayth  
**Orucy** splendibior. cunctis as  
tris mundi/ &c. And as Bede  
sayth for asmoche as cryste was  
moste dispised of mankynde on  
gode friday/ therfore holy chur  
che hath ordeyned & on gode fry  
day men shuld do him most wor  
shyp. And for this skyp we do &  
high worshyp that daye/ nat to  
the crosse that the preeft holdith  
in his hōde/ but to him & dyed for  
vs al & day bpō the crosse For  
ostym & cros & the preeft holdith  
in his honde is fulle **Antyphende.**



criste hymself/ cristes passion/ cri-  
 stes deith/ cristes synnge/ in crith  
 fulle of peyne & wo/ the crosse h  
 he dyed on & every synnes of the  
 crosse is clepid cristes crosse But  
 the synnesse of a thyngge o Withe  
 nat to be in as moche reuerence/  
 & worship as the thyngge hymself  
 And every lord & knight hath a  
 special token in his armes o2 el-  
 les besides his armes wherby he  
 is knowen/ & ofte bereth the na-  
 me of his token/ & by the name  
 of his token his dedys ben tolde  
 of heraudes & gestours h knowe  
 nat their name ne their persone.  
 Right so Criste in holy Wryt oft  
 tymes is clepyde a crosse/ for the  
 crosse is his special token And so  
 sūtyme we speke to the crosse as  
 to crist hymself Sūtyme we spe-  
 ke of the crosse only/ h he henge  
 vpon And so we speke oft in ho-  
 ly church serupce to the crosse as  
 to criste hymself/ & anone we tur-  
 ne the worde only to the crosse/ h  
 he died on And so sūtyme we spe-  
 ke to the crosse & of the crosse/ as to  
 him & of him h the crosse betokes  
 neth Sūtyme we speke of the  
 crosse only as of his token/ & the  
 crosse h he died vpon/ and so one  
 worde is refered to diuerse thin-  
 ges And this blidith moche folke  
 in their redynge For they wene  
 that alle the prayers that holye  
 church maketh to the crosse/ that

## The friste

he maketh theym to the tre that  
 Criste died on/ o2 elles to the cro-  
 ce. in the church/ as in that an-  
 teme. *O crux splendidior.* And  
 so for selwdnesse they been decep-  
 ued/ and worship creatures as  
 god hymself. *O ues.* On pas-  
 me sūday at procession the prest  
 dra with vpon the helye bifoze the  
 rode/ & fallith do wne to groude.  
 With alle the people/ and sayth.  
 thries. *Aue rex noster.* Maye  
 be thou oure kynge/ and soo he  
 worshipeth that ymage as king  
 Pauper. *Absit.* God forbede.  
 He speket nat to the ymage/ h  
 the carpenter hath made and the  
 peyntour painted but if the pste  
 be a fole For that stocke o2 stoo-  
 ne was neuter kynge/ but he spe-  
 keth to him that dyed on the cro-  
 ce. for he al/ to him that is king  
 of alle thyngge.

## The B. chaptre.

**O** ues. I assente/ for this  
 is a penyfull sylle and reson  
 and kynde/ that man whiche is  
 nere of kyn to god that is very  
 man and our brother. But wor-  
 ship in that maner either stocke  
 o2 stone For they may neither  
 here ne se. ne helpe themselves And  
 therfore who so worshipperth y-  
 mages i this maner/ dothe grete

disshonoure to man that is so noble in ordre of kynde/ & moche more to god that toke mankynde. & became man/ & in oure manshode is aboue alle mankynde.

**Pauper.** If the kinges sonne. knelyd to his churle or to his page & worshyppd him as his souerayne and prayed him of grace. that only the kyng might graunt and dyd him the same worshypp. & he shulde do his fader the king it were a grete disshonoure bothe to the sonne and to the fader. And therfore it is reproof to gentylles to be our homely w<sup>ch</sup> boys as openst gode norture. But moche more disshonoure. doo we to god & to oure self also/ sithen we be the kinges children of heuen. sonys of kyngne & heires of the kyngdome of heuyn/ if we worshypp stockes or stones or any o<sup>th</sup>er ymages/ or done theim any seruyce/ as sayeth the salwe. De consecrac. di. iiii. Venerabiles. **Dives.** This is open enoughe that thou sayst For the ymage. neither can ne may help at neede For it hath no vertue at alle It is nothyng elles but a boke or a toke to the leude peple as thou saidest first to stee hem to thinke on god & on seyntes in heuen/ & so to worshypp god our al thing and seyntes in their degre **Pauper.** For this shylle been crosses

made by the wey/ that whanne folke passynge se the crosse/ they shulde thynke on him that dyed on the crosse. & worshypp him aboue alle thinge. And for the same shylle is the crosse borne bifoze & proceffion/ that alle that folowe & mete with the crosse shuld worshypp him & dyed on the crosse and thanke him for his endeles charite. Also the crosse is borne bifoze. in token & in al oure spynng & alle oure dedys/ We shuld haue a hert to him that died on the crosse. as to oure kyng oure fader/ oure lord/ our sedet to heuen blyss. And therfore Salomon sayth. Oculi sapientis in capite eius. Thei yen. of the wisema been al way in his hede. & is Jesu Criste. whiche is hede of holy church/ and of al cristen peple.

The vii chapter

**D**ives. Sithen ymagerie is but a token & a boke of the leude peple/ teche me pit a litel better to knowe this boke & to rede therein **Paup.** Imagery shal what betokeneth in special. su what in comen & general In special token the ymage of oure lady is papnted w<sup>ch</sup> a childe in her left arme/ in toke & & she is modre of god/ & with a spie or elles w<sup>ch</sup> a rose in her right honde/ in toke & & she is mayden withouten ende & floure of alle wpmen And soo



of other seyntes/ whose ymages  
haue diuerse signes in their hon-  
des and other places/ for diuerse  
vertues & martirdomes & tho sei-  
tes suffrydde & hadde in their lyf

The ymage of seint petyr is  
paynted with keyes in his bond  
in token & cristes betoke seint pe-  
tyr the keyes of holy church/ &  
of the kingdome of heuene But  
yt afterwarde/ Criste gaue tho  
keyes to al the apostles/ as the  
gospelles wytnesse. M<sup>r</sup>. p<sup>er</sup> viii.  
& io. pp. c. Seynt poule is peyn-  
ted with a swerde in his honde/ &  
toke & he was beded w<sup>th</sup> a swerd  
for cristes sake/ & also in token/  
& sūtyme he pursued holy church  
with the swerde/ Seynt John/  
the euangeliste is peynted with  
a coupe in his honde/ & an edder  
therin/ in token & he dranke ded-  
ly benym/ & through the vertue  
of the crosse it losse his malice.  
and dyd hym none harme. And  
his other honde he bereth a pal-  
me. in token that he was a mar-  
tyr/ & hadde the palme of martir-  
dome/ alle though he weren att  
slayne for his wyll was to dye  
for goddes sake Seynt John  
Baptist is peynted in a camels  
shynne at the peintoures wyll  
in token that his cloyng was  
fulle harde and sharpe/ made of  
camels here he bereth a lomb  
w<sup>th</sup> a crosse in his left honde/ and

## The friste

his fynghere of the righte honde.  
ther towarde/ in token & he se-  
wyd goddes lōbe goddes sonne  
& dyed for vs on the crosse w<sup>ch</sup>an  
he seyd to the people. Ecce ag-  
nus dei/ ecce qui tollit pctā mā-  
di. Se goddes lomb/ se hym &  
doth alwey the synes of the world  
Seynt Katerine is peynted w<sup>th</sup>  
a whele in the one honde/ in to-  
ken of the orible wheles w<sup>ch</sup>ich  
the tyraunt mapence. ordeyned  
to rente her līth from līth But  
the aungel dystroyed them & ma-  
ny thousandes of heten peple.  
And so they dyd her noo harme.  
She hathe a swerde in the other  
honde/ in token & her bede was  
sympten of w<sup>th</sup> a swerde for cris-  
tes sake/ Seynt margarete is  
paynted w<sup>th</sup> a dragon vnder her  
feet/ & with a crosse in her honde  
in token that w<sup>ch</sup>ane the dragon  
deuoured her/ she blessed her and  
by the vtue of the crosse/ the dra-  
gon brast and she came oute of  
him in helth & hole And so forth  
of diuerse ymages of other seyn-  
tes/ w<sup>ch</sup>iche ymages be made to  
represente to man the vertuous  
lyuynge of seintes/ & the holy en-  
durnge of their temporal lyf.

## The vii. chaptre.

**O** Tues. What betokeneth y-  
magery in gñal or comō  
pauper. Comonly alle the ap-  
ostles ben printed bare fote in

token of innocence & of penance. Nathelesse they wente nat al way fully barfoote/ but sūtpme w' galoches/ a sole bineth & a fastnyng aboue the fote. Of whiche galoches seynt Bede saythe in his origenal. The angel spak to seynt Petre. saynge. Calcia te caligas tuas. Do on thy galoches or sandalynes as saythe seynt make in his gospelle. Also the apostles comonly and other seyntes ben peynted w' māteles in token of the vertue & pouer/ the whiche they had for as saith seynt Gregorpe. Al these worldly godes ben nougħt elles but a clothinge to the body. And a mātele is a louse clothynge nat fast to the body but louse. & lightly may be done alwaye. Righthe so the godes of this world wet but a mantel to apostles & other settes. For they were alway so louse from their herte & they nas no grete take therof/ nor to lese theym. They were nat faste ne cleuyd nat to them by noo false couetyse/ but alway they were redye to forsake alle for cristes sake. Diues. What betokeneth the rounde thinges peynted on their hedes. Paupe. The blys & they haue withouten ende. Of whiche the prophete ysaid. spes hyt. Leticia sempiterna sup capita eorum. psal. li. c. Diues.

they were nat so gay in clothynge as they be peynted. Paupe. That is sothe. For many of hem were clothed in fulle harde clothynge and pore/ as seint Doule sayth. Circuierunt in melotis i pellibus caprinis angustati. They wente aboute in broche shynnes/ in shynnes of gete ne by anguysshed. Nathelesse pma. ges stondynge in churches may be ospydered in ii. maners/ either as they represent the state of settes of whome they be ymages/ as they lyued in this lyf/ and so they be to be peynted in such maner clothynge as the seintes used whyles they lyued here. Or elles they may be considerd as they repset the state of endesse blisse. In whiche seyntes be now/ & so they be to be peynted ryaly and solennely/ as the cherubynes & representd the angelles & been in heuene were made of golde. Exodi. xxv. Natheles in al suche paynture an honest meane neis ther to costly bicause of this consideration/ ne to vile bicause of the former ofidacōn me thilket is to be kept. The viii. chap. Diues. Why ben angelles peynted i liknes of yong mē sith they be spirites & haf no bodies. Paupe. Ther may noo peyntoure peynte a spirit in his kynde. And therefore to the better



representacion they be peynted. in the lykenesse of a man/ whiche in soule is mooste accordyng to aungellys kynde And though the aungel be nat suche bodily. as he is peynted. he is nathelesse suche gostly/ & hath suche doing & beyng spirituel. They be peynted lyke yonge men berdesse/ in token & they ben endeles & elden nat/ ne feble nat/ but alwey in one lykenesse/ in one state. alwey myghty and stronge/ And also they be peynted with crullid here in token & their thoughtes & ther loue ben sette alwey in right ordre/ and turne alway by apen to god/ thanking him and worschippyng him in alle thynge For by the here of the hede in holy wyrt been vnderstonde thoughtes/ & affectiones of the hert. Also they be peynted with towelles about their neckes/ in token that they be alway redy to serue god & mā at goddes bidding And therfore they been clepyd. Administratores. Ad hebre. i. c. That is to say. spirites of seruice. For they serue to god/ in rulyng of mākynde/ & gouernance of this worlde/ They been peynted fetherd & with wynges/ in token of lightnesse & despyrnesse i her werkes For in a wyngelyng of an ipe they may be in heuyn & in erth/ here & at rome/ & at ierusalem

They be peynted w<sup>th</sup> whelpe bndre their feet i token & they meue a rule the ronde bodies. the whelles & the circles/ in heuene/ & the cours of the planetes/ as the philosopher sayth/ & also in token/ & as the whele turneth alway aboute the centre. & his myddes/ so the aungelles doyng is alway aboute god/ & alwaye ben nigh to him where euer they be Also sūp me they be peynted armed with spere & yerde & shelde/ in token & they be redy for to defende vs fro the fendes & been besy night and day to lese vs For but if holy aungellys holpen vs & defende vs & kepe vs. letting the fendes make tpe. We myghte nat withstonde ne be sauēd And therfore righte as euery man and woman hath a wyched aungel assigned to hī by the sende to tempe him/ Soo hath he a gode aungel assigned to hym of god/ to saue him if he wyl folowe his rule.

The ix. chaptre.

**O**f Ihes. why ben the iiii. euangelistes peynted in such diuerse liknes sith they were mē al iiii. Pauper For diuerse manner of writig & teching/ mattheu is peynted in lykenesse of a man/ For he principally wrote & tauzt the māhode of Criste and tolde.

holwe he bicame man/ And most  
 specially and most openly wrote  
 his genologie Seint Iohn that  
 wrote In principio erat Verbu.  
 is peynted in lykenesse of an eagle  
 whiche of alle foules flieth high-  
 est/ & in sighte is sharpest. & may  
 se the ferebest/ So seynt Iohn  
 spake and wrote higheste of the  
 godhode/ and hadde more sight  
 & vnderstondynge in the godhe-  
 de. than the other euangelistes.  
 Seint luke is peynted i the lyk-  
 nesse of a calf or an oxe/ bicause  
 that he spekith moost openly of  
 the passion of cryste that was of-  
 feryd vp to the fadre of heuen/ on  
 the altre of the crosse on gode fry-  
 day/ as the oxe or the calf: was  
 offeryd on the auter in the temple.  
 by the lawe/ for saluacion of the  
 people/ whiche offryng was toke-  
 nyng of cristes passion And for  
 that seint luke spekith moost o-  
 penly of cristes passion. whiche  
 was betokened by the sacrifice of  
 the oxe Therefore he is paynted  
 & presentyd by the lyknes of an  
 oxe. Seynt marke is peynted i  
 lykenesse of a lyon/ bicause that  
 he spekith moost openly of cris-  
 tes resurrection/ how he rose fro  
 dethe to lyf/ For when the lyo-  
 nesse hath whelpid they lye dede  
 iii. daies & iii. nightes tyl on the  
 thridde day/ the lyon their fader  
 cometh & maketh an hidous cry

out them And antoon w' h' voice  
 a crye they quene & waken/ &  
 in maner ryse from dethe to lyue  
 And for this skille is seint marke  
 psented by the liknesse of a lyon  
 for he spake more openly of cris-  
 tes resurrection And therefore his  
 gospel is rede on ester day Also  
 thou shalt vnderstonde h' Criste  
 was god & man/ & preest & kynge  
 Matthee spake moost openly  
 of his manhode/ and began att  
 his manhode/ and therefore he is  
 paynted in the lykenesse of a ma  
 Seint Iohn spake moost of his  
 godhode/ and began at his god-  
 hode/ And therefore he is painted  
 in the liknes of an eagle as I said  
 firste Seynt luke spake moost  
 of his presthode/ and therefore he  
 is paynted in the liknesse of an  
 oxe or of a calf/ For that was  
 the principalle sacrifice that the  
 prestes by the olde lawe offryd i  
 the temple. Seynt marke spake  
 most of his kingdome/ shewing  
 hym kynge of alle thyng. And  
 therefore he is paynted in the lyk-  
 nesse of a lyon/ that is kynge of  
 vnrasonable bestes. Dines.  
 Why ben they so painted in four  
 endes of the crosse Pauper. In  
 token that he died on the crosse  
 is kynge of alle thyng For the  
 Eagle is kynge of all foules The  
 lyon is kynge of alle wylde bes-  
 tes vnrasonable.



The ope is kyng of tane bestes  
 helplich to mankynde. Man  
 is kyng of alle bestes & of al vi-  
 sible creatures/ that were made  
 for him But crist is kyng of al  
 thynges visible and invysible.  
 And in token therof the four eu-  
 angelistes been peynted aboute  
 him on the crosse in dyverse lyke-  
 nes of iiii. diuerse kynges i kynd  
 as foure kynges heralldes bla-  
 spunge his armes/ & the grete ba-  
 taylor & victor that he did ayenst  
 the fende/ for mankynde Upon  
 the crosse/ Oines. Why be they  
 paynted in houses in foure par-  
 ties of the house. Pauper. For  
 the same sylle and for deuocion  
 & for knowlechyng of his high  
 lordshyp that alle we haue of hi  
 and ayenst tempestes and wy-  
 ched spirytes that fle the euange-  
 listes set i maner of a crosse/ and  
 been ashamede and abashed of  
 the crosse/ and specially of Cris-  
 tes passion. By the whiche they  
 were alle disconfyt.

The x. chaptre

Oines. Why ben ymages  
 hid in Lenten from ma-  
 nes sighte Pauper. In token.  
 that while men ben in dedly syn  
 they may nat se goddes face/ ne  
 seyntes in heuyn And in toke-  
 nyng of god & al the court of he-

uyn hyde their face from man &  
 woman/ While they be in dedly  
 synne/ tyl the tyme they wole  
 amende them by sorowe of herte  
 & schryfte & satisfaction. Oines  
 Why been they more hyd in Lenten  
 than in other tyme Pauper the  
 tyme of Lenten betokeneth the ty-  
 me of Adamys syn/ for the whiche  
 we loste the sight of goddes  
 face/ & god & the court of heuyn  
 hydde their faces from mankynde  
 vnto the tyme of cristes passion. &  
 in token therof in lxx. Whiche hol-  
 church beginneth to make nynd  
 of Adamys synne/ he leuyth son-  
 ges of myrtthe/ as Gloria in ex-  
 cellis. Te deū. & Alleluia For  
 through the synne of adam/ our  
 ioye was turned in sorowe & wo  
 Oines. I holde it wele done to  
 hyde ymages in Lenten to lette  
 men from ydolatry. Nathelesse  
 ymages of comon offerynges ben  
 selden hyd in Lenten/ for lettynge  
 of lucre. Pauper. Seynt pou-  
 l sayth that couetise and namely  
 of prestes is cause of moche ydo-  
 latrye. Auaricia est ydolorum  
 seruitus. Coloc. iii. c. For we  
 were couetise tho ymages shuld  
 be sette as lytel by as othe and  
 as sone hiled and hyd Oines. I  
 suppose & seyntes i erth were nat  
 arayed so gay with shone of syl-  
 uer/ and w<sup>t</sup> clothes of baudhyn

rynge & broches & other iewel-  
les as ymages be now And ſū-  
tyme thou ſeydeſt þy the feet is  
vnderſtonde mannes loue & his  
affection/ And therfore me thyn-  
keth that the feet ſo ſhode in ſyl-  
uer ſhelwe that the loue & the af-  
fection of preſtes is moche ſet in  
golde & ſiluer/ & erthly couetyſe  
for ſuche richesſes of clothynge  
of the ymage is but a tollynge of  
more offrynge. & a token to the  
leude people/ Where they ſhulde  
offre and what/ for they had ſyl-  
uer a broche or a rynge of ſyluer  
or of golde than a peny or a half  
peny/ though the broche or the  
rynge be but of eaſy pryce/ And  
comdly they ſhoe none ymages  
ne clothe them ſo richely/ but yf  
they erne firſte their ſhowne & ther  
clothes/ but if it be to tolle folk  
to offrynge. Pauper. ſeue this  
mater for it is odious to the co-  
uitouſe preſtyſ & wyne great  
richesſe by ſuche ymages. And  
therfore let ſuche wordes paſſe  
at this tyme and ſpeke we of ſū  
what elles more to purpoſe.

The xi. chaptre.

**O**Jues. Cryſte ſaith in the  
goſpelle: Dñm deū tuū  
adorabis. & ei ſoli ſeruies. M.  
iiii. c. Thou ſhalte worſhip thy  
lord god & ſerue him alone And

it is of the firſte cōmaundment  
as holy wrytte ſhelwyth wele.  
Deut. vi. c. Holwe might I ke-  
pe this that I ſhulde no thinge  
worſhypp ne ſerue but god. I  
muſte worſhypp my kynge/ my  
prelate/ my ſoueraynes. & ſerue  
them as myn aſtate apith/ and  
do to them my dueties homage/  
and ſelwtie. & ſeint Poule ſaith  
Per caritatē ſeruite iuicem/ Ad  
gala. v. c. Serue ye to gōd ech mā  
other by charitie: And ſeint Pe-  
ter ſaith: Serui ſubditi eſtote.  
dñis vris/ non tantum bonis et  
modestis/ ſed etiam diſcolis.  
The ſeruauntes be ye ſubget to  
your lordes/ nat only to the go-  
de and the meke/ but alſo to ty-  
rauntes. And in the ſame place  
he byddeth vs worſhypp alle mē  
he biddyth vs alſo. drede our  
god & worſhypp our kynge.  
Pauper. As clerkis ſay ther is  
ii. maner of ſeruice and of wor-  
ſhypp. One that longith only to  
god and to noo creature/ and is  
cleppd Latria. on latyne that is  
to ſape diuyn ſeruyce and dyui-  
ne worſhypp/ for it longith only  
to god A nother is a ſeruyce & a  
worſhypp comon/ to god & to cre-  
ature reſonable & intellectual &  
is to ſape to man womā & aūgel.  
& it is cleppd Dulia. on latyne:  
The firſte ſeruyce and worſhip  
that is cleppd Latria. dyuyn.



seruice longith only to god And  
 on this maner scrupce spekyth  
 Criste Whanne he sayth tho wor-  
 des Dominum deum tuum. &c.  
 Thou shalt worship thy lord  
 god and serue him alone with di-  
 uyne scrupce/ and dyuine wor-  
 ship. that is to say. Thou shalt  
 do no Latria. no diuine wor-  
 ship ne diuine scrupce to no cre-  
 ature. but only to god/ And ther-  
 fore who so doth any diuine ser-  
 upce that is cleppd Latria. to a-  
 ny creature to any ymage. or a-  
 ny fourme or figure. he doth ydo-  
 latry. For ydolum. on latyne is  
 cleppd a fourme and an ymage.  
 on englysshe. And therefore who  
 so dothe diuine worship that is  
 cleppd Latria. to any ymage he  
 doth ydolatre. Diues. What  
 clepist thou properly latria. di-  
 uine worship and scrupce that  
 longith only to god Paup. As  
 sayth a grete clerke Antifidoren-  
 sis in summa sua. libro tercio.  
 Latria is a ptestacion & knowe-  
 lecynge of the high maiesty of  
 god & he is souerayne godenesse.  
 souereyne wysdome/ souerayne  
 myghte. souerayne trouth/ so-  
 uerayn largenesse. shaper and sa-  
 uer of al creatures. & ende of eue-  
 ry thyng. & al that we haue we  
 haue of him/ & without him we  
 haue righte nought. & noughte  
 may haue ne do withouten him

we. ne none other creatur/ This  
 knowlecynge & ptestacion is  
 done on thre maners/ by hert by  
 speche/ by dede By hert & we lo-  
 ue him as souerayne godenesse.  
 & loue him as souerayn wisdom  
 & souerayn trouth & may nat dis-  
 ceue/ ne be disceued/ & hope &  
 truste i him as i souereyn myght  
 & may best help at nede/ & as so-  
 uerayn largenesse & lord & beste  
 may pelde vs our mede/ & as so-  
 uerayn saupour moste merciful  
 & moste redy to forgyue vs oure  
 mysdede By mouth & spech this  
 knowlecynge & this scrupce is  
 doon/ Whan we were by his na-  
 me worshipfully & truly i thing  
 of charge. & fle ydel othes/ foul  
 othes false othes/ & in our spech  
 do worship to his holy name/ &  
 were nat by creatures/ but on-  
 ly by his holy name For he saith  
 in the gospelle. Reddes dñio iu-  
 ramenta tua. Thou shalt pelde  
 thy othes to thy lord god & to  
 no creature Also it is done by do-  
 wes makynge For it is nat sees-  
 ful to make a bolwe to any crea-  
 ture And therefore he sayth Red-  
 des dñio vota tua. Thou shalt  
 pelde thyne a bolwes to thy lord  
 god. and to no creature. And  
 the prophete saythe/ Douete et  
 redde domino deo bestro.  
 Make ye bowes/ and pelde ye  
 poure bowes to poure lord god

nat to the ymagis stockes ne stones Also it is done With prayer. & prysynge of the mouth For We muste praye him and pryse him as souerayne might/ souerayne wysdome/ souerayne godenesse souerayne treuthe/ as alle right fulle and merciful. as shapper & sauer of alle thing/ & lord of al a souerayne helpe in euery nebe. And on this maner may We nat praye ne pryse any creature And therfore they make their prayers and ther prysinges bifoze the ymages/ & say their Vater nost. their Aue maria/ and other prayers & prysinges/ Bsed comdly of holy church/ or any suche other if they do it to the ymage/ & speke to the ymage/ they doo open ydolatre And they be nat excused alle if they vnderstonde nat what they saye. For their sighte & their other wyttes/ & their ynnur wytt also/ shewyth welle that ther owyth no suche prayer prysynge ne woꝛshipp be done to no suche ymages. For they may nat here them/ ne se hem/ ne help them at nebe.

The xlii. chaptre

**A**lso this ptestacion and knowlechynge is done by dede/ as by offcynge/ & sacrifice

makynge whiche longe only to god. For what man offretth or maketh sacrifice/ he knowlegith him geuer of grace. & maker of holynesse/ saupour & foryeuer of synne/ & this may no creature do Also it is shewyd by tokenys of the body/ as by kneeling loutynge lychynge by of hondes/ by bunchynge of the brest/ whiche tokenys may be do bothe to god and to resonable creatures/ but other wise to god than to resonable creatures. For as saith a clerke Ricardus de media villa sup terciū sentenci. dist. ix qone vltima Whāne we knele to god/ in þ we knowlege that we may nat stō/ de in vertue/ in godenesse/ ne in welle but only by him/ Whāne we fal al bolue to grounde to god we knowlege that but he helde vs & kept vs/ we shulde falle al to noughte And Whāne we hold by oure hōdes to hym. we knowlege that we may right noughte do withouten hym/ & that we be al in his power/ and that he may do withouten vs what he wole/ & so we put vs only in his grace Also by that we knowlege. that al that we haue of any godenes we take it of his honde/ and of his gifte. Whāne we bunch our brestys/ we knowlege vs gyfte auenste him in herte/ and in dede. And that we haue done.



moche synne/ Whiche only god  
knowith For only he knowyth  
mannys herte and mānes wyll  
Also we buncche oure self on the  
brest in token of sorow of hert  
for oure mysdedys/ and that we  
repente vs sore of our mysdedes  
These toknes of reuerēce be do  
also to reasonable creatures/ as  
to aūgel/ man & womā/ but nat  
in this maner. For whanne we  
knele or loute. or sat bolwne to  
grounde/ or holde by oure hon-  
des to any creature/ we knowe  
ge that ther is some souereinte &  
some vertue in him that we kne-  
le to/ wherby he may helpe vs.  
nat as principal helper/ but as  
secundary with the helpe of god  
And therfore these dedys of wor-  
shyp and reuerence shuld not be  
done to ymages/ stockes/ or sto-  
nes/ ne to none suche other For  
they haue no suche vertue ne so-  
ueraynte aboue man ne womā.  
ne right nought may helpe them  
at nede/ ne themself neither So  
that these dedys of reuerence pri-  
cipally ought to be done to god.  
secundary to aūgel man or wo-  
man/ but on no wise to noon o-  
ther vntreasonable creatures/ ne  
to none suche ymages And as  
sayth a grete clerke. Doctor ha-  
lis in summa sua. To god men  
shulde knele with bothe the kne-  
es/ in token that in him is al our

principalle help/ but to man on-  
ly with the one knee. Soo leue  
frende ye shal vnderstonde that  
the worshyp which is clepid La-  
tria. shalbe done only to god.  
The worshyp that is clepid Du-  
lia. is comon bothe to god & mā  
For we shulde worshyp man wo-  
man and aūgel. nat for them-  
self/ but principally for god/ for  
that they ben made to goddes y-  
mage For they be goddes serua-  
tes and goddes mynistres. For  
ther is no lord/ ne tyraūt/ ne p-  
late/ man ne woman so wicked  
but that he scrupth god in some  
thyng. And alle though he be  
nowe wyched/ we wooste neuir  
holde sone he shal amende hym.  
and be oure brother in blyss. as  
saith seint Austyn vpon the sau-  
ter But to the fende shuld we do  
no worshyp/ for he is dampned  
withouthen ende/ and ther is no  
hope of his saluacion.

The viii. chaptre

¶ Shulde worshyp man &  
woman/ for he is made to  
the lyknesse of god/ for his offi-  
ce/ for the worshyp of god/ & dis-  
pyse his syn And therfore sayth  
seynt petre. Omnes honorate.  
worshyppe ye alle men and wyme  
Honore inuicem preuenientes.  
Be ye besy/ who soo may eury

man worſhip other Diues. me  
merueyleth moche why men be  
ſo deſy to do the people worſhip  
ymages Pauper. Couetyſe of  
men of holy church and leudeſ  
neſſe bothe of theſe and of the  
people ben cauſe of ſuche ydola  
trye. Diues. I haue herde ſay  
that many grete clerkes holden  
therwith/ & ſay that men ſhulde  
worſhyppye ymages Paup.  
Worſhyppye is a large word and  
comon to diuſe worſhypp. and  
ſeruyce that is clepyde Latria.  
and to worſhyppye that is clepyd  
Dulia. whiche longith propriis  
ly to ſpeke only to reſonable cre  
ature For as ſayth the philoſo  
phie. quarto ethicor. Worſhypp  
is made of Vertue And it owtith  
nat to be done to any creature.  
But that creature haue ſome go  
denes of Vertue moral/ & of gra  
ce/ or elles ſome office to lede &  
hrynge folke to moralle Vertue  
Diues. Channe to the ymage  
ſtocke or ſtone/ golde or ſyluer/  
longith none ſuche worſhyppye  
For whāne it is ſo ſete and dry.  
& worne eten/ it hath no Vertue  
at alle/ But for to brenne ſoner  
the ſyre than a grene tree But  
whāne it wept vpon the erthe.  
it hadde Vertue to wep & ſpring  
& to hrynge forth grene leuys &  
floures to conſorte of mannyſ  
tye & frute. to helpe of man and

beſt And yit wole no man wor  
ſhip ſuche grene trees ne pious  
ſtones ne erbs alle if they haſ  
grete Vertues and wonderfulle  
for they haue no Vertue moral.  
& Moche moze men ſhulde nat  
worſhyppye ſere drye trees/ that  
haue no Vertue at alle/  
Say forth what thou wilt.  
Pauper. Also worſhypp is cle  
pyd Veneration that ſtandith i  
honest & ſiker keepynge/ honeste  
handlynge/ clene dightynge/ in  
ſtandynge/ in ſpytynge/ in place  
ſettyng And this maner of wor  
ſhypp may be done & ought to be  
done to euery holy thyng & lon  
gith to god. and holy church as  
boke chalſce Veſtment/ beſſes &  
ymages. in aſmoche as they be  
ournamentes of holy church/  
and the lelde mennys boke.  
But this worſhypp and Venera  
cion is no ſeruiſe ne ſubiectiō of  
ſi & doth it to the thyng & he doth  
it to/ But it ſbe wyth ſubiectiō/  
& ſeruyce of the thynges ſo wor  
ſhyppd to him that putteth it ſo  
in worſhypp. ſo keepith it & ſo ſa  
upth it And on this maner the  
laude clepith ymages Venerable  
& worſhyppful/ for ther ſhuld no  
man diſpyſe them ne deſoul be.  
brenne them ne breke them De  
conſecrac. di/ iii. Venerabiles.  
& for this maner of Veneration.  
and worſhypp ſayth the laude in  
c ii



the same place/ & same boctou-  
res/ that ymages boke or Vest-  
ment and chalice/ may be Wor-  
shipped with Dulia. But they  
take that dulia. fulle largely/ &  
fulle vnprowerly/ for such wor-  
shipp & Veneration/ is no seruice  
ne subiection as I saide bifoze.  
And prowerly to speke dulia. is  
a worshipp longith only to god  
and to resonable creatures/ And  
principally and excellently/ to  
oure lady seint mary. and to the  
manhode of Criste. Whiche wor-  
shipp is cleppd. ypdulia: prower-  
ly said Also to the crosse that cri-  
ste dyed vpon/ if that men had  
it as clerkes saie longith ypdu-  
lia for of al thinges that want  
lyf/ the cros of cristе olwith most  
to be worshippd/ and be in most  
Veneration and reuerence But  
that Veneracione is clepid ypdu-  
lia. vnprowerly Also frende ther  
is worshipp that the subget doth  
to his souerayne/ knowlechynge  
him his souerayne/ by worde or  
by token/ as by knelynge low-  
tyng & suche other/ & this maner  
worshipp is cleppd prowerly ado-  
racion Other worshipp that is  
cleppd honozacion/ & Veneraci-  
on is couenient bothe to the so-  
uerayne & to the subget For a  
lord honoureth his seruaunt by  
pistes/ by promotions in office.  
in dignitie/ Also a lord wor-

## The firste

shippeth a poze man Whanne he  
setteth him at his owne table or  
aboue other that been of higher  
degree thanne he/ and yit adou-  
reth he him nat/ ne doth him the  
worshipp of adozacion/ Nathe-  
lesse adozacion is taken sūtyme  
fulle vnprowerly/ for comon ho-  
noration and Veneration/ And  
for asmoche as al these maners  
of worshipp so diuerse ben clepid  
with one name of worshipp in en-  
glishetunge. & ofte the latyne.  
of worshipp is taken and vsed.  
vnprowerly and to comonly.  
Therefore men fall in moch dout  
and errour in redyng & nat welle  
vnderstonde what they rede

## The viii. chaptre.

**D**ives. This distinction.  
and declaracion of wor-  
shippinge holwe it is taken/ and  
vsed in diuerse maner/ & holwe it  
is cleppd with one name in eng-  
lishe/ hath auoieded many argu-  
gumentes and skpylles which I  
thought to haue made apenste  
the/ I am oute of doute. I can  
answer therto my self by thy  
declaracion/ But ii. thinges as  
me thynketh thou saidest nat al  
trouthe Dauid. Whiche be the  
Diues. Thou seydest that me  
shulde nat offre but only to god  
Ne knele on bothe knees but

only to god And we se attyre  
me offere to the prest i the church  
a knele on both knees to the pste  
i sherte. Pauper. Men offere  
nat the preeste but only to god.  
as I saide firste by the hodes of  
the pste For the preest is goddes  
mynde ordeynede to receyue  
thynges h been offryd to god/ as  
tithe & deuocions/ & lyue therby  
honestly & dispense the remenat  
to nedry folke/ & to worshyp of  
god & helpe of holy church.

Ne men knele nat on h maner/  
to the pste/ but to god bifoze the  
preest. for the reuerence of god &  
of the sacramentes of holy church  
But whan man kneleth to tem  
poral lordes plates or pstes/ or  
any other pson/ for reuerce of  
his psoone or of his dignyte/ he  
shuld knele only w' thone knee  
But as saith seynt Austyn de ci  
uitate dei. li. p. c. v. By flater  
rye and ouerfolwnesse of the peo  
ple & ambition of the souereynes  
many worshyppes h longed sit  
tyme to god alone/ ben nowe d  
fed in the worshypping of synful  
man & woman/ And though it  
be do to man or woman for the  
worshyp of god as I saide firste  
it is suffrable: The xv chap

**O**f Ihesus Churification.  
Encensyng was by olde  
tyme an hygh dyayne worshyp.  
And many sepntes were putt to

the dethe for they wolde nat enc  
cense ymages stockes ne stones  
But nowe clerkes encense yma  
ges & other/ preestes & clerkes &  
lewde people also. And so as me  
thynke they do ydolatrie Pau  
per. In euery salwe thurificaciō  
& encensyng hath been an hygh  
dyayne worshyp. h ought nat to  
be done to any creature by wey  
of offryng. Ne uirtheles it may  
be done on ii/ maners. Firste by  
wey of offryng w' couenient  
toknyng & so it may nat be do  
to any creature For on this ma  
ner it olde nat to be done butt  
only of a preeste/ & at an auter.  
halowd or with a supaltare ha  
lowd/ so h preestes lefully may  
sey there their masse. For by the  
encensour is vnderstonde man  
ys herte/ by the encense holy sp  
er/ by the fyre charite And so su  
che encensyng and thurificaciō  
betokeneth that right as the pste  
offryth by in the encensoure en  
cense. wete smellyng by herte of  
the fyre So the preest & the peo  
ple by the preest offere by her her  
tes to god and her prayers quē  
ned by the fyre of charite. And  
pray that their bedes and their  
prayers and deuociones may be  
pleasaunte to him for that endles  
charite that he shewyd to mans  
kynde/ whanne he dyed for vs  
alle vpon the crosse/ whiche cha



ritpe is presentpde in the sacra-  
ment of the autre. For alle the  
masse syngyng is a special myn-  
de makynge of cristes passion/  
And right as Cryst was meane  
in his passion bitwene god and  
mankynde/ so is the preeft i his  
messe saynge/ and sacrifice mas-  
kyng and offeryng and encens-  
syng/ meane bitwene god and  
the people. And therefore only a  
preeft shulde encense at the au-  
tre/ and with halowed encense/  
and with holy prayer sayng on  
this wyse for him selfe & for the  
people. *Dirigatur oratio mea  
sicut incensu in conspectu tuo.*  
Forde make my praier go right  
vp in thy sighte as encense Also  
thpurification may be done only  
for steryng to deuotion & for to  
kenyng And so it may be done  
to the clergie and to the people.  
in token that as the encense by  
hete of the fyre smellith swete/ &  
styeth vp to heuen warde/ So  
shulde they lyft vp their hertes/  
with deuotion/ and make their  
prayers in charite & they mighte  
be plesauite to god/ and wende  
vp to god. For but the preeft  
and the peple be in charite/ elles  
their prayer pleasith nat god/ ne  
gothe nat vp to god as it shuld  
ellesdo. & therefore is no mā wor-  
thy to be encensed but if he be in  
charite And when the clergie in

## The friste

the quere or the people is encen-  
sed/ they shulde solwe solwe/ for  
reuerēce of god/ and take it nat  
as for worschyp done hem but as  
steryng to deuotion/ & as a to-  
ken/ What deuotion they shuld  
shewe to god/ & by loutyng shew  
we solwesse of deuotion that it  
sterith them to For withoute de-  
uotion and solwesse of hert our  
prayer goth nat vp to god But  
as saith the wiseman The pray-  
er of him that solweth him in his  
prayer thirlieth the cloudes The  
myssalle and the gospel is encen-  
sed in token that the praiers wri-  
ten therein profit litel or nought  
but if they be made with deuoti-  
on and i charitie And ther shuld  
no man preeche the gospel. butt  
with deuotion and for charite  
& alle his speche and alle his pro-  
fytte referre vp to god/ and alle  
his prayers put in his wyll As  
buryng men encense the dede  
bodies/ in token that he dyed in  
charite. & in his dyenge he had  
his hert vp to god/ by hope feith  
charite & deuotion/ for elles he  
is nat worthy to be buryed in cri-  
sten buryelles. Also in token/ &  
he shalle cypchen open and ryse  
vp from dethe to lyf at the dome  
and wende vp to heuene for his  
charite whiche he had by his lyf  
as the encense styeth vp by the he-  
te of the fyre/ And for the same

shylle is the graue encensed i to  
ken that he shalle awake and ry  
se from dethe to lyf Also the body  
a the graue ben encēsed in toke  
that it is plesant to god & holy  
churche pray for hym. But this  
maner of encensyng done to the  
clergye to the people & to the de  
de bodies to the graue shulde be  
done With encens nat halowed  
ne blissed. for it is noon offryng  
And as touchyng encensyng.  
done in the presence of ymages.  
as it semyth to me it is nat done  
propirly to the ymages/ but bi  
fore the ymages in diuerse signi  
ficaciones or toknynges/ For  
whā encēsyng is done bifoze  
a peynted ymage & representith cri  
ste whiche is very god & mā. It  
semyth to me that the encēsyng  
signifieth & al deuocion & chari  
table prayer whiche is betokned  
by encence/ shulde principally.  
ste by to god/ & whā encēsyng  
is done bifoze any ymage of our  
lady or of other seyntes/ it may  
signifye that the prayers of sein  
tes whiche pray for vs wretches  
in erthe ste by by their grete che  
rite to the mayesty of god.

Diues. Sith encensyng is nat  
done to the peple by wey of wor  
shyppng/ why encence they first  
the souereynes more thanne the  
subgetts. Daup. For in alle  
thinge must be kept orde in do

ynge And also in token & as they  
ben principal in state & dignite.  
so shulde they be principal in de  
uocion & charite/ and yue other  
gode ensample.

The xvi chaptre.

**D**iues. Why worshypp we  
god and praye to him mo  
re in the est than into the weste.  
southe and northe. Dauper.  
East and west south and north  
and ouir al it is lesul and mede  
ful to worshypp god/ as him & is  
ouir al/ forde of al thyng. But  
for to drawe cristē peple to one  
maner doyng/ & to sle difforni  
te. Therefore holy churche hath  
ordeyned & me shulde in churche  
& other places if it may be wele  
done/ worshypp god pray him &  
pryse him in the East/ as the la  
we shewith wele/ Distinct y. ec  
clesiasticay. And that for diuers  
shylles Firste for crist. Upon the  
crosse dyed into the west/ & there  
fore in oure prayer we shuld tur  
ne vs to the east/ to see how crist  
for vs henge vpon the tree/ & so  
to haue an eye to his passion/ &  
worshypp him & dyed for vs alle.  
vpon the tree Also to lette the pe  
ple to sue the ielyps in maner of  
worshyppng For att goddes or  
denaunce they worshypped west  
warde in token & their salwe and  
their maner worshyppng i theire  
cerymonies shulde sone passe &



go dowlne & make an ede as the  
 day endith & passith a way into  
 the west And also in token þ for  
 any worshipp or prysynge or þp  
 er þ they dyd/ pit they shulde go  
 dowlne to hel/ tyl the newe salwe  
 came whan criste dyed for us at  
 And for the same sylle criste di  
 ed westwarde/ and in his dyeng  
 saide. Consumatum est. That  
 is to say It is ended/ For in his  
 dethe the olde testament ended &  
 wente dowlne as the sonne And  
 the day gothe dowlne in the west  
 And therfore we cristen peple wor  
 shipp into the West/ by techynge  
 of the holy goost/ in token þ our  
 salwe shal spryng & sprede as the  
 day cūmynge of the sonne riseth  
 & spryngeth oute of the east. and  
 as alle the sterres ben moste bri  
 ghte in the east. & whan they wende  
 into the west alle they begynne  
 to dymme & derk/ so was tholde  
 salwe ful dymme & ful derk/ but  
 the newe salwe is open brighte &  
 clere Also we worshyppe Cryste  
 most in the east for he was most  
 dispysyd in the East whanne on  
 gode friday he heng on the crosse  
 turned into the weste/ whan the  
 ielwes stode bifoze him & passide  
 bifoze him w' many scornes & di  
 spytouse wordes/ w' molles/ &  
 many a tape they seyde. Vatis &  
 destruis templū dei: Crut for  
 the þ dystropest goddes temple.

## The friste

And for he was moost dispysed  
 into the West of the ielwes & he  
 then peple/ Therfore cristen pe  
 ple therapenst worshipp hi most  
 into the east And for he was most  
 dispysed for he on gode fridaye  
 Therfore we worshipp him most  
 on gode fridaye And on this ma  
 ner as moche as we may/ at his  
 dyspyte we turne to worshipp of  
 him Also we worshipp god in the  
 east in token brighte as the sonne  
 ryseth þp in the east/ so we bple  
 ue that criste rose þp from dethe  
 to lyp/ and in that we worshipp  
 him as him that rose from dethe  
 to lyp/ & shal lye without ende  
 Also in token that we longe to  
 come apen to the blisse of para  
 dyse þ we losse in the east/ & pray  
 god þ we may w' his mercy/ co  
 me apen therto. Dives. These  
 sylles ben gode But why wet  
 thanne the pop. men blamed of  
 god for they worshipped estward  
 at the risynge of the sonne/ as we  
 fynde. ezechielis. liii. c. Pau  
 per Nat for they worshipped god  
 estwarde For danyel & many o  
 ther worshipped god Estwarde.  
 Weste. southe/ & north/ as he is  
 worthy to be worshipped ouir al  
 A solis ortu usq; ad occasū lau  
 dabile nomē dñi. From the sone  
 ryng into the goynge dowlne  
 goddes name is praisable & wor  
 shippful But they were blamed

for they worſhipped the ſonne in  
his riſpunge/ & dyd diuynne wor-  
ſhip therto in diſpyte of goddes  
temple/ & of goddes ſalwe as ma-  
ny ſoules pit do theſe daies wor-  
ſhippunge the ſonne in his riſpung  
& the newe mone in his firſte ſhe-  
Wpunge. Diues. They worſhip  
him & made the ſonne & the mo-  
ne. Dauper. If they do ſo they  
do wele/ But I drede nat al do  
ſoo And as ſaith a greate clerke  
Leo papa i a ſermone/ for aſmo-  
che as it hath a lykenesse of ydo-  
latry & cuſtome of hetthen peple.  
men ſhulde abſteyne them thes  
fro For the people is ful morche  
enclpned to ſoly & to ydolatrye.

The xlii. chaptre.

**D**iues. That is ſothe For  
theſe daies men doo wor-  
ſhyp to ſonne/mone/ & ſterres/ &  
for to worſhyppe the ſterres and  
the planetes & the craſte of aſtro-  
nomye. they wole put oute god  
of his maieſtye. out of his king-  
dome & his lordſhip/ & out of his  
freddome/ & make him more bon-  
de to ſterres/ than euir was any  
kynge or any lord/ or any mā  
vpon erth They wole be of god-  
des pryue counſeyl/ Wyl god nyl  
god/ & rule his domes his dedys  
his Werkes/ & al by their Wyttes  
& by the courſe of the planetes in  
ſomoch & as they ſay ther ſhall  
no man ne womā be hole ne ſez

he/ foule ne faire/ riche ne pore/  
Wyl ne ſoule/ gode ne Wylked.  
But by the worſchypnge of the bo-  
dies aboue & by their Wyttes ſoo  
they can tel it afore Ther ſhal  
fall no myſcheyf ne Welthe nei-  
ther to perſone ne to comunyte/  
But by her Wyttes & by the cours  
of the planetes None hūgre mo-  
rayne ne tempeſte. no ſchenesse  
no warre ſhal falle but by their  
Wyttes & by the worſchypng of the  
bodies aboue For as they ſaye/  
the bodies aboue rule alle thing  
here bynethe And thus they wol  
make god more thralle & of leſſe  
powder than any kynge or lord  
vpon erth. For Wyl oure liege  
lord the kinge god ſaue his ſpf  
hath powder & fredome of a page  
to make a poman/ of a poman  
a gentylman/ of a gentylman a  
knyght/ of a pore man a greate  
lord/ Witthoute leue or helpe of  
the planetes And if a man tres-  
paſſe ayēſt him & be taken with  
treafone/ he is of powder to do hi  
to be hanged & drawē/ & to take  
from him & his heires the heritas-  
ge & make him ful pore And he  
is of powder to make his true lie-  
geman riche though he be right  
pore This fredome and this po-  
wer hath oure liege lord/ oure  
kynge Where ſo the planetes ben  
or in what ſigne/ i what reſpect  
or in what coſtellacion or con-



iunction our king may do al this  
 & aye the planetes no leue. Thei  
 may nat let him. Ne al the astro  
 nomours w<sup>t</sup> al their calculaciō  
 though they watch & stare/ after  
 the sterres/ tyl they lese their he-  
 des may nat let him/ ne saue oo  
 mannes lyp<sup>s</sup> b<sup>y</sup> the kinge wol haf  
 dede. Moche more thā the king  
 of heuyn h<sup>e</sup> made sonne & mone/  
 & sterres & al thing of noughte &  
 ruleth gydeth & weldith al thing  
 at his wyl may make riche and  
 poze/ faire & foule/ hole & seke/  
 wyse and fole/ gode or wycked  
 whom he lyketh w<sup>t</sup> outen helpe.  
 of the planetis. And if any pson  
 or cōmynite trespassenst him  
 he may chastise him by hungre/  
 by moze pny/ by sekenesse/ by tē-  
 pest/ by swerd. by pouerte. by losse  
 of catel & what wyse he wole/ &  
 he may rewarde his true seruan-  
 tes as hym liketh/ bothe in this  
 world & i the other world aping  
 the planetes no leue/ ne cōseyl  
 of astronomours. The p<sup>o</sup> viii c.  
**D**uper. As we fynde i ho/  
 ly wrytte Gen. i. c. At the  
 begynnynge of the world when  
 god made al thinge of noughte  
 p<sup>o</sup> iiii. day he made sōne & mone  
 & sterres & set hem i the firmamēt  
 to geue light to the creatures he  
 re bynet<sup>s</sup> b<sup>y</sup> the sonne principal-  
 ly shulde shyne & geue lighte/ by  
 day/ mone and sterres by night.

## The friste

More ouir as saith the boke he  
 made them & ordeyned them for  
 to pte the day from the nyght/ &  
 they shulde be in tokenys/ & tyme  
 mes daies & peres. b<sup>y</sup> the toke-  
 nys of p<sup>o</sup> bodies aboue mē shuld  
 knowe the day from the nyghte  
 & one day from a nother/ & wyte  
 what day it were/ & what tyme  
 of the day/ what nyghte & what  
 tyme of the nyght/ what pere and  
 what tyme of the pere/ what mo-  
 net<sup>s</sup> & what tyme of the monet<sup>s</sup>  
 Also god ordeyned them & made  
 them b<sup>y</sup> the toknes & by the bo-  
 dies aboue. men shulde knowe  
 when it were tyme to slepe & tyme  
 to wake/ tyme to trauayle/ &  
 tyme to rest/ tyme to halowe/ &  
 tyme to labour/ tyme to ete and  
 tyme to faste. tyme to sette & to  
 solwe/ tyme to ere tyme to repe &  
 to molwe. And therfore salomon  
 saith Ecclesiastices iii. c. b<sup>y</sup> alle  
 thinge hath his tyme/ & al thing  
 hndre heuynne passith awaye by  
 space of tyme/ And so god made  
 the firmament aboue w<sup>t</sup> brighe  
 bodies b<sup>e</sup>en therein to serue mā  
 kynde. & other creatures also of  
 light & tyme. Of lighte as a lan-  
 terne that may nat be quenched  
 Of tyme as an orloge that may  
 nat fayle. God made hem to ser-  
 ue man/ nat man to serue them  
 He made them for man. nat mā  
 for hem. He made hem nat to go

uerne man/ but he paue man. & woman wytted discrecion to gouerne them selue w<sup>th</sup> his grace by the sight & wissynge of tyme/ w<sup>ch</sup> the he hath of the bodies aboue/ that by their sight they may see. to worche. & by their stirynge & their cours they may w<sup>th</sup> w<sup>h</sup>an it is tyme to worche And therfore saith the salwe xxvi. q. d. *Nō licet. in glosa.* That the bodies aboue ben toknes & nat causes. of thinges here bynethe And as a lampe or an orloge ben necessary to religious by nyght w<sup>h</sup>er by they may ryse and rule themself/ in goddes serupce/ soo serue the bodies aboue to mākynde & we may haue of them bodily sighte And by their mouynge knowe oure tyme to serue oure gode eche man & woman in his degre And as the lampe & the orloge i the dourtoure rule nat the religiouse but the religiouse rule hem by the lampe and by the orloge/ & in citees and townes men rule them by the cloke/ & pit properly to speke/ the cloke ruleth nat them but a man ruleth the clock Right so mā & womā/ seeft and byrde & other creatures rule hem self by the bodies aboue/ & the bodies aboue rule nat them And therfore they shuld nat be clepid gouernoures of this worlde/ for

they gouerne nat this worlde. They be nought elles but instrumentes of goddes gouernaunce For it saith by god & the bodies aboue/ as it dothe by the smyth & his gryndyng stone/ by the wright & his aye/ by the orloger and his orloge. *Dines.* I pray the shewe me w<sup>h</sup>ele this Pauper Thou seest at ipe that w<sup>h</sup>anne the smyth grindeth a knyf or an aye or a swerde on his stone/ the stone dothe nought but goth aboute in one course. And as the smyth that sytteth aboue wole dispose and holde/ so gryndeth the stone. If he wole grynde sharpe it shal grynde sharpe If he wole grynde blunte and playne/ it shalle grynde blunt & playne Right as he wol that it grynde. so it gryndeth. If he take awaye the knyf aye or swerde the stone gryndeth right nought/ & yit it goth about the same cours as it dyd bifoze/ Right so it is of god and the bodies aboue. For the planetes & the bodies aboue gone alway about in one cours certeyne/ i w<sup>h</sup>iche god ordeyned them at the begynnynge of the worlde/ w<sup>h</sup>iche course they shal kepe vnto the dome. And as god wole & they worche/ soo they shalle worche If god wole & they grynd sharpe/ & cause mo



reynne feltnes & tēpestes hungre  
 & werre & suche other they shalle  
 do so If he wole & they grynde  
 playne & smothe & cause helthe  
 of body/ faire wedpr & holsome/  
 plentie of corne & vitayles/ pees  
 & rest/ they shal do so Righte as  
 god wole & they worche soo they  
 shal worche So & god may doo  
 with the planetes what he wole  
 & he may do withoute the plane  
 tes what he wole In what signe  
 in what cōstellacion/ cōiūction/  
 or resp<sup>ce</sup> & they be/ they be alway  
 redy to fulfyll the Wyl of god.

**D**ives. Sithen god maye  
 do with the bodies aboue  
 what he wole & whan he wole/ &  
 sithen god is so fre in his doyng.  
 & nat artid by the planetes ne by  
 none other creature/ how shulde  
 any man knowe goddes domes  
 by the course of the planetes/ or  
 deme therby/ or telle what god  
 Wyl do in tyme comynge/ or by  
 tyne of thynges & be to come.

**P**aup. Thou mayste nat kno/  
 we by the aye what the wrighte  
 wole worche ne whan Ne thou  
 mayst nat knowe by the orloge  
 what tyme the orloger wole set  
 it ne knowe the orlogers Wylle.  
 Ne thou maist nat knowe by y<sup>e</sup>  
 gryndstone what the smyth wol  
 grynde/ ne what maner ne whā  
**D**ives It is soth<sup>ly</sup> Pauper. No  
 more may we knowe by the bo/

dies aboue ne by the cours of y<sup>e</sup>  
 planetes what god wole do/ ne  
 what he wole ordeyne of mā or  
 of woman/ or of any comunyte  
 londe. realme/ cuntrye or cite/ for  
 the planetes & the bodies aboue  
 ben nought elles but goddes in  
 strumētes/ & the course of the pla  
 netes is nat chaungeable ne va  
 riable/ but it is put i certeyn me  
 upnge and stirynge whiche they  
 maye nat fleene chaunge/ for  
 they haue no fre election i theire  
 doyng But god is souereyn iu  
 ge moste rightful moste merci  
 ful moste free/ to punyshe & to  
 spare/ For he is moste of myght  
 & no thyng may him withstōde  
 & therfore his domes & his wer  
 kes be nat nedyd ne artid by the  
 planetes/ but aft<sup>r</sup> h<sup>is</sup> mē<sup>te</sup> chaunge  
 her lyupng so chāgith he his do  
 mes/ to punyshe or spare to wel  
 or to wo to heuyn or to helle he  
 demyd the siful cite of nynyue.  
 bicause of synne to be dystroyed  
 within xl. dates but whan they  
 repētyd hem & amēdyd theyn &  
 cryde after mercy/ he chāged his  
 dome & sparyd the cyte/ & distroi  
 ed it nat as tellith Jonas the p  
 phete/ & pit the planetes chāgyd  
 nat her cours for non amēdmēt  
 of the peple Also we fynd i holy  
 Wryt the fourth boke of kinges  
 & god sende the pphete Isaie to  
 the kyg ezechie whā he had sined

and badde him make his testamēt for he schulde dye & no lengre spue Anone the kinge repented him & wepte ful soze & aped mercy. And anon god badde the pphete Isaic hit was i the kinges halle to Wende apen to the kinge & say to him þ god had accepted his repentance/ & herde his prayer/ & þ he schulde nat dye than/ but he schuld spue p. v. pere lengre. So leue frende hold sone the dome of god Was chaunged al to mercy And though the planetes hit þ tyme kept forth their course. they chaungyd nat for al the kinges wepyng. **Dives.** Anone aft the son chaungyd his cours & turnyd apen lto the east & began a newe day. **Pauper.** The turnyng apen of the sonne Was nat cause of the mercy of god. ne of chaungyng of his domes/ for god chaungyd his dome bifoze or the sonne turnyd apen. So the turnyng apen of the son Was noughte elles/ but a token of mercy to the kynge ezechie/ & to alle synful wrecches þ wolde amēde hem For right as the son chaunged his course after the repentance of the kynge Rigge so god chaungith his sentence anon as man or woman repētit him of his syn/ & is in Wyl to amēde him. Therefore saith the salwe. **De penitenc. di. i. sufficiat. No**

uit deus mutare sententiam/ si tu nonis emēbare delictū: God can chaunge his sentence & his dome anone as thou canst amēde thy trespasse Also it Was a token to the kynge þ goddes bihest to him schulde be fulfilled But alle the astronomours that euer Were coude nat telle bifoze of þ Wounderful token in the sonne. For it Was al apenst the comon course of kynnde/ & þ and suche othet shewe Wete that god is nat ruled by the course of the planetes/ but that god ruleth the planetes and nat the planetes him/ ne his domes ne his werkes. But god ruleth demeth and gouerneth al mākynde psone & comynpte after that they deserue/ and as him thynketh moost speedful to his worshyp & to the comon proufyte of his Realme/ in heuen in erthe & in helle/ whose domes and ordenaunce passe mānes Wyt And therefore seint poulsapth. *Quis cognouit sensū dñi aut quis consiliarius eius fuit/* Who saith he hath knowe p. Wyt of god/ or who Was his counselloure. For sothe nat the astronomours ne wyches/ for they ben foolles of alle folles/ and put fer theste oute of goddes counseyl/ as folke that god moste hatyth Seint poulsapth/ þ the domes of god ben incōpēnsible/ nomā



may knowe them wle/ no man  
may trase his weyes Tho been  
his wonderfule domes/ they ben  
so medled with mercy & rightfule  
nesse & they passe mannes wytte  
Therefore the prophete Dauid  
sayth. Vniuerse die dñi mia et  
Veritas: Alle the weyes of the  
lorde been mercy and treuthe.

*Judicia dñi abissus multa.*

The domes of god been a moche  
depnesse/ ye so depe that no mā-  
nes wytte may seke to the depe-  
nesse/ ne knowe wle the cause.  
ne skylle of his wonderfule do-  
mes And therefore suche astrono-  
moures & wyches that entermet  
them so high of goddes domes/  
& wonderfule Werkes & presume  
to diuine of thynges that been  
to come and make them wyse/  
as if they were goddes felowes.  
and knele alle his preyng coun-  
seyl they ben folles of alle folles.  
Diues. Therefore clerkes sape.  
that they may no thyng tel for  
certayne But they may tel wher  
to man or woman or comynge  
is enclened by the worchyping of  
the bodies aboue Neirthelesse  
as they sape/ man and woman  
may by vertue ouircome the pla-  
netes/ and soo every wyse man  
is lorde and maister of the plane-  
tes And therefore ptolomeus the  
greate astronomoure sayth. *Ad  
Vir sapiens dñabitur astris.*

The xx. chaptre.

Also as they say by astro-  
**A**nompe they may knowe  
whan men ben iclyned to werre  
or to peas And whan by comon  
course of kynde shulde falle mo-  
reyn/ hungre/ tempest/ droughe  
and such other. But as they say  
one holy prayer may chaunge  
uery dele And though it fal nat  
in one cūtre it fallith in an other  
cūtre. Dauid. Sithen they  
can nat telle for certayne/ what  
shal befall but al in doute/ &  
their salues & their domes maye  
so lightly be chaungyd & broughe  
to nought/ it is a greate folpe to  
sette any trust to their tales for  
so may every sole telle what he  
wole and excuse every lesynge.  
This maner of spech is nought  
elles but a mayntenynge of les-  
synge and of faytpe and of hy-  
dynge of folpe and a synfule ex-  
cusacion of synne/ & a nett to ca-  
che the w<sup>omānes</sup> soul. & a strēge  
to draue men to helle/ & to dra-  
ue mānes hert his loue his trust  
from god They wolde sayne be  
holde wyse & nye of goddes coun-  
seyl but they wote nat howe for  
they be founden so false. They  
shal vnderstonde leue frende.  
that ther is but one sonne & one  
mone/ and other fyue planetes/  
Saturne Iupiter Mars Ven<sup>us</sup>  
and Mercury. Whiche w<sup>omānes</sup> other.

sterres gone aboute alle erth w<sup>t</sup>  
the firmament euery day natu-  
turel / & so passe alle the sondes /  
alle realmes / psones / al erthe al  
waters / al apre in .xxiiii. oures.  
that is clepid day natural / from  
sone rype to sonne rype / from no-  
ne to none And sitthen they passe  
alle sondes & al psones so euens-  
ly / & make no more duellpng or  
uit one than an other why shuld  
they more enclpne one lode than  
a nother / or one pson more than  
a nother to vice / or to vertue / to  
warre or to peas / **Diues.** For  
some constellacion or some respect  
in her passinge fallith vpon one  
sonde more than a nother. And  
as folk ben borne vnder diuers  
constellacions or cōiunctiones.  
dyuerse respectes in dyuerse sig-  
nes & vnder diuerse planetes / so  
ben they enclpned in diuerse ma-  
ner & to diuerse thinges / vice or  
vertue / warre or peas / helthe or  
sekenes / pouerte or richesse and  
suche other. **Pauper.** Whanne  
the kinges sone is borne / in the  
same tyme in the same cōstellac-  
cō respect planete & syne / is the  
bonde mannes sone borne. And  
yit haue they nat both one incli-  
nacion / ne one disposicion For  
the kinges sonne is disposed by  
his heritage to be king after his  
fader The bonde māns sonne.

is disposed by his birth / to be a  
bonde man alle his lyf as his fa-  
ders haue been bifoze him hun-  
dred yerres / & no planete mighte  
auoide their bondage / ne fro the  
kinges theire dignyte In the  
same tyme and in the same con-  
stellacion & vnder the same pla-  
nete and signe that one child is  
borne been many borne & yit ha-  
ue they nat alle eyn inclinaci-  
on ne eyn disposicion For so-  
me of theym ben enclpned to go  
denesse and sume to wychednes  
sume to sekenesse / and sume to  
helthe / Sume been fulle angry  
and sume be nat soo. Sume be  
wyse / sume be folis / sume soule  
some faire sume riche some pore  
sume lypynge longe / sume bye  
fulle sone / **Esau and iacob.**  
hadde bothe oone fadre and one  
modre Isaac and rebecca. bothe  
were bigoten at ones / as saythe  
seynt Austyn / and bothe borne  
att ones / and yit were they noo  
thynge lyke For iacob was a  
gode man / esau a sbrewde Jacob  
was loued of god Esau was ha-  
tyd for his wychednesse / Jacob  
was smothe of body with lytel  
here. Esau fulle of here as a  
beest Jacob was a true symple  
man Esau a rauenoure / and a  
maliciouse sbrewde. Jacob  
was peasible / Esau a fapoure



a baratoure. Soo thou myghte  
Wele se that diuerse inclinacion  
of man & woman. stondeþ nat  
in the planetes ne in the tyme of  
the byrtþe:

The xvi. chaptre.

**D**Iues. What elles may be  
cause of suche dyuerse in-  
clynaciones. Pauper. For as  
dames/ syn a original syn þe  
be alle conceived in we ben alle  
iclyned to synne And therefore  
god saith. Gen. viii. That the  
wytte & thought of manes hert  
is iclyned to euyl fro his pouth.  
Sensus et cogitacio cordis hu-  
mani in malum prona sunt/ ab  
adolescencia sua. And therefore  
salomon saith. Proverbi. xx. c.  
That no man may save. I am  
pure and clene withoute synne.  
Neuirtþeles al be nat enclyned  
alþe moche to synne ne to seþ-  
nes/ but some more some lesse/ &  
þe for many diuers causes Sūtp-  
me for wyched suffraunce þe chyl-  
dren be nat chastised in her pou-  
the. For as salamon saith Pro-  
uerbi. xxi. c. The childe þe is su-  
fryd to haue his wyll þal shame  
his modre & al his kynne/ Sū-  
tyme for wyched cūpany þe they  
been in/ & wyched example of  
their elders & mys information/  
Sūtyme for mys vse in pouth

For salomō saith. puerbi. xxii.  
þe mā in his elde goth nat light-  
ly fro the wey of his pouth.  
Diues. And pit it is a comon  
puerþe. yonge seint olde deupl:  
Paup. It is a synful puerþe to  
drawe men to synne fro vertue.  
fro god to the seende/ For holy  
wyrtte saith. Bonū ē hol cū por-  
tauerit iugū dñi ab adolescēcia  
sua. Tress. iii. c. It is ful gode.  
saith he to a mā whāne he hath  
borne the yoke of oure lord from  
his pouth/ And as a poete saith  
Quod noua testa capit iuetera/  
ta sapit. Whiche as the potte or  
the vessel takith whā it is new  
such it sauoureth whā it is old  
And therefore in holy wyrt seynt  
Iohn baptist/ toby. ieremye/ sū-  
pson/ samuel/ & many oþer ben  
prised for their holynes in their  
pouth For comdly they þe been  
gode & loue god i godenesse i her  
pouth they make a fulle gode  
ende/ al if for a tyme they fal in  
synne & ben ful þeyne God suf-  
fretþ them to fal for a tyme for  
they shulde elles be to proude of  
their godenesse/ & haue disdeyne  
of oþer synful wretches Also sū-  
tyme one is iclyned to one syn  
more than a nother/ for he was  
conceived and begoten in more  
syn than a nother/ al if he were  
begotē & borne i wedlocke For  
the man & the wif may synne to

gyder fulle greuouſly/ either by  
myſwyl of their bodies/ or by i-  
temporance if they paſſe maner  
and meſure/ or if they comen to  
gyddre in vntyme/ as in the tyme  
of ſeekneſſe/ or in holy tyme  
withouten drede or reuerence of  
the tyme: ne wole nat ſpare for  
the tyme. Natheleſſe the ſynne  
is in the aȝer nat in the yelder.  
Alſo they may ſynne by Wicked  
intencion/ as if they doo it for a  
wyched ende/ or only to fullſyl  
the luſte of the fleſſhe/ nat to ſe  
fornicacion. ne to yelde the dett  
of their body/ ne to byrnyge forth  
children to the worſhyy of god.  
but only takē hede of her owne  
luſte Alſo if they coueite childre  
nat to the worſhyy of god/ but  
for the world to be grete/ and to  
make their children grete in this  
worlde/ Alſo men ben enclyned  
to ſynne on emore thā an other  
by exceſſe of meete and drynke.  
by myſkepyng of his ſpue wit-  
tes. And for theſe ſame cauſes.  
one is iclpyned to bodily ſekneſſe  
more than a nother For ſyn of  
tyme is cauſe of bodily ſekneſſe  
Alſo by myſdetyng of the mo-  
dre while ſhe is with child/ or by  
myſdiſpoſicion of the fadre/ or  
of the modre/ or of both. Whāne  
the childre is bigotē/ or by miſke-  
pyng of the childre in the youthe  
For children i youthe wole aſſay

a handle wel nigh al thing/ And  
ſo oftyme they ete a drynke a re-  
ceyue inwarde moche vntuſty  
thyng a enuemy her ſelf a hur-  
te themſelf in many wyſe But  
the gode aungel kept hem they  
ſhuld periſſhe Alſo god ſmyteth  
hem w' ſekneſſe of myſcheif Sū-  
tyme for the faders ſynne/ a the  
moders/ for they loue them to  
moche/ a wole go to helle to ma-  
ke hem rich a grete in this worlde  
Sūtyme he ſmyteth them with  
ſekneſſe to ſhewe his myght a my-  
racle/ as we fynde in the goſpel  
of ſeynt Iohn/ .ix c. of him that  
was borne blynde/ b the myghte  
of god myght be ſhewyd in hym  
in reuyng him ſight Other cau-  
ſes ther ben ful ſele which paſſe  
mānes wytte. for we may nat  
knowe alle goddes domes. Ne  
theſe cauſes here aſſigned be nat  
alwaye generalle. For ſūtyme  
a fulle gode man hath a ful ſbre  
wyd child/ ſūme gode ſūme bad  
And ſūtyme a fulle wyched mā  
hath a fulle gode childre. For if  
the children folowed alway the  
fader a the modre. in godeneſſe.  
or in wychedneſſe. alle the go-  
deneſſe ſhulde be atettyd to the  
fadre and to the modre/ and nat  
to god/ And they ſhuld be prou-  
de/ both fadre/ modre a the child  
a compne to gyde fleſſhly to mo-  
che And i the ſame maner al the



shewidnesse shulde be arettypde  
to the sadre and modre al if it co  
me on other bisall/ and shulde  
they be euit soz. and falle in dis  
pepr and nat wyl peldet to them  
to gyddre the dette of their body  
And therefore god medlyth so o  
ne with an other/ & so modifieth  
his domes that the gode shulde  
nat presume of him self ne be to  
proude/ but thanke god of alle.  
ne the wyched be to soz. and so  
fal i dispair/ but truste in god  
so of the wyched makith the go  
de and of the Inclene maketh  
the clene

The xlii chapre

**O**f Iues. They say that as  
children be borne vnder  
diuerse synes/ so ben they encl  
ned and disposed to diuerse cra  
tes & diuerse states If he be boz  
ne vnder some signe they say he  
shal be a fischer/ & vnder some a  
monypour/ & vnder some a clerk  
vnder some a man of armes.

Pauper. Many cuntries know  
no monypours ne money neither

And many cuntries also haue  
money/ yit they haue no mony  
pours For in a ful grete realme  
of xye hundred myle on length  
& ii. hundred of brede be no mo  
nypours but in one place assig  
ned by the kyng. nat by the sig

nes ne by the bodies aboue The  
kyng assigneth bothe the place  
and them that shalle make the  
money/ nat the bodies aboue  
And if any wyght make money  
but tho that the kyng hath o  
rdepned/ he shalle be slayne as a  
traptoure. the signes ne the pla  
netes shal nat saue his lyf. And  
they that be borne nygh the see.  
or nygh some grete Water/ pue  
them to fischyng and their chyl  
dren also. nat for the synes that  
they be borne in/ but for mooste  
oportunyte of their lypunge.  
Whiche they haue by the Water  
that is so nygh. They that ben  
borne fer from the see pue hem  
to thylde of the lande. Summe  
to clothe makinge if ther be ple  
ty of wolfe Summe been shepher  
des/ some monypours/ some by  
noutes. some of other craftis as  
the cuntrye apith/ nat afre the  
signes ne the bodies aboue.  
Whanne a man hath many chil  
dren he putteth thym to dyuers  
craftes to gete her lypunge And  
of armes put their children to ar  
mes And comonly every man  
can oughe or hath oughe wher  
by he may lyue/ he puttith some  
of his children in the same degre  
to gete her lypung. And thou  
maiste wele se that suche diuer  
sitye in crafte. in lypunge ston  
dith more in the childes sadre &

his frendes that ordeyned so for  
him than it doth in the signes or  
in the planetes. For if they shuld  
abide the ordenaunce of the pla-  
netes they shuld dye for hangre  
for they teche hem right nought  
ne ordeyne more for one thanne  
for another. *Diues.* Sith such  
inclination stoddith lytel or nou-  
ght in the planetes. What is that  
destenye that men speke so mo-  
che of. And as they say al thing  
fallith to man & womā by deste-  
nye.

The xiiii chaptre

**P**aupe. Poles speke as fo-  
les. For as sayth seynt  
Gregory in his omely of the epi-  
phanie ther is no suche destynye  
*Ab sit a cordibus fidelium de ali-  
quid esse fatum dicant.* God  
forbede saith he that any cristen  
man or woman shulde bylene/  
or say that ther were any destyn-  
ne. But god sayth he that made  
mannes lyf of nought. he ruleth  
& gouerneth mannys lyf & wo-  
mannes after that they deserue/  
and as his right wysnesse. & his  
mercy wyth. And man sayth he/  
was nat made for y<sup>e</sup> sterres. But  
the sterres were made for man.  
*Diues.* The gospel is apenste  
the. For we fynde in the gospel  
that anon as criste was borne.  
of the mayden. his sterre appes

ryd in the West. in token y<sup>e</sup> ecche  
man & woman is borne. Andre a  
certeyn sterre. & Andre a certeyn  
constellacion. Whiche is clepyde  
his destynye. for alle his lyuynge  
aft folowynge is gouerned there  
by. as sayen these astronomou-  
res. *Paup.* To mapntene folp  
they say many folies & ben natt  
ashamed to lye. For that sterre  
hadde no maistrye ne lordshype  
vpon that blessyd child. But the  
child was maister and lorde of  
that sterre. The sterre gouernyd  
nat the child. But the child go-  
uernyd the sterre. The child  
sought nat the sterre. But y<sup>e</sup> ster  
the child. The child serued nat  
the sterre. But the sterre seruyde  
the child. & dyd him ful high wor-  
shyp & fulle wonderfult seruyce.  
And therfore it was clepyde the  
childes sterre. for the child was  
lord of the sterre as he was of al  
other. For he was and is lorde of  
sonne mone & alle sterres & of al  
thyng. and they may nat cons-  
ferme their lesynges ne the false  
domes of astronomoures. by y<sup>e</sup>  
sterre. For it was no planete ne  
sterre of the firmament. as saith  
seynt austyn & other doctoures/  
of holy church. and scrille and  
reason shewith it. *Diues.* Hold  
*Paup.* For as seyn these cler-  
kes. *Minima stella fixa maior  
& tota terra.* The leest sterre set  
d i



faste in the firmamente is more  
 than alle the erthe within the see  
 a withouten the see/ a every pla-  
 nete also is more than al theth  
 outake the monea mercury whi-  
 che be sumdele lesse than al erth  
 And therfore sumtyme they lese  
 their light that they haue of the  
 sonne by the shadowe and the shi-  
 dre of the erthe/ whan it fallith  
 right betwene the sonne a theim  
 And if that sterre hadde ben soo  
 moche or any such sterre it shuld  
 haue ouirwhelmyd al erthe/ for  
 it went fulle lowe nigh the erthe  
 to lede and to wysse the kinges/  
 in their weye Also the sterres of  
 the firmament and the planetes  
 folowde the course of the firma-  
 ment/ and ryse by in the east and  
 goo down in the west euery day  
 naturel That sterre dyd nat so.  
 for it was aboue the erthe bothe  
 nyght and daye/ a folowed nat  
 the course of the firmament/ but  
 it helde his course as the wey led  
 best into the cite of Bethleem for  
 to wysse the kinges in their weye  
 to the sonne of right wysnesse/ &  
 there rose out of that clere firma-  
 ment the mayden mary/ a as the  
 sonne from vnder the erthe Also  
 the sterres in the firmament shyn-  
 ne by nyght and nat by the daye  
 That sterre shone bothe nyghte  
 and day Also the sterres of the  
 firmament shewe them to al me

## The friste

comonly both poze a ricke pong  
 and old That sterre aperyd nat  
 but to the thre kinges/ and their  
 cumpany Also the sterres of the  
 firmament been perpetuel and  
 alwaye lastyng/ that lastyd but  
 a lytel while/ twelue monethes  
 atte moste/ as same clerkes say  
 and same say but fourtene day-  
 es or lesse. Oines. What maner  
 sterre was it than Pauper. So  
 me clerkes sayen that it was an  
 aungel in the liknesse of a sterre  
 For the kinges hadde no know-  
 wyng of aungelles/ butt toke  
 alle hede to the sterre Same say  
 that it was the same childe that  
 laye in the ope stalle/ whiche ap-  
 peryd to the kinges i the lyknes-  
 se of a sterre/ and so drew theym &  
 ledde theym to him self in Beth-  
 leem And therfore holy church  
 syngith and sayth. Iacebat in  
 presepio et fulgebat in celo.  
 He laye fulle lowe in the cratche  
 and shone fulle brighte aboue in  
 heuene But the comon sentence  
 of clerkes is that it was a newe  
 sterre newly ordeyned of god to  
 shewe the sprythe of cryste And a  
 noon as it hadde done the office  
 that it was ordeyned fore it tur-  
 nyd apen to the mater that it co-  
 me fro.

## The xxiiii. chaptre.

**D**ives. Howe myght they knowe by the sterre that suche a childe was borne/ for y<sup>e</sup> sterre coude nat speke to theym ne telle no such tales/ **Pauper.** That is sothe/ & therfore saythe seynt Austyn openly in a sermone. & the sterre byd nought elles/ by his apperpyng but broughte them in wonder and grete studie to wytte what it myghte amounte And whanne they were at their wyttes ende and knewe wele & her craft seruyd them nat thanne god shewyd them by inspiration inward or elles by an angel what it betokenyd/ and hadde them folowe the sterre. And the same sayth seynt Iohn with the gylden mouth. Upon Matheu. They knewe wele by Salames prophecy that suche a childe shulde be borne/ but they knewe it nat by the crafte of astronomye/ ne myght knowe by their crafte/ neither the tyme of his birth ne the place. as the gospel sheweth wele. **Dives.** Why sayth thanne seynt austyn/ and other clerkes/ that the science of iudicial astronomye of children byrthe was lesul vnto the tyme of cristes birth sith they mighte nat by that science/ knowe his birth. pp. di. q. liii. igitur. But as they say it was nat lesulle ne grauntyd after his byrthe.

**Pauper.** Seynt austyn sayth nat that the crafte was lesul or graunted to do. ne that it was lesul to truste therein. For it was alwey false and reprevud of god and of philosophers by skyppe & resone But he sayth that the science of the crafte was lesul and graunted of god/ nat the doyng that by the science men might reprevue the crafte/ and the science also. & shewe by their owne principalles and groundes that the crafte is false. and that the science is no science ppirly to speke. But open foly/ as it was wel preydyd in cristes byrthe. And for it was so openly preydyd fals i his byrthe/ therfore after his byrthe it is nat lesul to vse it ne to cane it. But only to reprevue the folye of them that vse it The doyng of the crafte was vnlesul bothe bifoze and after The science was suffryd of god bothe bifoze and after to reprevue foly/ as the lawe shewith wele. di. xxxvii. De mensa.

The xxv. chaptre  
**D**ives. Whet syndest thou that god defendeth the iudicial of astronomye. bifoze cristes byrthe. **Pauper.** Epodi pp. c. In the firste precepte of y<sup>e</sup> first table. of whiche is now our speche/ where god bad that men  
d ii



shulde make them no lyknesse  
is in heuyn But suche astrono-  
moures make them self lyke as-  
moche as they may to god in he-  
uyn/ in asmoche as they take to  
them that longith only to god.  
For only god knowyth whāne  
suche thynges as they make hem  
wyse of shulde falle and holde a  
where And therfore god rethret  
them and sayth to them.

Nunciate que Ventura sūt in fu-  
turu/ et sciemus qz dii estis vos.  
ysaie xli. c. Telle ye of thyn-  
ges that been to come aſtre this  
a thanne shal we knowe that ye  
be goddes And therfore sayth y-  
saie. pp di. q. iiii. igitur. That  
they clepid themself diuynes as  
they were ful of god and knewe  
alle goddes counseyl and by fay-  
re and falshode coniecte a tel to  
the peple thynges that ben to co-  
me/ as they were fulle of godho-  
de and goddes felawes. And on  
this maner they and alle such  
trespasse fulle highly apenst the  
firste precepte For they make  
them lyke to god in heuyn/ and  
the worshyp that longith only  
to god they take it to them selfe.  
Suche psumption a pryde losse  
aungelles lpynde/ and mākynde  
also. For as we synde. ysai-  
e viiii. c. Lucifer saide in his hert  
that he shulde stye by vnto heuē  
a set his feet aboue the sterres/ a

## The friste

pytt in the mouēt of the testamēt  
And that he shulde wende by a-  
boue the highte of the cloudes/ a  
is to say aboue alle aungelles a  
be lyke to him that is highest.  
But anon he felle dowlne to hel.  
and so shalle suche astronomou-  
res a wytyches/ but if they amend  
them. For they sett their wyttes  
and their studye and their sayth  
so moche in the sterres. that they  
wole passe the sterres and al cre-  
atures and be like god that is hi-  
ghest They wole also pytte i the  
mouēt of the testament/ for they  
wole be apenst goddes salwes/ a  
haue forth the their domes/ wyll  
god nyl god For if their craſte  
were true the testament of gods  
des salwe shuld serue of nought.  
a soo goddes salwe/ holy church  
salwe/ skyl and reson shulde ser-  
ue of nought For ther is no mā  
worthy to be punysshid for a syn  
that he may nat fle/ ne worthy  
to be medid for a gode dede that  
he may nat leue. But for that  
man doth wese whan he myghte  
do amys/ therfore he is worthy  
mede And for that he dothe euyl  
whan he mighte do wese/ a mighte  
leue his mysdede and wole nat  
therfore he is worthy moche pay-  
ne But if he were nedyd by y<sup>e</sup> so  
dyes aboue to vertue or to dyce  
he were worthy neither meed ne  
payne. This pryde a psumptiō

losse also Adam & eue & al man  
kynde For Whanne the seende  
sight theym that they shulde be  
as goddes knowynge gode and  
wyched/ they assentyd to him/ &  
ete of the apple/ apenste goddes  
forbode For they wolde haue be  
as goddes and like god cūnyng  
gode and wyched/ & haue knos  
wen what was to come Also we  
fynde Deut°. p. viii. c. That  
Whanne god led the children of  
israel oute of egypt into the sonde  
of blysshe/ he forfendyd them the  
iudycial of astronomy and alle  
maner wyche craftes/ and bad  
they shulde aye no counseil of no  
ne suche dyuynoutes ne wyches  
For I shal saith he dystrope the  
nacions that ye gone to for they  
haue vsed such craftes/ and if ye  
vse hem I shal dystroy also you  
We fynde also Isate. p. vii. c.  
that god repreynd the people of  
Babilonpe & the caldeis of their  
wyche craftes and of their astro  
nompe that they trusted mooste  
in/ For of alle naciones they pa  
ue them moost that tyme thers  
to/ & sayde to them on this wyse  
Wyddowehede & bareynhede shal  
come to the bothe in one day for  
the multitude of thy wyches/ &  
for the hardenesse of thy charme  
ys/ And for thou haddest truste  
in suche malice thy cūnyng and  
thy science hath disceyued the

Disease and wo shal falle to the  
& thou shalte nat wytt fro wher  
it cūmyth Sodeyne myscheif  
shal falle to the and thou mayst  
nat fle Stonde saith he with  
thy charmers and with the mul  
titude of thy wyches/ in whiche  
thou haste trauayled. from thy  
poutheloke if they may oughe  
helpe the or strenght the apenste  
thy enemies. Thou hast say  
led and thou shalte sayle/ in the  
multitude of thy counseyles that  
thou haste taken of suche folke  
lete now we saith he thy dyuynou  
res of heuyn stonde and saue the  
if they may. They that stare so  
apenst the styres and loke after  
the planetes/ and calculen/ and  
castlyeres daies and monethes/  
to telle the thinges that been to  
come/ they shalle nat helpe the.  
they may nat helpe the.

For as seynt poule sayth Ther  
is no counseyl apenst god. Also  
this crafte of astronomy. is repz  
uyd Sapient. viii. by the wyse  
Salomon/ Where he repreynt the  
them that weende and sayd that  
sone mone and sterres were god  
des of this world/ for gouernaū  
ce logith to none vnywytty thyng.  
as sonne and mone and sterres.  
been But gouernaunce longith  
only to wytt thynges skypful.  
and reasonable and vnderston  
dyng/ as to god that is souereyn  
b iii



Wysdome to aungel and man  
Vnd Wittie bodie With their ver-  
tues and their might/ and their  
kindes be nought elles but instru-  
mentes of goddes gouernaunce  
and also of aungelles gouernace.  
and of mannys also if they can  
Wele vse them Also suche iudici-  
al of astronomie is repreu'd by  
the lawe of holy churche/ pp. vi.  
q. iiii. igitur. & distinct. pp. vii.  
legimus. & c. qui de mensa.

Also seynt poule repreueth such  
crafte of astronomie. Ad galas-  
thas. iiii. c. The kepe saith he dat-  
es and monethes peres & tymes.  
as herthen people doth And ther-  
fore I drede me saith he. that I  
haue traueil'd in beyne aboute  
you to conuerte you alle And y<sup>e</sup>  
glose i the same place repreueth  
suche crafte of astronomie fulle  
harde Suche science god repres-  
ueth. as sayth seint poule in his  
epystole/ i. ad cor. i. c. I shal-  
le sayth god/ lese the wysdome of  
the wyse/ & the slighe of the slighe  
& of them that truste so moche i  
their cūpnge/ Where more ouer  
seynt poule saith thus/ Where is  
nowe the wyse man that letyth  
so wele by his wyte/ Where is now  
the man of lawe With al his spy-  
ghtes/ Where is nowe the seker  
of nature & of the cours of kynd  
of this worlde/ God saith he  
hath turned the wysdome of this

## The friste

Worlde into folpe.

### The xxvi. chaptre

**D**Iues. Suche science and  
Wysdō so for to diuynne of  
things to come Which stondeth  
in the wyl of god/ and ofte i the  
free wyl of man or woman I se  
te grete folpe Ther can none as-  
tronymoure by his crafte tel me  
my thoughtes/ ne what I pur-  
pose me to do in tyme cūpnge  
ne how I shal lede my lyf They  
knowe nat my counseyl/ alle if  
they seme and speke With me.

Howe shulde they knowe gods  
des counseyl or what he wol do  
in tyme cūpnge/ sitthen they se  
him natt/ and they speke neuere  
With him They can nat telle bi-  
fore ne be ware of her owne mys-  
happes How shulde they telle  
other men or women. or warne  
them by their crafte of their as-  
uenture For comonly suche by-  
upnours of astronomie ben in  
grete myscheit and myschance as  
moche as other or more/ & they  
knowe it nat tyl it falle/ And y<sup>e</sup>  
more that they worche by their  
crafte the worse they spede.

Dauper. That is no wounder  
For the more that they truste in  
their crafte/ the lesse they truste i  
god. And the lesse they truste in  
god in whome is alle our welth.

the worse they shal spede And  
the more that they trust in their  
crafte the more they truste in so-  
ly. And the more that they trust  
in soly the more soly a myschepf  
shal folowe him. Ther wole no  
wyse man wryte his counseyl a  
alle that he thynketh to do in y-  
pere folowynge in the roof of his  
halle/ ne aboute on the Wallles.  
Where alle men may see it a kno-  
we it. No more wole god wryte  
his counseil ne what he thynketh  
to do in tyme cūmynge aboue in  
the firmament/ there al soles mi-  
ght knowe his counseyl his thou-  
ghtes and his domes Cryst hpd  
many thingis from his apostles  
and sayde to them Non est scī  
nosse tēpora vel momēta q̄ pas-  
ter posuit in sua potestate/ actu-  
um primo. c. It longith nat to  
you to knowe tymes momētes  
and stoundes whiche the fadre.  
of heuyn hath reseruyd in his po-  
wer And he sayde by the prophe-  
te. Secretum meū michi/ secre-  
tum meū michi. psa. p̄lii. c.  
I kepe my priuete to me I ke-  
pe my priuete to me. And sithe  
he reseruyd suche counseyl and  
priuete from his frendes h̄ were  
so nygh of counseyl/ Mocho-  
re he reseruyd his counseyl from  
his ennyes sole synful wretches  
Diues. These clerkes say that

they may by craft of astronomy  
lesfully telle and bypne of drou-  
ghte/ of rayne of tēpest. for they  
falle by comon course of kynde  
and therfore they may by com-  
course of nature knowe them/  
and telle them bifoze Pauper.

As I saide firste/ the course of  
kynde and of planetes stondesth  
alle in the Wyl of god a do ther-  
with what he wole/ as the instru-  
mente stondesth in the Werkman-  
nys Wyl what he wole do ther-  
with And therfore they may nat  
knowe by their crafte/ ne by the  
course of the planetes as by cau-  
se/ neither of drought ne of wete  
ne tempeste cūmynge. But they  
may knowe by the bodies abo-  
ue/ as by tokenys bothe of drou-  
ghte/ of wete of tempest. froste/  
snowe wynde/ thundre/ and sur-  
e others/ and so knowyth the  
shepheard in the felde. the shyp-  
man in the see/ the birde in thair  
the fische in the water/ beestes in  
the wode/ better than alle the as-  
tronymours in this londe/

The xxvii. chapter.

**O**f Iues. How we may the bo-  
dies aboue be tokenes of  
suche thinges and nat causes  
Pauper. Fallynge of soote in  
houses is token of reyne sone co-  
mynge/ and pit it is nat cause of



the rayne/ but the repne is cause  
of the sote fallynge For whāne  
the ayre weyith moiste/ the sote  
by moisture of the ayre weyithe  
heuy and fallith dōwne And so  
the fallynge of the sote is token  
of grete moisture in the ayre Als  
so wetynge of water on the sto  
ne is token of repn/ and pit it is  
nat cause of the rayne but repne  
and moisture of the eyr is cause  
of the water Also meltinge of  
salte whān it turneth i to water  
is token of rayne cūmpnge but  
nat cause. Also smoke in house  
whān it passith nat redily oute.  
is token of repne For the ayr is  
so thpyche and heuy of moisture  
that the smoke may nat stye by  
so redily as whanne the ayre is  
dry. and clere Also the broughe  
or circle aboute the candel light  
is token of repne And the blew  
glowynge of the fyre/ is tokene  
of the froste. but nat the cause  
These and suche other ben toke  
nes of wedyr cūmpnge but nate  
causes For they shewe disposi  
on of the ayre whedyr it is dispo  
sed to droughte or to wete. And  
on the same maner the bodies a  
boue ben tokenes of wedyr cū  
mpnge For by their light a ma  
ner of shynynge they shewe dis  
posicion of the ayre Wete or dry  
frost or snowe/ thūdre lighnyng

### The friste

Wynde and suche other. And as  
the lighte in the lāterne shewith  
disposicion and colour of the lā  
terne/ and pit is nat y<sup>r</sup> light cau  
se of suche disposicion ne of the  
colour of the lanterne. And as  
the lighte of sonne or mone shew  
ith disposicion of the glasse/ b  
it passith by/ whether it be whyte  
or blake/ blew or rede/ yelow  
or grene And pit is nat the sōne  
ne the mone cause of the colour.  
Right so they shewe the disposi  
cion of the ayre/ and pit ben they  
nat alwaye cause of suche dispo  
sicion And therfore the mone in  
one lunacion and in the same ty  
me shewyth in one cuntre grete  
tokenynge of repne and so it fal  
lith/ and wentemyle thens it  
shewyth grete tokenyng of drou  
ghte and so it fallith/ and pit is  
it the same moone and the same  
lunacion And therfore the cause  
of that diuersite is nat in the mo  
ne but in the ayre. For the ayre  
in one cuntre is disposed to rays  
ne/ and in the other to droughte  
Also in one cuntre it shewyth  
wynde and tempest. in an other  
cuntre nat soo. Some cuntre  
is fulle hote by shynynge of the  
sonne/ some cuntre is nat so hote  
One daye is fulle hote. and the  
nexte daye afre is fulle colde.  
The sōne shewith his light one

tyrne of the day/ and a nother tyrne of the day it shewith nat/ whiche diuersite stondeth nat in the sonne/ But in the ayre and other causes For the sonne in himself as sayne these clerkes is all at one and shyneth alway alike it is nether hote ne colde But such diuersite fallith by dyuersite of the ayre/ and other diuerse meanes and causes Whiche passen mannes wytte. Sumtyme suche auenture of hungere of morepne/ of tempest/ of droughte. of wete falle by the ordenaunce of god for mannys synne/ or for to shewe his myght and his worshipping. Sumtyme by worching of aungellys gode or wicked at goddes byddynge. Sumtyme withoute mene only at his wyl and his byddynge. Sumtyme by the worching of the bodies aboue at his byddynge For as I sayde firste he may do wip the planetes what he wole/ and he may do withoute them what he wole And therfore by the course of the planetes. may we nat knowe suche auentures as by causes but as by tokenys. For god made them to be tokenys to man/ beest. byrde/ fische/ and other creatures/ as I sayde firste And therfore we shulde take hede to them only as to tokenes

nat to causes. Ne bypne by hem as by causes For we wote nat whanne they been causes of suche thynges/ ne whan nat.

The xxviii. chapitre

**O**f the mone as clerkes sayne is cause of flowynge/ and ebbynge of the see. for it folowith the course of the mone. Pauper. It may wele be so But wele I wote the course of the mone is token whanne the see shal ebbe and flowe. and the see kepith his tyrne of ebbing and flowynge/ after the course. and the tyrne of the mone in one cuntre sune/ and in an other later And yet every see doth nat so but only one parte of the weste see that goth aboute Britayne & Irelande/ and other nygh lonnes bicause of tho But in other ferre cuntries ne in the grekes see is no suche ebbynge ne flowynge. So it semyth that there be other causes of that ebbynge and flowynge thanne the mone allone But sothe it is that man best and byrde/ fische/ the see the ayre/ tree and grasse/ and other creatures vse and kepe their doynge in kynde/ and worchen in tyrne that god hath ordeyned to them. Whiche tyrne they



knowe wele by the course of the sonne mone and sterres. For as salomon saith Ecclesiastes iii. c. Alle thyng hath his tyme ordeined of god by wey of kynde whiche tyme they knowe and kepe. By the course of the bodies aboue whiche been tokenys to hem shewyng what tyme they shuld do their kynde that they ben ordeyned to And therfore god saith by the prophete Jeremye viii. c. The puttol in the ayre saith he knowith his tyme the turtyl. & the swallowe kepe the tym of her cūmynge/ But my peple knowe nat the dome of oure lord god. For these daies men take none heed to goddes domes/ But alle to the domes of astronymours and to the cours of the planetes The kynde of euery creature is ordeyned by the dome of god. & what tyme he shal do his kynde whiche tyme they knowe/ and fele. By the course of the bodies aboue For as sayth the phylosopher/ the bodies aboues mesure alle thyng here bynethe as anettes tyme And therfore sayth Dauid/ that by nyght whan the son is downe/ than in darknesse begynne bestes of rauens to walk and seke their prey & their mete. Whan the sone ryseth they wend aye to her dennes & byde them than go men oute to worche tyl

it be nyght Nat that the sone ne the mone cause hem to do so/ but only the law of kynde ordeyned of god techeth he so to do & to kepe their kyndly tyme In the day wyng & spryngynge of the day byrdes begynne to synge/ floures to sprede and spryng that by nyght were ful close Whan/ birde and beest begynne to glade/ for tope of the light/ and for the tyme of their myrtthe and of theyre kyndly worchyng cometh aye by the presence of the sonne/ whiche serueth them principally of light and of tyme The sonne ruleth them nat properly to speke. But kynde ruleth them in tyme. By the cours of the sonne and by the course of the bodies aboue We fynde in holy Wrytte Genesis i. c. that the erthe at the byrddynge of god brought forth trees grasse and erbe Trees and erbes brought forth their fruyte/ erbe in their owne kynde The thridde day er god made sonne/ mone and sterres And bad the erthe and paue it vertue and nature to byrge forth the grasse and fruyte of many aduerse kynde He paue nat the sonne ne the mone/ ne the sterres that nature.

He made them the fourth daye to shyne/ and to be in tokenes of tyme to alle creatures here bynethe in erthe.

God pauer grasse trees and erbes  
 dyuerse vertues & wonderfulle  
 nature/ to bud and byng forth  
 leues faire and grene in diuerse  
 fourme/ floures faire blossomes  
 bright of dyuerse shappe and of  
 dyuerse coloure that no man by  
 crafte can deuyse. Also he pauer  
 them nature to byng frucht fair  
 and fyne some in in wynter & su  
 me in somer. Summe he ordeyned  
 in tyme to lese their leues & their  
 grene hede. Summe to be grene wi  
 ter and somer as lozel. Bope. hol  
 me puer and many mo/ whanne  
 other herbes sere & drye by/ than  
 in the colde wedyr saffron begi  
 neth to sprynge and w<sup>h</sup> his flou  
 res bringith his frucht. Suche dy  
 uersite in kynde in tre and gras  
 in beest fyssh and soule/ vertues  
 so diuerse in stones & other thin  
 ges deuysed neuir ne made the  
 sonne ne mone ne the sterres/  
 But he that made sonne mone.  
 and sterres and al thinge i kynd  
 he made and ordeyned/ & he go  
 uerneth and kepeth alle this ech  
 in his owne kynde/ and hath as  
 signed ech creature here byneth  
 his due tyme/ his nature to doo  
 and to shewe. In one londe fal  
 lith hūgre/ in an other place ple  
 ntye of alle godes. In one londe  
 is plentye of wyne/ in a nother  
 none. In oo cuntrye is plentye of  
 wolfe gode and clene/ i a nother

lytel and ful. But sende: In one  
 cuntrye plentye of golde & siluer/  
 and of other metalle/ in an other  
 lytel or noughte. Sumtyme is  
 moze nye generalle sumtyme p  
 cial. in oo cuntrye and nat in an  
 other. Sumtyme in oo towne &  
 nat in the next. Sumtyme in y<sup>e</sup>  
 one syde of the strete and nat in  
 that other. Summe householde it  
 takith by al hole & in the nexte  
 it takith noon. Summe dye in  
 youthe. and summe in elde/ summe  
 in myddel age/ summe wele summe  
 euyl/ summe with lytel payne su  
 me with moche payne. Holwe  
 shuld men knowe or telle al this  
 diuersite by the bodies aboue or  
 assigne causes thereto/ or to such  
 other withouten nombre by the  
 course of the planetes/

The xxix. chapitre

**D**ives. It passith mānes  
 wytte. Duly god that ma  
 de al he knowith al. They ben  
 his domes his ordenaunce. And  
 therfore I lete grete folpe that  
 men entremette them so high of  
 goddes domes/ and namely of  
 thinges that been to come.  
 Butt I praye the telle me if the  
 wonders that fal apenst kinde  
 in the bodies aboue betokenen.  
 For shewe any auentures.



that been to come? **Pauper.**  
**T**hat fallith apēst comō cours  
of kynde betokeneth that some  
thyng is cūmpnge passyng co  
mon course of kynde/ be it wele.  
be it woo But comonly suche  
wounders falle more apenst wo  
thanne apenst wele. as come/  
tis and sterres brennyng castel  
les in the apre/ Eclipses of the  
sonne or mone apenst kynd/ mē  
in the apre armyd or fightyng.  
the raynbolwe turnyd by so dowl  
ne/ mysshape thynges in their bir  
the apenst kynde These and su  
che other that falle apenst comō  
cours of kynde/ betoken that y<sup>e</sup>  
people where they appere/ done  
apenst kynde/ and that lord of  
nature is offendyd with them.  
& alle creatures redy to punyssh  
them. **Diues.** It may wele be  
as thou sayst for many such haf  
apperyd within a fewe yeris/ ne  
upr so many I trowe in so lytel  
while. And moche sorowe and  
woo folowyth after. as we fele  
here and see. But I pray the  
what betokned that wounders  
ful comete and sterre which ap  
peryd vpon this londe/ the yere  
of oure lord At housande foure  
hundryd/ and ii. from the epipha  
ny. tyl two wekes at after ester.  
that was the myddel of Apryll  
**Pauper.** It was open token  
of the grete offence of god. With

the peple of englonde/ and that  
harde wreche was cūmpng but  
they wolde amende them of her  
falschode and traytoye/ piurpe  
murdre/ myspryde. I every degre  
& ouirdone. couetyse. erroures &  
berises/ blasphemye/ and ydola  
trye. lichery and lesynges with  
outen shame/ and other synnes.  
many moo. nat only preu but  
open to alle cristendome & schal  
dre to alle cristen people.

And for that men repent theym  
nat ne wole nat amende theym.  
but putte synne to synne/ And  
by synne of falschode/ murdre. &  
manslaughter/ traueyl to mayn  
tene their olde synnes/ therfore  
vengeaunce fallith as the sterre  
betoknyd. God of his mercy  
sympteth nat alle at onys/ but ly  
tel and litel/ that by the lytel mē  
shulde be war of the more But  
allas and welawey that no mā  
wole be ware/ no man amende  
h/ but alway do worse & worse.

They yene no tale of goddes  
swerde/ but every cūtre is glade  
of others disease/ Innethes any  
mā or womā hath pyte on other  
But nyghe every man is glade  
of others wo And so I drede me  
that god wyll make an ende.  
of this lode/ for we loue no pees  
we seke no mercy.

Butte  
alle oure synnyng is alle in wen.  
In woo. in murdre and/ in

shedynge of blode/ in robbery/ & falshode/ and oure bespynesse/ is by night/ and day is to maynte/ ne synne and to offende god And more so Welaway they haue or/ depned a comon lawe that what man speke w<sup>th</sup> the treuthe apenst thei falshode/ he shalbe hanged drawen & be shedyd. **Diues.** They saldes been ful soth and open at tye **Every** state & every degree. in this londe. is now pouer to synne & besp to mayntene synne But I pray the what sape clerkes of such cometes and sterres/ so apperynge apenst the comon cours of kynde **Pauper** They sape that whanne it apperythe. it signifieth moze nye or chaungynge of some grete pryncce/ or distruction of some cūtre/ or chaungynge of some realme. or grete werre or hunger or/ wonderfule tempest. **Diues.** Werre hunger and tempest and moze yn we haue hadde grete plenty/ & many cūtries in this realme ben destroyed. and chaūgyd into other lordshipp & nacion sithen y<sup>r</sup> sterre apperyd. And it is ful lyke that in shorte tyme bothe the kyng. and al the Realme shalbe chaūged and destroyed. **Pauper.** Salomon sayth that for gyle & trapfoure and dyuerse wronges and dispites done to god and to

holy church/ realmes be chaūgyd fro nacion to nacion This mater is ful heuy and dolefulle **Speke** We of sumwhat elles.

The xxx. chaptre.

**Diues.** Al if it be soo b the iudicial of astronomye. be repuyd of god & of holy church/ yit expiece sheldith that oft they telle many treutthes of thinges that been to come and of thinges pruy that ben done **Pauper** Sumtyme they happen to sape suche sothes/ as the blynde man kest the staf And sumtyme they knowe suche thinges/ by other weye than by astronomye/ and that they knowe by other weye they sape that they knowe it by astronomye For they wolde fapner be holden wyse/ and neuer of goddes counseyl/ thanne any other. **Diues.** Holwe may they knowe any suche thinges. on other half. **Pauper.** Sumtyme by boke of prophecy. sumtyme by cōiecture of diuers causes and disposiciones that gone bifoze As if mā yewe him to wiekyd cūpanye/ or bse suspecte places/ men that wote it. wole coniecte therof and sape that in



tyme cūpnge it shalbe his confusion. Also of a man mysdyete him and ete & drynke oute of mesure/ & thing that is nat cōueniēt to him men wol say that he shalbe seke therof. And if a man yewe hym to false the kinges seal or the kinges money/ or ther wol saye that he shalbe hangyd and drawne/ and comonly it fallith so. Also they knowe thinges that been to come by coniectynge of dyuerse tales and speche in the people/ as if comō clamoure of the people be apenst their kinge whan their king trustith vpon them/ it is a token vnto the peple shal vndo him or he be ware. And on this maner these daies the moost parte of the people been prophetes and tel thynges vnto come/ Whiche thinges they ben about to pforme. in bert worde and dede. And children also by that they here. their elders speke ben and haue been pphetes nigh i every hous. Also they knowe suche thinges/ by discurng of counseyl or knowynge of counseyl of them that purpose suche thinges. And say me they be of the same counseyl and of the assente and helppynge thereto. And on this maner these saytours that been clepyd forthiggers and astronomours/ sū

tyme telle thingis prey and do come apen thinges that be stole or losse. For comonly suche ben theys/ or of these assent. And by one sorte sa we or two which they knowe on this maner/ they blynde the nyce people and make them to leue al their lesynge. And therefore if any such saytoure byd any thyng come apen that were stolen/ he shulde be taken as a theef or a theys feere. And comonly suche saytours & iapers haue maisters to haue pt of their wyppynge/ as tauerners brelwers hostlers/ & neddy werkes lesse men that go so gay & spend grete/ whiche aspy afte thinges that been done in the cuntree/ & that yit ben to be done/ and telle them to the saytours to do them haue a name. And ofte they that shulde mooste kepe counseyl. discure counseyl. And soo that men wende were counseyl is no counseyl. And comonly suche saytours be slye spekers/ & slyghly can oppose the sheptherde & the plowman i the felde or same olde simple folke or children at the townes ende/ and apen holwe ston dith it amonge neygbboures/ & aboute in the cuntree. And after that they telle them they make hem wyse/ as if they knewe it by astronomye. or by prophete.

or by nigromancie And for as-  
moche as they be. Unknownen/ &  
telle sothes that men knowe/ the  
peple wenyth that they knowe  
alle thinges/ and might knowe  
what they wolde/ and so leue in  
them tyl they ben alle discepued  
Sūtpne suche faitoures tel so/  
thes nat by their crafte but by te-  
chyng and flauſhip of the feend  
whiche is alway redy if god suf-  
fred him to seche soles for to dis-  
cepuen them and other by them

The xxvi. chapte.

**D**ives. How may the de-  
uyl knowe thinges that  
been to come or any pryncipe spy-  
pauper. Better than any mā/  
For as saith seynt Austyne/ de  
natura demonū. pp. vi. q. iiii. sci-  
endum. The feend is more for-  
tyl of wytte and fertyer can se &  
coniecte than any man. Also he  
is more light and despuer in ster-  
ryng and passinge. For he is ten  
folde lightier than any foul i his  
slepyng. Also he may lightly  
knowe what is done in dyuerse  
cuntries and sondes He is so so-  
tel in kynde that ther may noo  
dore ne walle spytte him out of  
conſeyl And so he may here and  
se what men & womē do though  
it be ful pryncipe Also by longe ex-  
perience/ for they haue lpyed so

longe they can telle & coniect by  
wey of kynde many thinges & be  
to come/ & can do many thinges  
& passe mannyſ wytte Also ofte  
tymes that haue leue of god for  
mannyſ synne for to do wound-  
ders/ to cause hidous tempestes  
to infecte and enuieyn the ayre  
and cause moze nye & sekenesse/  
hunger & droughte/ discension/  
and wette by destruction of cha-  
rite/ by myspryncipe couetyse sicke-  
ty/ Wrathe and enuye/ and such  
thinges as they done/ and pur-  
sue them to do and haue done a-  
forne & made other to do they cā  
ne telle bifoze Also by the signes  
of the body outwarde/ they kno-  
we disposicion of man and wo-  
man inwarde/ signes to helth or  
to sekenesse/ to byce or to vertue  
or oft by toknes outwarde they  
knowe mannes thought inwarde  
But for asmoche as they maye  
nat nat knowe for certeyne su-  
che thinges/ for only god knos  
weth for certeyne thinges & ben  
to come/ & ofte tyme god letteth  
them of their malice/ Whan mē  
wole amende them. Therefore  
the proude spiryte wyl nat telle  
suche thinges to the people inue-  
diatly by hymself/ but mediate  
by other that sett theire septe/ &  
their truste in him/ as been wy-  
thes fapoures astronomoures  
& if her salwes be soude fals/ they



shal haue the belonpe. If it be  
foude true. the feende shal haue  
the worshyppe. Also they may  
knowe the thinges that been to  
come by boke of prophecy. Whis  
che they vnderstonde by naturel  
wytte better than any man.

The xxxii. chaptre.

**D**ives. Sothe it is þyng  
every synne be it neuer so  
pzeup/ it is done by the techyng  
a tpsyng of the feende. And ther  
fore wonder it is that any lichet  
ry theste and mychery/ murdre/  
lesynges or other synnes may be  
hpydde & hepte pzeup/ sithen the  
feende knowith it so wel/ & may  
knowe thinges that been so pze  
up by soo many weyes as thou  
haste nolwe seyde. **Pauper.**  
Fulle sayne wolde the feend dis  
cure mennys synne and womā  
nes to brynge theym to shame &  
belonpe. and so to dystrope chas  
titie and make every man to sle  
other. But god of his mercy lets  
tyth him. for he may nought do.  
ne telle but as he hath graunte  
of god. And therefore as we fynd  
in the gospel M<sup>r</sup>. viii. c. The  
feend myghte nat entre into the  
wyne that wente ther bysodes/  
to drenchen hem/ tyl he had grafit  
of criste. Also he myght nat disese  
Job neither i his body/ ne in his

catel. tyl he hadde grafit of god.  
Job. i. & ii. c. And alþue he  
coude disceyue kinge Achab w<sup>t</sup>  
lesynges & faire bisestes/ to doo  
him to fight there he myght al  
ued in peas/ yit he myght nat do  
it tyl he hadde graunte of god.  
The thrid boke of kinges xxii.  
chapt he knoweth moch thing  
by the suffraunce of god/ but he  
may nought do withoute grafit  
& pmissiō or suffraunce of god.  
The feende is so feble & so faynt  
þ he may ouircome noo man ne  
woman by temptaciō/ butt he  
wole be ouircome of him.

Ne he may nat bere the leeste  
childe in the weye but if he haue  
graunte of god. Whiche sūþyme  
grauntyd him power therto/ for  
the syn of the fadre & the modre.  
**Dives.** Why suffret he hym  
so moche to tempte mankynde.  
**Pauper.** To mozyng or encre  
synge of oure blysse and of oure  
mede. For as saith seynt Poule  
ther is noman worthy to haue  
the crowne of lyf/ but he withstō  
de the feende in gostly stryf. And  
as he sayth i an other place/ god  
suffret he nat to tēpt vs/ but  
as we may wele withstonde/ if  
we wole. And if we falle he hath  
ordeyned to vs remedye of pe  
naunce/ sone to ryse aghen & bet  
ter to fight if we wol. And al our  
tēptaciō shal turne vs to mede

if oure wyl be to withstande.  
**Diues.** Sithen the seende kno  
 weth soo many treuthes & wote  
 what is done/ for he is at euerye  
 wyched dede. me merueileth mo  
 che why he is so redy to lie & why  
 he is so falsse. **Pauper.** For he  
 hateth god that is souerayn treu  
 the/ & for he mighte nat be eyn  
 with god in soueraynte of treu  
 the/ he hat the name of souerayn  
 treuthe that is god/ therfore his  
 likyng and his trauayl is to be  
 souerayne falsbede & soueraynly  
 falsse And therfore Cryste sayth  
 in the gospelle & the seende stode  
 neytr in treuthe/ for ther is noo  
 treuthe in him/ whan he speketh  
 he speketh lesynges/ by weye of  
 hynde/ for he is a lyer and fader  
 of lesynges. Jo. viii. c. And soo  
 whetpyr his tale be true or falsse  
 say he soth or falsse. alwaye he is  
 falsse/ alway a lyer. **Diues.**  
 How may he say treuthe & pitt  
 ye. for if he say treuthe me thin  
 keth he lyeth nat. **Pauper.**  
 What so euer man or seende doth  
 or speketh apenst gode consien  
 ce and apenst the plesauce of  
 god in wyl and intencion for to  
 discepuen man woman or childe.  
 it is a lesyng. and he is a lyer &  
 doth it or sayth it. And therfore  
 the salwe sbe with wele. ppi. q. ii.  
 holes. & c. is autē That if a mā  
 say a treuth whiche treuth he we

nyth be falsse if he say it for to di  
 scepuen his eyn cristē/ in that he  
 lyeth And so with a sothe salwe/  
 a man or the seende may lie. as if  
 I say to the that it were nat day  
 to let y<sup>e</sup> of thy iourney Wenynge  
 my self that it were nat day alle  
 though it were as I sayde yit I  
 lyed And in the same maner the  
 seend tellith treuthis of thinges  
 that been to come/ and other so  
 thes also/ Wenynge him self that  
 they be falsse And so in his sothe  
 salwes he lyeth/ for he sayth that  
 treuthe & wyttynge for disceit  
 and wenyth to say falsse. And if  
 he say any treuthe wyttynge and  
 wyllynge/ he saith it only for to  
 discepuen men. and for a wychyde  
 ende/ and for to do folke w<sup>o</sup> one  
 sothe salwe leue an hundryd les  
 synges/ and so he is alway fals  
 and discepuable. And sumtyme  
 he is compelled by the mighte of  
 god to telle treuthes apenst hys  
 wyll/ to shame and shenshippe  
 of him and alle his/ as we fynde  
 in the gospel M<sup>r</sup> viii. mat. i. Lu  
 ce liii. & vii. c. But for suche so  
 the salwes is he neuir the trewer.  
 But alway a falsse lyer/ for suche  
 sothe salwes ben apenst his wyll  
 and if he may he wole turne hem  
 alle to dissapte/ and make men  
 for suche soth salwes whan they  
 falle to leue al his lesynges And  
 therfore he is clepid in holy wyte



Spiritus mendax spiritus falsus  
 say That is to say a spirite lyer  
 a spiryte dissevuable And therfo  
 re as the fendes hadde sayde the  
 treuthe that crist cōpellyd them  
 to saye anon he put them to si  
 lence/as sayth the glose in the sa  
 me place/ for they wold elles  
 dre that sothsaue haue told ma  
 ny lesynges

### The xxxiii. chaptre

**D**ives. Whanne he is con  
 iurpd he is so bounde. By  
 vertue of holy wordes he must  
 nedys say trouth which he kno  
 werth if it be ayed him Pauper  
 Suche wyches and charmours  
 iapers and faitoures that vse su  
 che craftes haf no powver to byn  
 de him ne to cōpelle him to telle  
 suche sothes/ ne righte noughte  
 for to do ne for to telle. For he  
 may nought do ne telle withou  
 ten the graunte of god And ther  
 fore suche iapers and wyches/  
 bynde nat the feend but the feēd  
 byndeth them ful hard in his ser  
 uage/ and kepith them thrallles  
 to him passynge al othe/ whose  
 bondage is fulle harde to them  
 for to escape withouten a specy  
 al grace of god. Dives. Contra  
 Ofte men knowe clerkes close  
 hem in rynges and in othe thin  
 ges & make hem ther to tel & do

### The friste

many wondrous Pauper. The  
 The sende sayneth hi to be boū  
 de with suche iapers wordes for  
 to dissevue them & othe by them  
 And yit is he nat closed ne boun  
 de/ but he goth abrode as he did  
 bifoze/ and Whanne he is cleppd  
 he is sūtyme redy to aūswere for  
 he is fulle swyfte/ sūtyme he is  
 nat redy to aūswere/ ne to doo  
 their wyll/ and ofte though he  
 wolde he may nat for god wole  
 nat suffre him. Dives. yit cons  
 tra te Men wote welle that i ma  
 ny londes prestes & clerkes with  
 holy cōiurations and holy pray  
 ers ordeyned of holy church ca  
 che wychyd spirytes oute of me  
 and wpmen Paup. That is  
 sothe and nat only gode spuers.  
 But wychyd spuers in many so  
 des cathe feendes oute of men  
 and wpmen and children by ver  
 tue of goddes worde/ and holy  
 coniurations and holy prayers  
 ordeyned of holy church/ and so  
 ner a gode man or a gode womā  
 shal do that thanne a wychyde.  
 Suche bynde the feend/ and do  
 him lese his powver and his sorde  
 ship to shame and shenship of hi  
 and alle his Suche seke the wor  
 ship of god and shenship of the  
 feende and helpe of mānes soul  
 And therfor they haue powver of  
 god to bynde him & to compelle  
 him But yit as sayth the glose.

mar. v. c. sup illud Quod ē tibi  
nomē. They that ben so trauey  
led with the seende must first be  
clene shreuen as fer as they may  
and knowe and telle al the ma  
ner of the seendes doyng/ and  
of the temptation that they ha  
ue either Wahyng/ or slepyng  
by sight by herpynge by felyng.  
or by any of their wyttes/ or by  
any thought or fantaspe/ & dis  
discure elle the seendes counseil  
But these wyches faitours and  
iapers. seke the seendes worshipp  
nat goddes worshipp/ They see  
ke helpe of the seende and forsa  
ke goddes helpe/ and do sacrifici  
ce to the seend and forsake god  
and take the seend to ther lord  
and make hym their god And so  
the seend hath powder ouir them  
nat they ouir the seende.

The xxxiii. chaptre

**A**nd therfore saith the lawe  
Exod. xxi. vii. non obserue  
tis. That alle suche wyches/ &  
alle that aye any counseil or help  
of them/ or sett any seynt in them  
or brynge them to their houses.  
or go to their houses to haue hel  
pe or counseyl of them/ and alle  
that take hede to dysmale day  
es/ or vse nyce obseruaunces in  
the newe moone/ or in the newe  
yere as setting of mete or drynk

by nighte on the benche/ to seke  
Alholde. or gobelyn. Ledyng  
of the plough aboute the fire as  
for gode begynnynge of the yere  
by they shulde fare the better alle  
the yere folowynge/ or take hede  
to the iudicial of astronomy or  
to diuynaciones by chpyterynge  
of byrdes/ or by slepyng of soules  
or assente to any suche nyce  
obseruaunces/ or dypne a mā  
nes lyf or deeth by nombres and  
by the spere of Pythagoras/ or  
make any dypynge therby/ or  
by songuary or sompnarye. the  
boke of dreames/ or by the boke  
that is clepid the apostles lottis  
or vse any charmes in gadering  
of herbes/ or hangynge of scro  
wes aboute man or woman or  
childe or beest for any seknesse.  
W<sup>t</sup> any scripture or figures and  
carectes/ but if it be Vater nost.  
Aue or the Crede/ or holy words  
des of y<sup>r</sup> gospel/ or of holy wryt  
for deuocion nat for curioustie.  
and onely with the tokene of the  
holy crosse/ and alle that vse a  
ny maner witchcraft or any mis  
bileue/ that alle suche forsaken  
the seynt of holy church/ & their  
christē dome/ and bicomme goddes  
enmyes and greue god fulle gre  
uoussly/ and falle into dampna  
cion withouten ende/ but they  
amende them the soner/ And  
therfore the lawe comaundeth



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busschopes shulde be besp to dis-  
trope alle maner Wytchecraftes.  
And if they founde any man or  
woman that pauer them to Wyt-  
che craft but they wold amende  
theym/ they shulde chase them  
oute of their busschopprke. With  
open despyte xxvi. q. v. epi.  
And in the same place the lawe  
sayth that tho wpmen whiche  
wene by nyghte to ryde on dyuer  
se bestes and passe diuerse lodes  
and cuntrees and folowe a glo-  
rious quene that is cleppd Dia-  
na/ or elles herodiana. or any o-  
ther name and wene þ they been  
in her serupce bodilye With mo-  
che myrtthe/ suche wpmen ben al-  
disseyued and blent w' the feende  
whome they serue And therefore  
the feende hath power for to dys-  
ceyue them And that they suffre  
only by fantaspy/ by dreame/ & by  
iapery of the feende They wene  
it were so bodily & in dede & it is  
nat so And al tho that say or le-  
ue that men or wpmen myghte  
by Wytchecraft be turnyd into be-  
stes/ or into lykenesse of beestes  
or byrdes bodily been worse than  
any painym And they þ for hate  
or wrathe that they bere aynste  
any man or woman take away  
the clothes of the autre and clo-  
the the autre With dolesulle clo-  
thyng/ or bisette the autre or p'

### The friste

croffe aboute With thornes/ and  
withdrawe light oute of the chir-  
che/ or syng. or do syng masse  
of Requiem for them that been  
alyue. in hope that they shulde  
fare the worse and the soner dye  
the preest shulde be degradyd/ &  
bothe the preest and he that ste-  
rpd him therto for to do it shulde  
be exiled for euer And alle mas-  
ner Wytches and al that leue on  
Wytche craft shulde be acursed  
solenely/ but they wolde amede  
them. as the lawe sayth in the sa-  
me place/ and in the next chap-  
tre folowynge. & c. si quis. As  
the lawe sayth there: c. Contra.  
If the Wytches were bonde men  
and wpmen/ they shulde be bet-  
harde and soze If they were free  
they shuld be punysshed i harde  
prison And by the lawe ipertalle  
Dt. C. de maleficiis nullus. & l.  
nemo. & l. culpa. And by p' law  
canon. xxvi. q. v. qui diuina-  
nes. in glosa. Suche Wyt-  
ches shulde be hedpyde and bzent  
and their fautours exiled. and  
alle theire godes eschetyde And  
by the lawe of holy church alle  
that leue in them or mayntene  
them shuld do spue pere penace.  
xxvi. q. v. Non liceat. & c. Qui  
diuinationes. Also it is defen-  
dyd by the lawe as Wytche craft  
for to do thynges come ayn. by

scripture in boke or in tables or  
by astrolabie. ex. li. B. ti. pp. vi.  
c. i. & ii. Diues. I lete it a full  
gode dede to take a theif. W<sup>t</sup> his  
thyste by what crafte that a mā  
may for saluacion of the people  
and to punysse or sle a theif by  
the lawe for ensample of other.

The xxxv. chapitre

Pauper. It is nat leful to any  
man for to sle a theif apenst the  
kinges lawe and withoute pro-  
cesse of londes lawe and withoute  
auctorite of his liege lorde.  
ne without a laful iuge ordey-  
ned of his liege lorde. & it is y<sup>t</sup>  
theif worthy to die. Diues. that  
is sothe. For if every man might  
sle a theif at his owne wyll and  
by his owne doome/ men shulde  
endre coloure of theif sle many  
a true man for wrathe couetyse.  
and hate. Pauper. Sirhen me  
do somoch reuerence to the kin-  
ges lawes and londes lawes to  
sle myscheups that shulde falle  
but if the lawes were kepte.

Muche more reuerence  
shulde they do to goddes lawe &  
holy church lawe/ and eschewe  
to forfete ther apenst/ sicke god-  
des lawes and holy church law-  
es ben as resonable & as gode.  
as the kinges lawes of england

Nathelesse the kinges lawes if  
they be iuste they be goddes law-  
es. And as many peresles and  
mo shulde falle if men toke the-  
ups by witchecrafte apenst god-  
des lawes and holy church law-  
es/ as if they slewe them apenst  
the kinges lawes and the londes  
lawes.

Diues. Shewe me  
that. Pauper. If a man sle a  
theif nat him defendante apenst  
the kinges lawe. he forfetteth as  
penste his kyng and is worthy  
deeth. And if he make him a iusti-  
ce by his owne auctorite. though  
he kepe other processe of lawe he  
is a traytoure to his kyng.

And as moche and more forfetteth  
he apenst the kyng of heuyn/ &  
taketh a theif with witchecrafte.  
apenst goddes lawe/ sicke god  
and holy church hath forbode  
it/ as dothe he that sleeth a theif  
apenst the kinges lawe. And  
sicke he maketh the deupl and  
the wyrtche that been moost god-  
des enemyes his iuge/ and wor-  
scheth by their doome in despyte  
of god that hath forbode it hem  
he is a ful bigge traytoure to god  
And soo he doth ten folde more  
synne/ and is worthy to be han-  
ged more thanne a theif. More  
ouir in as moche as the seende is  
a tyer at wap/ redy to spe & w<sup>t</sup> les  
spenges dissepue the mankynde.



and bringith me to murdre and to shedyng of blode/ and rather to sle innocentes thanne theues. If suche Wytchecraftes were v/ syd/ many innocentes and many a gode mā and womā shulde be taken and slayne and theues goo free. For the feende is more fauourable to theuys/ māquellers/ lichoures and to other syn/ fulle wretches/ thanne he is to any gode man or woman/ a more lykynge he hath to sle a gode man or woman if he might/ than to sle a theif. Also god sayth in the gospel that the feend hath euer been a lyer/ and stode neuer in treuthe. and that he is a man queller/ and fader of lyers/ and of lesynges. And therfore al tho that yeue sayth to his tales and doo thereafter/ as moche as is in theym/ they make god fals and forsake theire god that is souerayne treuthe/ and take theym to the deuyll/ that is souerayne falsehode/ and so they worsshyp the feende and dispyse god. And if such craftes were suffred every man myght accuse other. of what synne he wold/ and say that the feend or the wyche told it hym. And on this maner every man myght lyllie other. And therfore for these sylles a many moo and to sle these perelles

## The friste

and many other/ god hath forsooden alle maner Wytchecraftes for it is nat done withoute help of the feend. But these daies god of his mercy suffreth nat the feend but fulle selden to so thesalwe. for if he suffryde hym to soothsalwe/ englysshe people. shulde forsake god alle at onys and sette theire truste and theire sayth alle in the feend. For nat withstandynge that they synde the feendis tales and his craftis ful false. by grete and ofte experiance/ and spende fulle grete therabout. and lese al that they doon and myshappen/ yet wole they nat cease for noo losse/ for noo preechyng/ for noo shame/ ne for no punysshyng. Neuirthelesse it is no grete wonder. for the feende holdith theym fulle harde bounde. in his boondes as his churles and his thralles. For alle suche doon a passyng homage/ sacrifice and seruyce to the feende/ and forsake god as I sayde firste.

## The xxxvi. chaptre

**O**f Ihesus. Suche craftes & coniuraciones with holy

prayers and they that done hem  
been holden fulle gode lyuers/ &  
and prue theym to fastynge/ pe  
naunce doyng/ bedys bydding  
and to many other gode dedys:  
and therfore men prue the more  
fayth to them. and leue them y<sup>r</sup>  
better. For it is nat semely that  
the seendes craft shulde be done  
With suche holynesse. **Pauper.**  
The more holy thyng and the  
more holy prayer that man or  
woman sayth in the seendes ser  
uice. the more worshippe and the  
more plesauce they doo to the  
seend. and the more dysppte and  
offence do they to god. For the  
worshippe and the prayer and  
the seruice. that they shulde doo  
to god they doo it to the seende.  
And thynge that is ordeyned on  
ly to goddes seruice/ they spend  
it in the deuylls seruice. And  
therfore they that vse holy wor  
des of the gospelle. Vater noster  
Aue. or Crede. or holy prayers i  
their wycheecraftes/ for charmes  
or coniurations/ and alle that  
vse holy water of the fonte/ holy  
crisme/ messes synngynge/ fastig  
contynence/ wolwarde goynge  
and suche other in their wyche/  
craft they make a fulle high sa  
crifice to the seende. It hath ofte  
been knowen that wyches with  
sayng of their Vater noster. and

droppynge of the holy candel in  
a manns steppes that they ha  
tyde hath doon his feet rote of.  
**Diues.** What shulde the Vater  
noster. and the holy candel doo  
therto. **Pauper.** Right nought  
But for the wyche worschypeth  
the seende so highly With the ho  
ly prayer/ and with the holy can  
del/ and sayth suche holy thyn  
ges in his seruice/ in dysppte of  
god. Therfore is the seende reb  
to do the wyches wyll/ and to  
fulfyll thyng that they done it  
for. & so it stoddeth only in the de  
uyl & in myssbeleue of the wyche  
nat in the Vater noster. ne in the  
holy candel/ and yit the foolles  
wene otherwyse. For the seende  
wold nat do their wyll but they  
do him suche high sacrifice.  
For Whanne that they lighte y<sup>r</sup>  
candel and say Vater noster/ to  
that ende/ they do it nat to god.  
But to the seend. And in that  
they forsake god. and worschyp  
the seend as god. and clayme the  
seende to their fader/ saynge to  
him that they shulde sey only to  
god. Vater noster qui es in cc.  
Oure fader that art in heuenes.  
halowde be thy name And alle  
that foloweth they sey it to the  
seende. And therfore the seend  
may clepme hem for his childre.  
and god may schylfully forsake



them and say to them þ he sayde  
 to the ielype. Vos facitis opera  
 patris vestri/ Vos ex patre diabo  
 lo estis/ et desideria patris vestri  
 vultis facere. io. viii. ye done  
 saith he the werkis of the feende  
 youre fadre/ ye been of the fader  
 the deuyl and the desires of your  
 fadre ye wole doo And on the sa  
 me maner their chastite/ their fa  
 stynge her penaunce dopng is i  
 asmoche as they do it to please y<sup>e</sup>  
 feende and for a wycked ende/ it  
 is a seruyce and a sacrifice to the  
 feende And ful felwe men o2 wy  
 men wole do so moche penaunce  
 for the loue of god/ as wyche  
 do for the loue of the fende/ and  
 to please the feende/ in so moche  
 that sumtyme they cutte them  
 self with knyues/ and pryke þe  
 self with launcettes/ and soo of  
 fre their flesshe and their blode i  
 sacrifice to y<sup>e</sup> feend/ as we fynde  
 i the thrid boke of kinges p viii  
 chapitre. And therfore leue frend  
 sithen this maner of synne is so  
 greuous/ so hydous and so abho  
 mynable in goddes sight/ suffre  
 it neuir to be do by none of your  
 household/ for noo losse ne noo  
 thyfte/ for no sekenesse/ for noo  
 helthe/ for no welthe for no wo.  
 For if ye do it your self/ o2 do it  
 to be done/ o2 assēt to the dopng  
 o2 suffre it to be done whanne ye

## The friste

myght sette it/ ye been acursed &  
 offende your god ful highly and  
 fulle greuously For alle that do  
 it o2 assente to the dopnge/ and  
 sette their septs therein/ they for  
 sete apenst the first comaundes  
 ment ful greuously For in that  
 they forsake god/ and make the  
 feende their god/ and worschype  
 him as god. And by what thing  
 that they do their wychecraft/ be  
 it fyre/ be it ayre. o2 water/ o2 er  
 the. o2 dede bones/ o2 any other  
 thyng that is in theire malwmet  
 and that they make similitude  
 to god. asmoche as in theym is.  
 and worschipe it as god And ther  
 fore god bade in the first comaū  
 demēt. that man shulde nat ma  
 ke him liknesse that is in heuyn  
 that is to saye/ neither in the fir  
 mament. ne in the fyre/ ne in the  
 ayre And so in that worde he for  
 bedyth the iudycal of astronoz  
 mye. and pyromacie/ that is wy  
 checraft doone in the fyre/ and  
 aeromancpe that is wychecraft  
 doon in the ayre Also he for  
 bedyth men to make them lyke  
 nesse of any thyng that is i erth  
 In that he forbedith geomancy  
 that is wychecraft done in the  
 erthe. And also nygromā  
 cy that is wychecraft done by  
 dede bodies that been but erthe.  
 and buryed in the erthe. Also

he forbedith men to make them  
simplitude of any thyng in the  
water Andre the ertþ. In Whiche  
worde he forbedith ydromancy.  
that is wycheecraft done in the  
water He badde that men shuld  
worshyppe none suche thynges  
as god/ ne sette their trust ne her  
fayth therein/ For if they do they  
make suche thynges lyke god/ i  
asmuche as in them is. And nat  
oonly they make suche thynges  
lyke god in this maner/ but al  
soo they make the feendes lyke  
god/ Whiche duet same in the fy  
re. same in the ayre/ same in the  
water/ and some in the ertþ/ for  
to tempte mankynde/ and been  
besy night and daye to lese mā  
nes soule and Womanes.

**Diues.** Shewe me same exan  
ple of this maner of wycheecraft  
tes. **Pauper.** I am besy for to  
distrope wycheecraft and nat for  
to teche it. But wolde god that  
no man ne woman wylde what  
it is/ ne knowe this ne none o  
ther/ for ther ben alle to many þ  
knowe these and many mo ther  
to/ and practyse newe yere by y  
re/ at the feendes techynge/ tylle  
muche of this sonde is blent and  
shente with suche folpe. For  
ouyr muche wycheecraft regneth  
openly/ but muche more pryue  
ly/ and namely amonges these

olde men and wymmen/ the whi  
che for age wolde fayne be hol  
den wyse. And thanne begynne  
thy mooste to dote and to teche  
their yonger/ many folpes and  
many nyce fantasies/ that been  
very wycheecraftes And ther  
fore bothe olde and yonge shuld  
aye counseyl of wyse men of ho  
ly church/ and wyl if suche thin  
ges and doynges as they teche.  
be lesulle or nat lesulle.

The xxxvii. chaptre

**D**iues. By comon salwes  
of clerkis god in the firste  
comandement forbedyth the  
principal synnes/ Pride that is  
vnderstonde by the lykenesse as  
boue in heuyn/ for there it bega.  
And the proude mā and womā.  
wolde alway be aboue and wor  
shyp his pryde as god For the  
proude man and woman/ wole  
haue forthe their proude wyllis  
nyle god wyl god And therefore  
Job sayth that the proude feed  
is kynge of al children of pride  
And as seint poule saith/ proud  
antycryst shal haue him as god.  
a sytte in goddes temple as if he  
were god Also they sey that god  
forbade there the synne of coue  
tise/ that is vnderstonde by the



lyknes in ertþ/ for myscouetise  
stondith moost in ertþly thinge.  
And therfore seynt poule sayth.  
that auarice is seruage of malw  
mettes of ydolatrie For as  
saith seynt Jerome/the auerous  
man makith his money and his  
richesses his god Also they saye/  
that by the same comaundment  
he forbade lichery and gloterye  
whiche been vnderstonde by the  
lykenesse in the water vnder the  
ertþe For as seynt poule sayth  
Lechoures and glutones make  
their wombe and ther body their  
god For their mooste trauail and  
besynesse is to please. and serue.  
their wombe and their bely.

Pauper. In asmoche as euery  
synne is a peny the worschyp of  
god/in somoche god in the firste  
comaundment forbiddith al ma  
ner synne in generalle But as I  
sayde by the first comaundment.  
he forbade i special malwetrye.  
ydolatrie wycheecrafte & sorcery  
For afterwarde he gaue the iiii.  
maundment specialy a penyt pryde  
and vnbowpnesse. & the septe. &  
the tenth a penyt lichery/the viii  
and the nynthe a penyt auarice &  
couetise.

The xxxviii. chaptre.

**D**ives. It is lesfulle to vse  
lottes. Paup. Sūtyme

to breke stryf in partyng & pes  
ynge of thynges that may nat  
wele be departed And whan men  
been in doute what is to do and  
mannys wytte sayeth. thanne  
is it lesful to vse lottes i thynges  
that been nat a peny the wor  
schyp of god. soo that it be done  
with the reuerence of god/ & holy  
prayer bifoze/as thapostles dyd  
in chespyng of seynt mathe. the  
apostle/ and eliezar in chespyng  
of a wyf to ysaac abrahames so  
ne. gen. xxiiii. c. And therfore  
salomon saith Prouerbi. p vi c.  
that lottes ben put in preyng pla  
ce/and god temptith them as he  
wole But to vse lottes withou  
ten nede: and only for vanytie.  
or for diuynacion/setting faith  
therin to wytt therby what shal  
fall/ is vnlesful and re preynd of  
god and holy churche And if me  
set truste and seyth therin it is a  
greuous synne. Diues. Pleyng  
at the dyce stondeth in lotte and  
auenture of the dyce/ and yit y  
game is lesfulle Pauper. To  
vse that game for recreation/ &  
only for pley it may be suffryde.  
soo that it be doon in maner ho  
nestly. and in place and tyme co  
uenyent/ and nat to moche in  
lespyng of tyme But for to  
vse it for to wyne therby. and  
putte thynges in auenture.

of dice/ it is a fulle greate synne  
and euyl gotten gode/ that men  
gete therby. And therfore by the  
salwe if it were a mā of holy chur  
che & dysyd suche pley/ he shulde  
be pryued of his benefice. if he  
hadde any. And if he hadde noo  
benefyce he shuld be dñabled/ &  
disposed therto but if he wolde  
cease. And if it were a leude mā.  
he shuld be acursed. disti. xxxv.  
ep̃s Et extra de vita & honesta  
te clericorū. c°. clerici. And ther  
fore sayth the salwe. that no mā  
of holy church shulde be att sus  
the games.

The xxxix. chapter.

**D**ives. Sithen ther be soo  
many maners of Wytche  
craftes & they may nat be tolde.  
in specialle/ I pray the telle me  
in generalle. What is Wychcraft  
Pauper. Every craft that mā  
or woman vseth to knowe any  
thyng or to do any thyng that  
he may nat knowe ne do/ by the  
wey of reson ne by the worchig  
of kynde. is Wychecraft. And  
though it be do by wey of kynd  
and the doer vse any charmes or  
nyce obseruaunces in the doyng  
Wenynge that it myghte nat be  
done withouten that charme/ &

suche obseruaunce or elles such  
charmes only to blynd y<sup>e</sup> peple.  
that they shuld trust in hym for  
his charmes/ and nat i worchig  
of kynde It is Wychecraft al if  
he say only his Vater noster. in  
the doyng for to be holde a char  
mer. and to do the peple trust in  
him principally for charmes/ al  
though he say no charmes but  
worcheth only by kynde/ yit he  
is a Wytche & his doyng is Wyt  
ecraft For by suche doyng.  
he blyndeth the peple and dissey  
ueth them/ and both theim trust  
i Wychecraft/ and so do worship  
to the seende and dyspyte to god  
And what soeuer man or womā  
do by weye of kynde and reson.  
if he vse any craft of iapery and  
falte for to blynde the peple.  
for to do them leue that he were  
a Wytche/ and that he byd it nat  
by weye of kynde/ but by char  
mes and sozcery/ he is a Wytche  
in goddes sighte/ and his doyng  
is Wychecraft For his craft is  
to make men worship the seend  
in asmoche as he doth the peple  
truste in Wychcraft/ and so spede  
their gode in the seendes seruyce  
and to seke helpe of the seende.  
and forsake goddes helpe.  
And he hath leuyt hym selue to  
be holden a Wytche and the de  
uylles seruaunte: thanne to be



holden goddes seruant/ and le  
upr to take mēns gode in wor  
shippinge of the seend thanne in  
worshippinge of god And by the  
cūpnge & grace that god hathe  
pouen him/ and by the myghte.  
and vertue that god hathe pouē  
to thinges of kynde for helpe of  
mannys kynde. falsely he enha  
ceth the seendes crafte in distruc  
tion of mankynde: **Diues.**  
**Tel some ensample. Pauper.**  
To hele mannes woundes while  
they be fresshe and clene/ blache  
wolke and oyle been ful medicy  
nable withouten any charme as  
experience shewith wele But  
for asmoche as mē wene that it  
were nought worth withouten  
the charme. and sett their septe  
principaly in the charme/ therfo  
re it is to them a wyche crafte.  
But though a man in the doing  
say his pater noster. or some ho  
ly prayer cleppinge the grace of  
god in his doyng it is no wyche  
crafte but it is wele doon

The xl. chaptre.

**D**iues. What if he say Pa  
ter nost. or other holy wor  
des/ or some holy prayer proues  
ly or aperte/ for to do the people

wene that it is doone by weye of  
miracle and for his payer & his  
holynesse/ Whanne he doth it by  
reason and worchypng of kynde  
**Paup.** Than is it a ful greate  
ppocrysse and ful greuouse syn  
in him that dothe it on that ma  
ner and for that end/ but wyche  
crafte is it none For it is no wor  
shyp to the seendes crafte/ ne y<sup>e</sup>  
peple is stired therby to truste in  
the seende but rather in god.

**Diues.** Is it any wyche crafte.  
to charme edders or other bestes  
and byrdes/ wyth holy wordes.  
of holy writte or with any other  
holy wordes **Pauper.** If  
a man or womā take hede i his  
doyng only to the holy wordes  
and to the might of god/ it is no  
wyche crafte. But if they vse in  
their doyng any mysobseruāce  
and sett more truste therein than  
in holy wordes or in god/ thāne  
as say clerkes it is wyche crafte.  
And the effecte therof if it fal co  
meth of the seende/ and namely  
in adders and serpentis. For the  
adder was the firste instrument  
that the seende v̄sed for to dissey  
ue mankynde/ as we fynde Ge  
nesis. iii. c. And yit by the adder  
he dothe men moste truste i wyche  
crafte. **Diues.** Is it any pe  
rel to mā or womā to charge his  
frede i his dylg to come apē & tel

him how he sayth 'Pauper. It is a ful grete perel. For as saith seynt poule. the seend ofte tyme makith him lyke an aungel of lighte. But he may nat laste in the beauteie ne brightnesse. And so lightly the seend might appere to him that were aspye in the lykenesse of him that were dede. and telle hym lesynges/ and in case make him so aseryd that he shulde lese his wytte/ and falle i wanbileue/ as felle to one wit in a felwe peres. And happely he shulde telle him that he were danyd. though it were nat so. Or telle him that he were in blysse. though he were in byttre peyne. and soo lete him of his almesde/ de and from holy prayer and othe gode dedes by which nat on lyf that soule shulde be holpen/ but many othe withe him Also if he aperyd to him/ or if he were that he appered to him he shulde haue the lesse mede for his bylesue. thanne he hadde bifoze For thanne were he caryd by experyence to knowe that the soule lyueth after the body Also it is nat in the soules power to appere to man or woman after the dethe of his body/ ne man is nat able to se a soule. for it is inuisible wth out special myracle of god. And so bothe he is chargith hym

to come apen/ and he is chargith to come apen tempten god. And right as god wol that every man and woman be vncerteyn what tyme he shal dye/ for that alway he shuld be dredeful to do amys and besy to do wele Right so he wole that men be vncerteyn of their frendes whan they ben dede in what state that they been/ for that they shulde alway be besy. to helpe ther soules wth messes syngynge. almes doyng/ wth bedys byddynge/ and othe gode dedes nat only for help of hi but of othe that haue lytel helpe or none Also for encrespyng of their owne mede For who so traualseth wel for a nother traualtyth beste for him self For as saythe seynt poule. ther shal noo gode dede be vnpoorde/ ne no wychyddede be vnpanysshed. Diues. Thy schylle is gode. For if men wyth their frendes were out of peyne they wold do right noght for them And so they shulde lese moche mede for that knowynge a soules lese moche helpe And if men wyth for certayn whan they shulde dye. they shuld be to bold to do amys in hope & they shuld amende them in their dyngge

But pit nat wthstondynge alle thy schylles/ somme clerkes sayne that it is lesfulle to men to



charge theire frendes to come a/ pen and shewe them her state af ter their dethe For as they say it is kynndely thyng for to desire to knowe or to kñne. For the philosopher saith that every mā and womā by wey of kynnde de/ sireth to knowe and to kñne. Omnes hoies natura scire desi/ derant. Pauper. They say for the/ and nat apenst me For it is lesul to every man and woman to desire to cūne and to knowe/ But it is nat lesul for to desire to knowe on that maner/ ne by no mene vnlesul nat by teching of the seende/ ne by techyng of them þ been dede.

The xli. chaptre.

**D**ives. How is it that spi rytes walke soo aboute. Whanne men be dede. Pauper Comonly suche spirites ben fen des/ and go so aboute to sclaunder them that been dede/ & for to brynge the people into errour & bacbitng and wicked demyng that if y<sup>e</sup> peple demyd euyl and spake euyl of them bifoze theire dethe/ to do them speke and des me moche worse afte their deth & so to brynge the peple ful depe in synne And sūtyme they gone lto y<sup>e</sup> bodies of hem þ been dede. and buried/ and bere it about to

do them vylony. But Whanne spirites goo on this maner. they do moche harme and moche dis ese Natheles by the leue of god the soules appere i What maner god wole to hem that ben alpye sūtyme for to haue help/ sūtyme to shewe that the soules lyue after the body to conferme them that been seble in the seyth and bileue nat sadly/ þ mannes soul lyueth after his deth But suche spirytes do no harme but to tho that wolenatt leue them that they haue suche pepne/ or wole nat redily helpe hem at their ap pnye.

The xlii. chapter.

**D**ives. Is it lesul to trust i these fastiges new found. to sle sodeyne dethe. Pauper. It is a grete foly to trust therin For as I sayde now late. god wole that man & woman be vn certeyne What tyme they shulde dye/ and in what maner For god wole that man and womā. be alway bely to sle synne/ and to do wele for drede of deth and alwayeredy What tyme god wo le sende afte them. And yf men were certayne/ by suche fastyng that they shuld nat die sodeynly but haue tyme of repē taunce/ and to be shreuyne and houselyde. they shulde be the.

more recchelesse in their spynge  
and the lesse tale peue for to doo  
amys in hope of amendemente  
in their dyng And therfore god  
graunteth them nat the ende ne  
the effecte that they fast for For  
more sodeyn dethe wylste I neuer  
that men hadde thanne I wylste  
theym haue that haue fastyd su  
che fastes Bit. pere about/ ne mo  
re dyspytefulle and shamefulle.  
in open punysshynge of their syn  
And was their neuer soo moche  
sodeyn dethe so longe reynynge  
in this londe as hath be sithen su  
che fastynge beganne/ We may  
nat arte god ne putte him to no  
calwes And therfore we shulde  
putte alle oure lpf and our dethe  
only in his wylle/ praynge to hi  
of his grace that he wole ordeyn  
for vs bothe in lpf and dethe/ as  
it is mooste to his worschyp and  
helpe of oure soule It is wele do  
ne for pray to god with fastynge  
and gode dedys that he saue vs  
from sodeyne dethe/ for alle holy  
churche prayeth soo But for to  
set feyth in suche nyce obserua  
nces and wene to be syher of their  
apynge for suche obseruaunces  
his nat lesulle/ for we may nat  
knowe the wyl of god in suche  
things wout special reuelaciō  
of god. We may praye and olwe  
to praye but god shal graunt as  
him liketh/ and as he seeth it is

mooste spedeful so vs and most  
to his worschyp And therfore sa/  
lomon sayth. Nemo sit beatus as  
more an odio dignus sit Eccle.  
ix. c. No man be saith wote spe  
kerly Whether he is worthy hate  
or loue And yet we hope/ & olwe  
alle to hope & god wold loue vs  
and saue vs if we do our deuour  
Fastynge is gode if it be done in  
mesure & maner & with gode ite/  
cion/ so that men sett no mysby  
leue therin/ ne grounde them in  
no lesynge ne in no nyce obser/  
uauces But in asmoche as they  
preferre in their fastynge dayes  
of their owne choyce bifoze tho  
daies that been ordeyned by ho/  
ly churche to faste/ in somoche.  
they synne in presumption & do  
violence to holy churche & ordeyn  
ned suche daies that been mooste  
conuenient to faste as Wednesday  
fridaye and saturday. De conse.  
distinc. iii. ieiunia & c. sabbato.  
Dives. I se no grounde ne rea  
son in suche fastynge/ ne whye  
it shuld be more medeful to fast  
alle mondayes in the pere wban  
the feest of oure lady in lente fal  
lyth on monday/ thanne to fast  
in worschyp of her Wednesdaye.  
fridaye or saturday. For I  
leue spkerly that the mede of fa/  
stynge ne the vertue of fastynge  
is nat assigned ne limyted by y  
letters of the kalender ne folowe



nat the cours of the kalender/ne  
thāgith nat from one day to an  
other day. al if the lettres chaun  
ge from one day to a nother And  
so as me thīnketh suche fastyng  
is groundyd in some lesyng and  
faytre & in some mysbilene fulle  
nigh wichecraft. Pauper. He  
thynketh the same for alle if y<sup>e</sup>  
feest falle sumtyme on the mon/  
day/ sumtyme on the tuesday.  
yit the dede in it self selle neither  
on the mōday ne on the tuesday  
but it sel on the friday For than  
the aungel gret oure lady & than  
she receyued goddes sone. lord  
of blysse And there & thrittē yere.  
after the same tyme and the sa  
me day that is to sa yon gode fri  
day about mydday she salde her  
dere sonne dypnge for mākynde  
vpon the rode tre. And so me thi  
keth that it is more plesant to  
god and to oure lady and more  
cōuenient to faste the friday in  
worshyp of criste/ that dyed for  
vs al that day And also in wor  
shyp of our lady that conceived  
that day her dere sonne at the an  
gelles gretynge than to fast either  
monday or tuesday And in as  
moche as they wene that suche  
faste shulde nat auayle them to  
thende that they fast fore But if  
they chaungyd their fast yere by  
yere after the cours of the kalen

der. and that it muste be do vii.  
yere by yere/ it is a nyte fantasie  
and mysbilene fulle nigh wiche  
craft For Cryste might graunte  
them that boon as wile for spue  
yere or for syre. or eight yere fa  
styng as for vii. yere. I found  
neuyt grounde wherof it came  
ne reason ne auctorite synde I  
none Aye forth if thou wylte sa  
what elles.

The xliii. chapter.

**D**ives. Is it lesulle to sett  
any trust or any septe on  
dremys Pauper. Ther been ii.  
maner causes of dremys/ Done  
from inwarde/ another from out  
warde Causes of dremes from  
inwarde ben thre maner: Done  
is comon stirpunge of mannes fa  
tasie. or womans in their slepe.  
and suche dremys ben bat fanta  
sie & vanyte And therfore saith  
Salomon Vbi multa somnia  
ibi multe vanitates. eccle. v. c.  
Where been many dremys there  
ben many vanyties/ for on this  
maner one may shal haue moo  
dremys than sume twenty other  
Another cause from inwarde is  
disposicion of the body. For  
whanne men ben colde of kynd.  
they dreame of frostes and snow.  
And so by their dremys a wyse

letche may knowe in party dispo-  
 sition of her body/ be it to helthe  
 or to sekene. The thridde cause  
 from inwarde is. disposition of  
 the soule. For comonly men dre-  
 men of suche thinges as her soul  
 and their thought is moost occu-  
 pied in while they waken/ either  
 by studie/ by loue/ or by hate/ by  
 wrathe/ by drede/ by sorowe/ by  
 care pride or couetise. Causes of  
 dremps from outwarde ben two  
 maner/ bodily and gostly. Bodi-  
 ly is the disposition of the ap-  
 pre. and of the place about him/ and  
 other thinges beside him. And  
 therfore in rayne Wedyr mē dre-  
 me of Water and of fisses. For  
 ofte manns body chaūgith af-  
 ter the disposition of the ap-  
 pre. and of his abidynge place. And for  
 these thre causes sayth the philo-  
 sopher. De somno et Vigilia.  
 That teches shuld take hede to  
 the dremps of them & been seke.  
 to knowe therby how they been  
 disposed. Gostly causes from  
 outwarde of dremps been ii. ma-  
 ners. The one cause is gode/ for  
 that is god by him self. Or elles  
 by aungelles/ and that on three  
 maner. For some suche dreme by  
 ymaginacion only/ as dyde the  
 kinge pharo and nabugodono-  
 soz. Some only by vnderstōdig  
 as dyd seynt poule and balaam

Some dreme both by ymagina-  
 cion and by vnderstōdng. as  
 dyd seynt Iohn in apocalips/ &  
 daniel in his prophecy/ Whiche  
 salwe wouderful sightes by y-  
 maginacion and vnderstōdig  
 what the sightes betokenyde.  
 But pharo and Nabugodono-  
 soz vnderstode nat the visiones  
 ne the drems that they hadde.  
 The other cause of drems from  
 outwarde is nat gode as whan  
 it fallith by illusion of the feend  
 for the principally serue to wyt-  
 checraft. Sumtyme they come  
 of grete besynesse and trauayl.  
 that one hath whanne he is wa-  
 kyng. And therfore Salomon  
 saith that after besynesse folow  
 many dremps/ for comonly mē  
 dreme of suche thinges. as they  
 been occupped in while they wa-  
 ke. Sumtyme they come of ouir  
 done abstinence and of hungre.  
 Sumtyme it cometh of excesse of  
 mete or drynke. Sumtyme of  
 myslaynge & man hath whanne  
 he is wakynge. And in asmoche  
 as the effecte of thinges is tokē  
 of his causes/ as smoke is tokē  
 of the fyre. So suche dremps ben  
 tokenes of causes that they co-  
 me of. And on this maner a wyse  
 man may telle by dremps cau-  
 ses of manns dremps/ and soo  
 by causes tel other preuy thinges



that may falle therof. For oſtyme one cauſe byngeth forth dyuerſe effectes. eche after other. **Dives.** Telle ſume examples. **Pauper.** Experience ſheweth that if a man trete moche with a woman and ſette his hert moche on her by day. in the nyghte folowynge he dremeth of her ſo me nyce dreame. by which dreame if he tolde it to ſume wyſe man. he wolde ſaye that he louyd moche that woman. and but he wold drewe him from her cumpany/ it ſhulde turne him to deſonny. And ſo as ſaye clerkes in aſmoeche as dremys come by waye of kynde/ in ſo moche it is leful to telle what they ſignifie after the cauſes that they come of. So that in their tellinge and coniectynge they paſſe nat the boundes of kynde. Alſo it is leful to telle thinges that been to come. by dremys that come by reuelacion of god/ if man and woman haue grace to vnderſtonde them as Joſeph and danyel hadde. But for aſmoeche as dremys come on ſo dyuerſe maners/ it is ful hard to knowe. on what manner they come/ whether by god. or by kynde/ or by the ſeende/ or by any other weye. Therfore it is fulle perillous to ſet any feyth therein. as ſayth ſeynt Gregoure

## The fiſte

libro viii. moru. ſuper illud Job Terrebis me p ſompnia. For ſumtyme by dremes the ſeende. hoteth men grete proſperite and moche richesſes/ to bynge them in pryde & hope of thinges that they ſhulde neuir haue. Sumtyme by dremes he pretendith moche aduerſite and greate diſeaſe for to bynge folk in ſorow & drede/ and greate heuynes/ and if he may to bynng them into depeyre. for nyce fantaſies that he byngeth hem in. And ſumtyme for men ſette feyth in ſuche dremys/ god ſuffreth ſuche myſchevys falle them as their dremys pretende in punyſſhyng of their ſynne/ for that they ſette in dremys ayeſt the lawe of god. But proſperite fallith them none for no ſuche dremynge. **Dives.** Where ſyndeſt thou that god forbedyth men to ſett feyth in dremys.

## The viii. chapre.

**Pauper.** Leviti. xix. c. Where god ſayth thus. Non auguriabimini/ nec obſervabis tis ſompnia. ye ſhal nat digne/ ne make you wyſe of thinges preuy by no wychecraft/ and ye ſhal be bapte after no dremys ne take hede thereto/ ne ſet feith ther

ynne. Also deutronomii. p. lili.  
God forbedith alle maner Wyt-  
checraftes and charmes/ and bid-  
deth that no man shulde take he  
de to dremes And in the same bo-  
ke xiii. c. god sayth thus. If it  
be so saith he þ any man enioyes  
you begyn to be a sothe sayer a  
pphete and say that he had a dre-  
me and a vision/ and telle anpe  
wounder/ Whiche Wounder and  
token fallith as he saythe/ if he  
steere the to malidmetry or to any  
Wytchecraft/ here nat the Woz-  
des of that prophete and of that  
dremet. For by him god assaieth  
you/ that it may be openly kno-  
wen whether ye loue him w' alle  
pour herte and soule or nay And  
therfore god byddeth that suche  
dremers and prophetes shulde be  
slayn a though he wet thy owne  
broder by fader a by moder thou  
shaldest nat spare him in þ caas.  
And therfore Salomon saythe  
that dremys haue brought mor  
che folke in erroure and in foly.  
and they that truste therein falle  
to nought. Ecclesi. xxviii. c.  
For alle if dremys come oft tyme  
mes by wey of kynde as I said  
pit it is ful harde to knowe whā  
it cometh/ by wey of kynde or by  
illusion of the feed And though  
they come by wey of kynde and  
though a mā knowe the causes

lynde of dremes/ pit it ful harde  
to telle sothly what shal sal ther  
of. For only god knoweth the for  
certayn thinges that been to co-  
me/ and he may chaunge and lett  
the Worchynge of kynde And  
also though men knowe the cau-  
ses of kynde that dremes come  
of/ pit knowe they nat what let-  
tynges ben on other bisalue/ by  
way of kynde. Diues. Tel so/  
me example. Pauper. Whanne  
smoke medlyd with fire cometh  
out of an house by the Wyndow  
or by the louers/ men that seen  
it from ferre wole say that hous  
shal be goo on fyre. And pitt  
ther may be so gode helpe nighe  
to quēche the fyre/ that y' hous  
shal take but lytel harme. And  
many a man by wey of kynde  
is disposed to dyuerse sekenesse.  
But pit he may so gouerne hym.  
and vse such medicynes that he  
shal be let þ disposicion in kynde  
and nat haue suche sekenesses  
Diues. By the same styple  
though a dreame come of goddes  
sonde to helpe of mannes soule.  
and in warnynge of myschepf.  
to come/ he shulde take noon he-  
de therto. ne sett no seyth therein  
For he wote neuir of whens it  
cometh. Pauper. Withouten re-  
uelacyon of god he wote neuir of  
whens it cometh. And therfore



Whanne god sendeth suche dre-  
mys/ he shal shewe to him that  
dremyth this/ or to some other  
from wher it cumyth/ and what  
it betokeneth. As he dyd to the  
kynge pharo by Joseph/ and to  
the kynge Nabugodonosor. by  
danyel.

### The xlv. chaptre.

**D**iues. If man or woma  
haue a dreame that styret  
him to gode and to vertue/ and  
to flee synne. and to amende his  
lyf/ may he nat sett seyth therin.  
and do thereafter. **Pauper.** Whe-  
ther it cometh of god or of y<sup>e</sup> feend  
it is lesulle to him to sette sayth  
therin and to do thereafter.  
For it styret him to thyng that  
that he is bounde to withouten  
any dreame. And oft tyme bothe  
the feend and the feendes synnes  
teche welle/ al yf they do euyl.  
But a man so dremynge muste  
be fulle ware/ that for suche dre-  
mys he take noon hede to other  
dremys that stire him to danysse  
or to curiouse for to knowe thi-  
nges that been to come/ or other  
thynges preuye/ or to mysdeme  
of his euen cristen/ or to hate or  
to mysloue/ or to baite after gre-  
te prosperite/ or to brede greute  
aduersite. or dethe of frendes/ or  
losse of catel/ and suche other.

### The fyste

But in asmoche as they styre  
to god and to godenesse/ he may  
folowe his dremys and do after  
them wyfely and warly/ for ofte  
the feende vnder coloure of holy-  
nesse discepueth bothe man and  
woman. **Diues.** Moche folke  
hadde leuyr dreame of the feende  
than of god or of his moder mar-  
ry. for as they say whanne they  
mete of the feende. they fare wel  
in the day folowynge/ but whan  
they dreame of god or of oure lady  
by they fare euyl afterward.  
**Pauper.** Suche folke fare the  
worste for their mysbeleue and their  
nyce fantasie. and synne ful gre-  
uouusly. and euyl be discepued by  
the gyle of the feend. For whan  
the feend seeth that a man shal-  
le haue disease/ he maketh him on  
the night bifoze to mete of god.  
and of oure lady/ and of other seyn-  
tes/ or of men of religion/ so to  
make hym to haue lesse deuocion  
on to god and oure lady and other  
seintes/ and lesse affection to me-  
n of religion bicause of his disease  
that shal falle to him after that  
dreame And so by the bodily dise-  
ase that he thynketh to byynge  
hym in/ he traueyleth to byynge  
hym into gostly disease and depe  
in synne And therefore whan me-  
n wole be soles. and sette seyth to  
suche dremys/ they shoulde so by gyle  
of the feende for asmoche as dis-

ease fallyth to them onys or tyn  
es after suche dremps. Therfore  
god suffreth the seende in punys  
shynge of their synne and of their  
mysbyleue for to do them dreme  
ofte of suche maner/ and after to  
do them disese as they byleue to  
haue. And therfore whanne men  
hadde suche dremps With disese  
so folowynge and began to haue  
any fantasie or seyth therein/ they  
shulde shryue them therof to so-  
me wyse man and telle hym the  
seendes gyle/ and they shulde fa-  
re the better. Summe mete of god  
and oure lady and of holy men/  
h haue fare fulle wele afterwarde  
for they haue no suche fantasie  
ne mysbyleue in drems. And so-  
me fare ful euyl after for their  
mysbyleue/ and ofte tyme they  
fare ful euyl whanne they mete  
neither of god ne of oure lady.

The xlvi. chaptre.

**O**n the same maner. some  
man hadde leuyt to mete  
With a froude or a frogge in the  
Way/ than w<sup>t</sup> a knyght or a squi-  
er/ or With any man of religion.  
or of holy church/ for than they  
say and leue that they shal haue  
gold. For sumtyme after the me-  
tyng of a frogge or a tode/ they  
haue resceyued golde/ & soo they

fall in mysbyleue and dyspyse  
their euen cristen. For wele I wo-  
te that they resceyue golde of me  
or of wyemen but nat of frogges  
ne of todes/ but it be of the deuyl  
in lyknesse of a frogge or a tode.  
And they mete w<sup>t</sup> many a soule  
frogge & tode in the pere & pit res-  
ceyue they no gold for h metyng.  
And if they resceyued any golde.  
they shuld thanke god and their  
euen cristen/ nat the frogge ne p<sup>r</sup>  
tode for they may nought proue  
them. And these labourers del-  
uers and dykers that moost me-  
te With frogges and todes. been  
fulle pore comonly. And but me  
pape them their hyre they haue  
lytel or nought. On this maner  
also some byleue h if the kyte or  
the puttoke fle ouir the Way afo-  
re them that they shuld fare wel  
that daye/ for sumtyme they haue  
fare wele after that they see the  
puttoke so slepyng. And soo they  
fall in wane byleue. & thanke  
the puttoke of their wel fare and  
nat god. But suche folkes take  
none hede howe often men mete  
With the puttoke so slepyng/ and  
yet they fare neuir the better.  
For ther is no folk that mete so  
ofte With the puttoke so slepyng  
as they h begge their mete from  
dore to dore



The xlviii. chapitre.

**D**ives. What sayst thou of  
thepm that diuyn by the  
fyrste day of the yere. that is the  
fyrst kalendes of January. and  
by Cristmasse day what shal fal  
in the yere folowynge That if it  
falle on the sonday/ the wynter  
folowynge shalbe goode/ somer  
gode and drye. plenty of wyne  
Oven and shepe shalle wey and  
multiplie/ Olde men and wy-  
men shalle dye. and peas and ac-  
corde shalbe made that yere.

**Pauper.** I say that it is open  
folpe and wyche crafte/ and full  
highe offence of the maiestye of  
god. For he hath made al thyng  
and ruleth alle thyng is nat boū-  
den ne acted to y<sup>r</sup> cours ne lawe  
of the kalender He nedith no ka-  
lender in his gouernaunce But  
he gouerneth and demyth this  
worlde by treuthe & equitye med-  
lyd with mercy/ and after h<sup>e</sup> men  
deserue he sendith them wo and  
wylthe/ peas or warre/ What day  
so euer the kalendes of January  
or Cristmasse falle on. In the  
yere of oure lord a thousande &  
foure hundred/ the kalendes of  
January felle on the thursdage  
whan as they say shulde folowe  
plenty of alle gode and pees al  
so but that yere folowynge grete

The friste

hungre/ grete pestilence/ sodeyn  
deth. Warre felle within the lode  
& werre withoute/ drede sorow  
& care/ & tribulacion in euery de-  
gree. The kalendes hath chaū-  
gyd sithen from day to day. and  
y<sup>r</sup> yere is come ap<sup>e</sup> on the thurs-  
dage/ but our disease chaungith  
nat but alway ito worse for our  
synne. For oure synne alway  
moreth or encreasith and lessyth  
nat And on what dage euer the  
kalendes of January & Criste-  
masse day falle in one lode/ the  
same dage it fallith al aboute.  
And yet folowith it nat therof h<sup>e</sup>  
it shulde be our al peas if it fal  
on the thursdage or the sondaye.  
ne our all plenty/ ne our alle  
warre and hungre or pestilence.  
if it fel on the saturday. **Dives.**  
Some diuyn by the thūdryng.  
& make thepm wyse of al the ye-  
re cūmynge/ after the moneth h<sup>e</sup>  
it thūdreth in. **Pauper.** And  
that also is an high folpe & open  
wyche crafte For it is a hyndly  
thinge in somer tyme to thūdre  
in may. ap<sup>r</sup>yl. Juny. iuly. au-  
guste and septēbre But in other  
monethes h<sup>e</sup> been in wynter it is  
nat so hyndly to thūder as than  
For whanne grete thūder i wynter  
fallith/ it is ap<sup>e</sup>st hynde and  
token of the high offence of god  
and token of vengeaunce com-  
mynge: but if men amende hem

And so is every thyng/ and namely Wederynge that fallith apenst comon course of kynde. But for to diuynе therby in spe/ cyalle what shal falle either Wel or Wo/ peas or warre/ hūgre or plenty/ helthe or seknesse/ it is vnlesful For only god knowith for certayne what is to come of suche thynges/ and where & when it shal falle. And god vsith nat the thūdre as an hoꝛne to blow his counseyl aboute the worlde

The xlviij. chapter

**O**nes. It is a comon oppinion amonges gentiles. and others also/ that alle the yere foloweth the disposicion of y<sup>e</sup> xii. daies in Crystemasse. So the fyrste moneth shalbe suche in Wederyng as the fyrste day of y<sup>e</sup> tuelue/ the secounde moneth as the secounde day/ & so forth by & by. Paup. That oppinion is false/ and open folye For it is a ful kyndly thyng to haue frost and snowe alle the tuelue daies. But it were apenst kynde to haue froste and snowe alle the yere folowynge. And sumtyme it fallith that it is ful reynye Wedyr. al the xii. daies/ but it folowith nat therof that it shulde rayne & be Wete Wedyr alle the yere after

It is fulle kyndely thyng that the sūne shelde him nat thre dayes or iiii. to gyder in crystemasse. But it were moche apenst kynde if the sonne sheldyd him nat thre monethes or iiii. to gyder name ly in somer tyme And ofte it fallith that in alle the tuelue daies it rayneth noo rayne/ but every day sonne shyne. and fulle faire Wedyr/ but it folowith nat therof that it shulde be sonne shyne withouten rayne al the yere after/ for than best and mā shuld be in greate perel At the begynnyng of the worlde the feend hitte adam and eue/ & they shuld be as goddes knowynge gode & wythpde & was to come/ if they wolde ete of the tree apenst goddes pcept. & so he brought them into care and sorowe/ & into hez folye. And on the same maner these daies he bihoteth mē to be as goddes knowynge Wete and Woo/ thatt is to come. By suche nyce fantasies & he techith them tyl that he byngeth them in Wo and namely eglisshē nacyō that moste takyth hede to his loze/ & moste taketh hede to wythcraft and to them that make them pphetes and make them wyse i suche folyes apenst the lawe of god

The xliij. capter.



**D**ives. Is it nat lesful to  
 theym that can. to make  
 metal golde or syluer/ and mul-  
 tiplie golde and siluer from xx.  
 pounde to xl. pounde/ & so forth  
 Paupez. If any man coude do  
 it by Wepe of kynde/ it were les-  
 ful/ and ful proufitable to this  
 londe But wese I woote ther is  
 no man that can do it: For if  
 they coude they wolde first mul-  
 tiplie to theym self Warde & ma-  
 ke theym self ricche And comon-  
 ly alle that vse that crafte but if  
 they haue ought elles for to tal-  
 to. been ful pore and ful nedye.  
 But whanne they may begyle a  
 ny man of his gode/ as they doo  
 fulle ofte. and rene awape with  
 oether mennys godes/ and of the  
 ricche make ful pore men. They  
 hoteh them multiplication butt  
 they pleye alle with subtraction  
 and bynng folke into grete po-  
 uertie Lptel nedyd oure kynge  
 to charge the people with taxes  
 and taliages/ if he hadde so mo-  
 che folke in his Realme coude  
 do that crafte. to make golde. &  
 siluer and so to multiply it But  
 suche iapers and saytours dis-  
 trove moche golde and syluer in  
 distruction of the Realme/ and  
 blynde many a wyse man/ & be-  
 gyle them of their gode. For the  
 couetouse and the false accorde  
 sone to giber And for asmoche

## The friste

as whanne men haue ynough &  
 been nat content ther with/ ther/  
 fore god suffret them to be begi-  
 led/ and so be sotted for couetise  
 that they can nat cease tyl they  
 be brought to nought or to ouir  
 grete losse/ for many a mā hath  
 be vndone by this crafte And  
 therfore this crafte is condemp-  
 ned & forsendyd as wyche crafte  
 by the lawe xxvi. q. v. Epūs

## The l. chaptre.

**D**ives. What sayst thou of  
 them that wole nat haue  
 men of holy church. and name-  
 ly men of religion with them on  
 huntynge/ for their bileue is that  
 they shulde spede the worse by  
 cause of their cumpany.

Pauzer. I pray to god heuyl  
 mote they spede/ as ofte as they  
 take any man of religion/ or of  
 holy church to go or to ryde w<sup>th</sup>  
 them on huntynge For suche hū-  
 tynge with horne and boundes.  
 and grete noyse/ is forsendyd to  
 men of holy church. Extra.  
 li. iii. ti<sup>o</sup> Btmo: ne clci. c. i. et  
 li. v. ti<sup>o</sup> xxiii. De cle. Senat. c<sup>o</sup>  
 i. & ii. & distin. xxxiii. quorūda.  
 And seynt austyn saith that tho  
 men of holy church which haue  
 hūynge to se suche hūtynge they  
 shal see oure sauour and be ful  
 forp. distinc. lxxxvi. Vident.

**D**iues. What sayst thou of hem  
that whanne they go on hūtpng  
or passe by the Wape. if they me-  
te with a man of holy church or  
of religion/ and namely with a  
frere/ they wole leue him on their  
lefte honde For by that they we-  
ne to spede the better/ & the wors  
if they leue him on their ryghte  
honde. **Pauper.** I say that su-  
che been of false bileue and wyl-  
ches peres And but they amend  
them god shalle putt them from  
his right honde. and put them  
on his lefte honde with them  
shalle dāpned at the day of do-  
me/ and sende them into the ppyt  
of helle withouten ende. I wold  
al suche were serued as one was  
fulle late. **Diuēs.** How was he  
serupd. **Pauper.** Ther came  
a proude gettuer rydng from  
london and mette with ii. freres  
Walkng on a dyches bynke.  
I a fote pathe to fle the foul way  
The gettuer came rydng i grete  
haste cryng with moche bofte.  
On the lefthōde frere. on the left  
honde frere. The frere prayde  
him ful faire to ryde forth in his  
Wape and kepe the horse Wape.  
as they kept the fote Wape He  
wolde nat/ but al gates he wold  
haue the freres on the lefthonde  
and precpd in with his horse by-  
wene the freres and the dicke so  
nigh the dicke/ & the frere shoof

both the horse and man into a de-  
pe dych And there laye bothe  
horse & man/ tyl that other pas-  
singe folke drew him oute Ri-  
ght so withouten doute but su-  
che soles amonge hem and lette  
be suche nyce fantasies/ god att  
the day of dome shal putt them  
on the left syde into the ppyt of  
helle withouten ende/ and sep to  
them on this wyse For ye putt  
me on poure side so scornefully.  
therfore I put you now on my  
liffsonde with them that shal be  
dampned. And if they say Lord  
whanne put we the on oure left  
honde scornefully or dyspytous-  
ly He shal aunswere and say to  
them as he shal say to other.  
*Quod Dni ex minimis meis fe-  
cistis/ michi fecistis.* That ye  
dyde to one of the leest of myne  
ye dyd it to me And therfore we  
dytsh now on the liffside into y<sup>e</sup>  
fyre of helle/ there to duelle with  
the feende and his aungelles w<sup>o</sup>  
outen ende.

The ii. chaptre.

**D**iues. We lystithe now  
more to wepe thanne any  
more to speke. For I wende  
tyl now that englysshe nacion.  
had worshiped god passng alle  
other naciones/ But now I se.



it is nat so For moche of my na-  
cion is entriked and blent Withe  
suche fantasies/ many mo than  
I can tel And so they forfete his  
ghly apenst the firste commaunde-  
ment þought mooste to be char-  
gyn For that techith vs how we  
shulde worshipp oure god aboue  
al thyng And ther is neither bi-  
shop ne prelate ne curate ne pre-  
choure. that wole speke apenst  
the byces and erroures that ben  
so high apenst goddes worshipp  
And so by mysuse and sleuth of  
men of holy church vice is take  
for vertue/ & erroure for treuthe  
the seend is worshipped and god  
is dispyed Nathelesse as men  
say. god is in no londe soo wele  
seruyd in holy church/ ne so mo-  
che worshipped in holy church.  
as he is in this londe For so ma-  
ny fair churches ne so gode aray  
in churches/ ne soo faire seruyce  
as men saye is in no other londe  
as is in this londe. **Pauper.**  
As seynt Gregoure sayth in his  
omely. god takith more bede to  
a manns herte than to his yift.  
and more to his deuotion thane  
to his dede He taketh saith he  
no grete bede howe moche man  
or womā prouteth or offreteth in ho-  
ly church/ but he taketh bede of  
howe moche deuotion of what  
herte he prouteth and offreteth And  
so a poore man or woman hath

some tyme more thanke/ for the  
piste of an halpeny/ thanne so-  
me riche man hath for tuety she-  
lynges If the makynge of chur-  
ches and the ournamentes/ and  
the seruyce in this londe were do-  
ne principally for deuotion/ and  
for the worship of god/ I trowe  
this londe passide alle londes in  
worshippynge of god and holpe  
church But I drede me that  
men doo it more for pompe and  
pride of this world to haue a na-  
me and worship therby in the ci-  
tree/ or for enuy that one towne  
hath apenst another/ nat for de-  
uotion/ but for the worship and  
the name that they se them haue  
by arape and ournamentes i ho-  
ly church/ or elles by sligh coue-  
tyce of men of holy church  
**Diues.** What satasy hast thou  
that men do it nat for deuotion  
**Pauper.** For the people these  
daies is fulle vndeuous to god  
and to holy church. and they lo-  
ue but ful lytel me of holy church  
and they ben lothe to come  
in holy church. Whanne they be  
bounde to come thider/ & ful lo-  
the to here goddes seruyce Late  
they come & sone they go awaye  
If they been there a lytel whyle  
theym thynketh fulle longe.  
They haue leuit go to the tauer-  
ne than to holy church Leuyr to  
here a songe of Robynhode. or

of some rybaudry. thanne to be/  
re messe or matyns/ or any other  
of goddes seruyce. or any word  
of god And sithen the peple hath  
so lytel deuocion/ to god and to  
holy church/ I can nat se þ they  
do suche coste in holy church for  
deuocion. ne for the loue of god

For they dispyse god day and  
night w<sup>th</sup> their wyched synunge  
and their wyched thellys.

The lii. chaptre.

**D**ives. We thynketh that  
it were better to geue the  
money to the poore folke to the  
blynde and to the lame/ whose  
soules god bought so bere/ than  
so to spende it in solennyte and  
pyrde and making of high chur  
ches/ in riche bestmentes/ in cur  
ryous wyndowes/ i grete belles  
For god is nat holpen thereby &  
the poore myght be holpen thereby  
ful moche. Pauzer. If it be  
done for prynces. or nat w<sup>th</sup> gode  
mesure they lese moche mede If  
they do it of deuocion w<sup>th</sup> dis  
crecion. it is medeful For every  
man poore and riche after his po  
wer is bounde to worship goddes  
house. so þ god sorbe of al be ho  
nestly and worshipfully serued  
And therfore god bad in the olde  
lawe þ his peple shulde make hi

a fulle costly tabernacle att his  
olwe deupse And he badde Sa  
lomon make him a ful costly te  
ple. and yet w<sup>th</sup>out dout ther  
was many a poore man that tym  
and botsh blynde and lame and  
ges goddes peple Moyses Da  
uid Salomon. ioas. iosias. es  
dras. iudas machabeus & many  
other botsh in the olde lawe and  
in the newe ben prised highly of  
god for makynge and worship  
pyng and mayntenyng of god  
des house and his seruyce And  
as we fynde in the gospel/ þ ther  
was a poore wydowe that offrid  
to amendinge of goddes temple.  
but two mytes that been worth  
a fertyng And she was prised  
of Crist/ for her offryng passing  
alle other that offryd than moch  
more And we fynde Exodi.  
xxx. c. That god badde that in  
nombryng of the people every  
ma shulde pay to his tabernacle  
half a sicke/ that was fyue pēs.  
and that the riche shuld geue no  
more as for thanne. ne the poore  
no lesse In token that riche and  
poore shulde be besy to worship.  
& to meintene goddes house and  
goddes seruyce. God bad that  
botsh the riche & poore shulde pay  
alphe/ in toke that the poore ma  
shulde holde hym self as moche  
bounde to god as shulde the riche



and the gode as the wyckpde.  
 The gode is bounde to god for  
 he kept him oute of synne. The  
 wyckpde is. for god keppt hym  
 that he perysst nat for his synne  
 Also god badde bothe ryche and  
 pore. paye euen to his taberna-  
 cle in token that they ben bothe  
 bought with one pryce of cristes  
 precious bloode/ and that they  
 shulde bothe holde them self als  
 he bounden. and that they haue  
 bothe alke nede of suffrages &  
 helpe of holy church. Also god  
 badde them bothe peue alke. i  
 token that he acceptith their yf-  
 tes bothe alke/ if their deuocion  
 be alke in their peupng that y<sup>e</sup>  
 riche man shulde nat be proude  
 of his grete yfte and of his riches-  
 ses/ ne the pore falle in dyspre.  
 for his smal yfte and for his po-  
 uertie Nathelesse Who so may  
 best do moste is bounde to helpe  
 goddes house What it nedith. &  
 so it is ful nedeful to arape wel  
 goddes house/ and mayntene &  
 increase goddes scrupce And al-  
 so it is nedeful to helpe the pore  
 folke in their grete nede/ and su-  
 tyme more medeful than is the  
 other. And therfore leue  
 freend thou muste take hede to  
 the tyme and other circumstanz-  
 ces. For in tyme of welthe of  
 peas and of plente Whanne the  
 pore hath enogh or lightly may

be holpen/ thane principally me  
 shulde trauaple to worship god-  
 des hous and to encrese & mayn-  
 tene goddes scrupce. But in ty-  
 me of wo warre and hanger of po-  
 uerte and other tribulacion/ tha  
 shulde men principally trauaple  
 besily to their eyn cristen/ and  
 take hede that no man ne womā.  
 perished for defaute. But by be-  
 sy to helpe the nedy bothe by pe-  
 upng and lenyng In token  
 of this we rede. ii. Regū. vii. & i.  
 p. vii. & p. vii. c. That god  
 wolde nat suffre the kynge da-  
 uid to make his temple. nat w<sup>t</sup>  
 stōding that he wolde ful sayne  
 haue made it/ and brought and  
 ordeyned ful moche thyng thers  
 to For in his tyme the lōde was  
 in moche tribulacion by warre.  
 Withyn and Witthoute/ by hanger.  
 moeyne/ by discension and des-  
 bate of them selue But he sayde  
 to dauid that Salomon his son  
 shulde make him a temple/ For  
 he sayde he shalle reigne in peas  
 and rest/ in somoche that he shal  
 be clepyd kynge peasible/ for in  
 his daies I shalle peue peas and  
 reste in the londe of israel And  
 David whan he was in peas &  
 reste and had discomfyte his ene-  
 myes/ thanne he beganne to or-  
 deyne for goddes temple & wold  
 haue made it God coude hym  
 moche thanke for his gode wylle

but he wolde nat suffre hym to make it/ for he was nat in so gode reste. as he wende to haue ben in. For after that beganne grete warre apenst hym/ as we fynde Secundo Regum vii. et viii. c. And therfore god sayde to hym/ Thou shalt nat make to me an house/ For thou haste shed moche blode. and thou arte a man of blode shedding biforn me That is to say I haue ordeyned the for to fighte apenst myn enemyes. and to slee theym and so to make peas. And I haue ordeyned thy sonne aftr the to make me an house/ in peas and reste/ that I shall set hym in by thy fightynge and thy doyng.

The liii. chaptre.

But it sayth these dayes. By moche folke as it dide by Judas the traitoure. We fynde in the gospel Jo. xii. c. Mary maudeleyn anoynted the blissfulle feet of oure lord Ihesu with a precious oynement nat for any grete nede that Cryste hadde thereto/ but for loue & deuocion that she hadde to him. Judas bare heuy therof & grutched and sayd. Why is this oynement thus losse. It might haue been solde for thre hundred pēs.

and be yeven to the pore folke. But as seint Iohn sayth in that same place Judas saide nat tho wordes for the loue that he had to the pore folke/ but for he was a theif and robbyd Cryste and his disciples of money that was yeven them. And therfore he wolde that the oynement hadde be solde for thre hundred pēs. and yoven to Cryste whiche souyd wel pore folke/ that he myght haue myched the money a way/ for he bare the purse. And for that he hadde nat his purpose of the thre hundred pēs/ therfore he solde Cryste for thre hundred pēs. that was thretty plaies and peces of syluer. For ech one of tho thretty was worth p. smalle pēs. On the same maner/ these dayes sume folke graue for deuociones and nedeful coste that men done in holy church/ & say as Judas sayd/ it were better to yue it to pore folke/ But many of tho yue ful lytel tale holwe euyl the pore people fare/ for they do ful lytell to the pore folke or to holy church either. But by pporispe and spmilation of almesdedy they withdrawen mennys deuocion from god and holy church/ and from pore folke also. And soo they robbe holy church and the pore folke. For they done lytel



## The firste

them self/ and lette other **W**old  
doo And if they do almes to the  
pore blynde and lame/ they doo  
it to haue a name/ and for to ex-  
clude or putte behynde greter al-  
messes that they been bounden  
to/ as to Worshyp holy church.  
and in case gode mynsters i ho-  
ly church/ and hem that trauayle  
holy in goddes seruyce. and stu-  
dye in goddes lawe night & day  
and preche it to the peple i dede/  
& worde/ and haue nede of bodi-  
ly almesse/ of the whiche Cryste  
sayth in the gospelle. Luce. p.  
That suche werkemen and tra-  
uelours ben wortby their mede  
And seynt poule sayth i Cryste  
hath ordeyned them that teche  
the gospelle & goddes lawe/ for  
to lyue by the gospel/ & by their  
prechyng/ nat as passyng beg-  
gers by the weye/ but honestly.  
& worshypfully as goddes kny-  
ghtes/ as seynt austyn sayth. su-  
per illud pi. Producentis seruati-  
mentis And therfore they that  
reproue nedefulle makynge of  
churches/ of bestmētes & bokes  
& nedefulle makynge of belles.  
and gruche apenst the holy ser-  
uyce of god in holy church/ ben  
foles & in Judas caas/ For they  
mayntene worldly worshyp. &  
lette goddes worshyp Natheles  
the waast cost of alle these thyn-  
ges & other in holy church done

for pryde and baynglorie or en-  
uie of one parisshe apenst a no-  
ther/ or for couetyse of the miny-  
sters in the church seculer or re-  
ligious is gretly a way to be re-  
proued.

## The liiii. chaptre.

**O**f Ihesus. God byddyth in  
the gospel Mt. vi. c. that  
whanne man or woman shulde  
praye he shulde go into his cham-  
ber/ and shutte the doore to hym.  
and so praye the fader of heuyn  
Pater. In the wordes Cryste  
techyth vs nat oonly where we  
shulde praye/ but he techyth vs  
howe we shuld pray For the cha-  
ber that we shuld entre in is our  
herte/ for in our prayer we shuld  
gadre our inwyttes & oure thou-  
ghtes to gyddre in oure herte/ &  
sette oure herte only in god and  
take hede to oure prayer. The  
doore that we shulde shutte been  
oure v. wyttes outwarde to flee  
distractiō. For thāne we shuld  
kepe wele oure sight our hearyng  
oure felyng/oure tastynge and  
femellyng. that ther come noo  
distractiō into oure herte by a-  
ny of oure spue wyttes.  
And he badde also in the same  
place/ that men in theire prayer  
shulde flee pocyse. and bayne  
glorie. And to flee alle this it is

# Precepte.

fulle speedefulle to man and wo-  
man Whanne they may nat goo  
to church/ to go to their cham-  
bre/ and into their oratory. and  
saye there their prayere and de-  
uociones But if they dispyse  
goddes house & leue goddes ser-  
uice for such pryue prayer/ they  
synne greuously/ and lese mede  
of their pryue prayer And ther-  
fore the lawe byddyth that they  
that haue pryue oratories or cha-  
pelles by leue of the bishopp. to  
here in their masse and their ser-  
uice/ that in the greete festes as  
Ester. Cristmasse/ epiphany/ as-  
cencton/ pentecoste/ seynt Iohn  
Baptyst & other such/ they shuld  
go to church. and no prest shuld  
thanne synge in suche oratories  
or chapelles withouten speciall  
leue of the bishopp/ and if he did  
he shulde be put from his masse.  
De consecrac. distinc. i. si quis.  
extra. Bothe pryue prayer and  
open been gode if they be doone  
in due maner. and in due place.  
and in due tyme Prayer is gode  
in chambre and in oratory/ but  
it is better in holy church w<sup>th</sup>  
the comynite/ whan tyme is of  
comon prayer/ and whanne me  
may wele attende therto w<sup>th</sup> fer-  
uēt charite Synnguler prayer of  
one pson is gode in chambre/ &  
in oratorie and better in church.  
w<sup>th</sup> euē charite. But comon

prayer of a comynite church  
is better thanne a singuler pray-  
er if euery partie of that comu-  
nity be in charite For Criste  
sayth in the gospel/ that if ii. or  
thre be gadryd to gide in his na-  
me that is charite/ there is he in  
the myddes of them/ that is to  
say in their hertes to helpe them  
in their prayer. And if ii. of you  
sayth he consent to gide by cha-  
rite i her prayer/ what euyl they  
aye it shalbe doo to them M<sup>r</sup>.  
viii. And therfore sayth seynt  
ambrose. sup illud ad Ro. vbi.  
adiuuētis me in orationibus be-  
stris. That whanne many sma-  
le been gadryd to gide they ben  
fulle grete And it is nat possible  
that the prayere of moche folke  
in charite shulde nat spede. And  
therfore sayth the prophete Joel  
ii. c. Halowe ye your fastynge.  
clepe ye cumpany to you/ gadre  
ye the peple to gydre And whan  
ye be gadryd make ye you holy  
& clene of synne/ take ye the old  
folke w<sup>th</sup> you & gadre ye to gide  
the yong children souking al to  
prayer For right as a voice of a  
multitude is myghtier & fether  
may be herder than the voyce of  
one pson alone/ so is the voyce  
& pwer of a multitude soner herd  
thā is the voyce of one pson al-  
one & soner getith grace. & therfo-  
re the pphet saith Laudate d.o.



gentes/ et collaudate cum omni  
populi. Alle folkes pryse pe the  
lorde/ and alle peoples pryse pe  
him to gydder And seynt Poule  
Ad colocenses iiii. c. Byddeth. y  
men shuld prye them to prayers  
and wake in prayer and thākin  
ges in that they shulde praye all  
to gidre. Diues. Moche peple.  
lye seke in their bedde/ and mo-  
che in pryson/ many one on the  
see. and in other nedefulle occu-  
paciones/ and may nat come to  
churche/ and men duelle in mas-  
ny dyuerse sondes. many thou-  
sāde myles awynne/ how shuld  
they pray and pryse god alle to  
gider. Paupe. Al if they may  
nat come to gydder in one place/  
ne in one churche/ yit they must  
cūme to gydder in charite/ that y<sup>e</sup>  
multitude of cristen peple be of  
one herte and of one loue and of  
one feyth.

The x chapter.

**D**iues We make many ga-  
deringes to gidre many ge-  
neral pcessioness and prayers in  
comon to pray for the pees/ and  
yit haue we noo peas/ but every  
pere more warre thanne other &  
every pere spedde worse thā other  
Paupe. If men came to gidre  
and made their prayers in solus-  
nes/ cleynesse & charite. god shuld

here them For he sayth if ii. or iii  
consent to gydder in charite what  
they aye to the worship of god.  
& to helpe of their soules it shall  
be done to hem of my fader But  
oure prayers and processions be  
ayenst charite/ made with grete  
pryde For al ys men go on pro-  
cession for the peas/ and synge &  
say with their mouthe Da pacē  
domine. Lord prye vs pees/ yit  
with hert men praye alle ayenst  
pees. For they wolde noo peas  
haue/ ne desire peas/ but alway  
to haue werre and to shede cristē  
mennys bloode For nat withstō-  
dynge alle the myscheif that the  
peple is in sic cause of werre/ and  
that we haue the worse on every  
syde/ yit the peple saythe that it  
is beter to haue werre than pees  
& they haue leuyt to here of werre  
than of peas. And they say that  
they may natt lyue withouten  
werre And whanne god sent hē  
worshipfulle peas on every side  
they dispyssed pees/ and slewe hē  
that made peas for that they tra-  
ueyled to make peas. And the  
peple had leuyt pay grete taxes  
for shedyng of mānes bloode/  
thanne for to paye smallle taxes  
for to haue peas. And sithe they  
loue no peas/ ne desire peas and  
wole nat haue peas though god  
wolde prye theym pees withou-  
ten doubte they pray nat for p<sup>e</sup>

peas for no man prayeth for a  
thyng that he wole nat haue  
And so in their prayers and pces  
siones they scorne god/ a more p  
uoke him to vengeaunce thane  
to mercy Also they make their  
prayer nat with lownes/ but w<sup>t</sup>  
grete pride/ for they wole nat be  
knowe of any myschepf. They  
holde them selue so stronge and  
so wyse that as them thynketh.  
they haue no nede of helpe. And  
therfore though god here be nat  
in oure prayer/ ne helpe be it is  
no wounder. For with oure  
mouthe we aye peas/ but w<sup>t</sup> oure  
herte we aye werre/ w<sup>t</sup> our mouthe  
we say kyrieleyson. Lorde.  
haue mercy on vs/ but with our  
herte we praye him to helpe vs.  
to sle our euen cristen that wold  
spue in peas And so oure prayer  
is alle oute of charite/ and oure  
spynge is fulle synful. and ful  
highly apenste the plesaunce of  
god.

The lvi. chapter

**D**ives. It is a comon pro  
uerbe. that a shorte prayz  
er thyrlethe heuene. Dratio bre  
uis penetrat celū. And therfore  
sayth Cryste in the gospel: Mt.  
vi. c. Prantes nolite multū lo  
qui. Whanne ye praye sayth he.  
npl ye speke moche. Pauper.

It is a comon prouerbe of trua  
tes that sone be wery of prayers  
and haue more haste to tauerne  
thanne to holy church and ha  
ue more spynge in the worlde.  
than in god. Natheles if it be wel  
vnderstonde/ the puerbe is soth  
gode and holy. For euery thyng  
is cleppd shorte. Whan the endes  
been nigh to gyder. And the fere  
ther that the endes of any thyng  
is atwynne/ the lenger is the thig  
And so it farith by prayer. For  
the one ende o four prayer is our  
herte/ and the other ende is god.  
And therfore sayth seynt austyn  
that prayer is a styenge by of a  
mannys herte to god. And on  
this maner the nigher that a mā  
nes herte is to god in his prayer.  
by loue and so wnesse and deuo  
cion and right intecion/ the shor  
ter is his prayer And this maner  
of prayer thyrlethe heuene/ for as  
holy wytte sayth. the prayer of  
him that loweth him in his pray  
er. thyrlethe the skyes or the clou  
des. For the more that man lo  
weth him in his prayer. the more  
he nigheth to god/ for than god  
of his mercy bowyth the downe to  
him And therfore Crist sayth he  
that so loweth him self in his pp  
er he shalbe highed by to god.  
And therfore seynt James sayth  
he god withondith the proude. a  
to the lowe and meke of herte he



peuetþ grace And on this maner  
 speke a man neuir so moche/ as  
 longe as his hert is nygh to god  
 by loue and lownesse/ and right  
 intencion and deuocion/ so lōge  
 his praper is but shorte. though  
 he speke neuir somoche with his  
 mouthe And as long as he may  
 contynue his praper so in deuoc-  
 tion/ it is lesful and medeful/ to  
 speke in his praper. But whāne  
 his speche begynneth to let him  
 of his deuocion it is gode to cese  
 of his vocal praper/ that is i his  
 owne free Wyl But if he be boū-  
 den therto by a bolwe or confessi-  
 on or by ordre/ or by office/ than  
 he must saye his bedys that he is  
 bounde to and do his dette And  
 he must say distinctly/ nat to per-  
 ne ne to atrete. For if he say to  
 perne he may lightly ouirslipp.  
 And if he saye to atrete/ he may  
 falle into grete distraction & lose  
 moch tyme. and leue thereby ma-  
 ny gode dedys that he might els-  
 les do/ and brynge him self in lo-  
 thynge of praper and lettynge of  
 deuocion of him self/ and of the  
 people also/ that wolde here his  
 praper and his office.

#### The xlii. chaptre.

**D**ives. Why badde thanne  
 Cryst that men shuld nat  
 speke moche in their praper.

#### The friste

Paupez. Cryst had nat better  
 þat me shulde nat speke moche in  
 their praper/ but he had that me  
 shulde nat speke moche in their  
 praper as hetthen men do. For  
 they wene that god shulde nat  
 here them but if they spake mo-  
 che. Also he badde vs nat speke  
 moche in oure praper as ppori-  
 tes done. to be holden holy & soo  
 gette mennys gode For as crist  
 sayth i the gospel. Luce xlii. c.  
 Suche deuoure wyldowes hous-  
 ses by feynynge of longe praper  
 For as the glose saith thet/ they  
 praye lenger thanne other/ to be  
 holden more religiouse and ho-  
 lyer thanne other. And therfore  
 their praper turneth into synne.  
 I somoche that they may neither  
 wese prape for themself ne for o-  
 ther. And for suche praper.  
 they shal the more be dampned.  
 as cryste sayth in the same place  
 Mar. vii. c. This people wor-  
 shipp me w<sup>t</sup> their synnes/ but her  
 herte is ful ferre fro me For god  
 is in heuene/ and their herte and  
 thought al in erthe It is a comd  
 prouerbe/ that who so spekyth  
 vnywysely and veynely/ or in e-  
 uyl maner/ he spekyth to moche  
 And therfore as longe as a man  
 or woman prayeth wysely. deu-  
 uoutly and with gode itencion.  
 so longe he spekyth nat to moch  
 But if he prape vnywysely wyth

## Precepte.

pryde and Wyched intencion/ he spekyth to moche though he speke neuir so lytle And therfore y<sup>e</sup> pharise spake to moche in his pyer/ for he spake alle With pryde. And petir spake to moche/ for he spake vnyuersely/ & therfore crist repreuyd them bothe. Also they speke to moche in their prayer. that sett their hert and seyth more in solowynge and sayng of y<sup>e</sup> wordes. than they do in god. or in the thyng that they pray for and say aye and ofte aye weynge that god herde them uatt tyl whanne by suche iteracions they been wey/ and leue many deuociones that they shuld saye

And therfore sayth the wyse man/ Non iteres Verbu in orde tua. Eccle. vii. Sey no worde aye in thy prayer For suche doute is lettynge of deuocion. for suche speke ouir moche/ and make their prayer in wanbyleue

For if mannes herte be to god ward. god herith his prater lōge or he speke it With his mouth.

**Oues.** Sithen god is ouir all present/ why pray we more i holy churche than in other place.

**Pauper.** For as moche as he is ouir al/ therfore i every place he owyth to be worshipped But for as moch as we may nat worship him in due maner in every place

Therfore is holy churche ordeyned that men shulde fulfyl there b they leue in other places. And therfore in every salwe god hath ordeyned certeyne places of prayer where he wolde be worshipped in/ passynge other places/ and b for many skylls. Firste for comon prayer and prisynge is more plesauante as I saide firste Also to fle erroures and ydolatrie For if eche man or womā drewe him alone alway in his prayer. the seende shulde disseue hym. by illusions and by iapes/ as he dothe comonly them that fle company. and loue to be moche solitary.

Also for to excluden skouth in goddes serupce/ b man and woman shulde falle in For but they were boude to come to gider in some certayne place. to worship her god and to here goddes salwe/ they wolde elles trouant. and worshyp god i no place but ful selden And they wold excuse them by vncūpnyng if they dyd amys. Also holy churche is ordeyned for comon prayer and goddes serupce that eche man & woman may bere wytnes of other at the day of dome/ apenste the seend/ that he dyd in that as a cristen man ought to doo and serupd his god. For as seynt poule sayth/ vs must alle haue



Wytnesse of oure feyth by dedys  
and tokens outwarde.

### The viii. chapitre

**D**iues. Wherto shulde we pray to god for any thing for he is nat chaungeable. And he may nought pene vs but that he wyste wele bifoze the begynnig of the worlde that he shulde pene vs Pauper. We pray nat for to chaunge his endles ordenaunce but for to gett by praper that he ordeyned w<sup>th</sup> outen ende to grāte vs by praper. For sithe he is our lord/ and we may nought doo. ne no thyng haue withoute hi. he wole that we pray to him as to oure lord/ and in oure praper knowlege him oure lord. And he wole nat graunte vs many thynges that vs nedeth/ but we pray him therfore. Diues. Why pray we to god with oure mouth/ sithe he knoweth alle oure thoughte. alle oure desire/ al our wyl/ and what vs nedeth. Paup. For as I sayde firste god wole that we knowlege him for our lord and knowlege oure nede. We maye nat do/ ne haue no thyng withoute him/ whiche knowlegynge must be doone with the mouth. For seynt poule sayth if a man. or womā wol be saued/ he must

### The firste

haue right bileue in herte ward and knowlege it oute warde w<sup>th</sup> his mouth. Ro. p.c. Corde enim creditur ad iusticiam/ ore autem confessio fit ad salutem. More ouer leue frende ye shalle vnderstonde/ that ther is ii. maner of praper/ one is comon. another is singuler. Comon praper is the praper of the ministres of hooly churche and of comon persones. in hooly churche/ whiche praper. they make in the name of al the peple. And this maner of praper must be done by mouth/ that y<sup>e</sup> peple may knowe that they p<sup>r</sup>ay for them. And therfore it is ordeyned by the lawe that suche praper shuld be sayde/ and sumtyme sung openly with highe voyce. that the people may here it. But singuler praper that is done but of one singuler persone/ may be done with herte alone withoute voyce of the mouth. Nathelesse sumtyme it is gode to him thatt prayeth to praye by mouth. And that for many shylles/ firste to excite his herte to more deuocion by outwarde tokenes. And therfore as longe as man or womā. is stired to deuocion by speche or vocal praper. by knelynge/ loutynge fastynge/ or any other obseruaunce reasonable/ so longe it is wele doone to vse it. in his

prayer/ but if he be lettyd therby  
from deuotion and/ falle therby  
in distraction/ it is better to leue  
it for a tyme than to vse it. For  
we fynde primo regū ii. c. That  
anne spake in herte to god with  
better terps/ and pitt ther herde  
no man her voice Also me pray  
with the voice of the mouth in  
pelsonge of dette For man is  
bounden to serue god with eue-  
ry might and vertue & god hath  
pouen him/ w<sup>t</sup> hert worde werk  
with al his might with alle his  
wytte And therfore holy church  
syrngith and saythe. *Os lingua  
mens sensus Vigor confessionē  
psonent. Mouth tunge wytte &  
might: make knowleschynge &  
praisynge to god* And on this  
maner bedys biddynge is partie  
of satisfaccion for synne. Also  
men pray w<sup>t</sup> voyce of the moup  
for greate deuotion & is warde  
in herte whiche brekith oute by  
speche of the mouth/ as saythe  
Criste in the gospel. *Luce vi.*  
*Ex habundancia cordis os lo-  
quitur. The mouth sayth he.*  
*spekith of suche thynges wherof*  
*is plentie in the herte. And ther-*  
*fore the prophete saith. Letatū*  
*est cor meū: et exultauit lingua*  
*mea. Myne herte sayth he was*  
*mercy and glade ynwarde/ and a*  
*none my tunge made ioye oute*

warde. Also men pray w<sup>t</sup> voy-  
ces in speche to the more confu-  
sion of the feede/ for he may nat  
knowe mēys deuotion ward.  
but but by takenes oute warde.  
And the more deuotion and so-  
ue that he seeth men to haue to  
god/ the more is his confusion &  
his peyne And therfore is he soo  
desp these daies to tempte men i  
holy church to pryde/ to couetise  
to sleuth/ glotony/ and sichery.  
to lett holy prayers in holy church  
whiche is to him verry con-  
fusion and sorowe And therfore  
sayth the prophete of him whan  
he herith holy prayers and seeth  
men deuoute. *Peccator videri  
et irascetur: dentib<sup>9</sup> suis fremit  
et tabescet. The synful wreche*  
*the feende of helle shalle se men/  
nys deuotion: and he shalbe sul-  
wroth He shal crosche or gnaste*  
*with his teeth. and be ful euyl a-*  
*basshed For the desires of deuyl-*  
*les and their disciples that wold*  
*let holy prayer shal perisshe and*  
*come to nought*

The liij. chapter.

Jues. In the begyn-  
nyng of holy church and i  
the tyme of the apostles.  
Was no suche seruyce and solen-  
nyte in holy church as now is



**P**aupers. Than were but fewe  
cristen men / neither they mighte  
ne durste make suche solennyte  
for tprauntye of the hetthen peo-  
ple. Their wyll was gode / but  
they mighte nat / but as they mi-  
ghten they dyd worshyp to god.  
and encreysyd goddes seruyce.

And therfore were in the tyme of  
seint clement that by his pching  
and teching within one yere wet  
made seuentye churches in oone  
tytel ple of Lersone. nat with-  
standyng that ther were ii. thou-  
sande of pore cristen men outlas-  
yd and dampned to fulle hard  
trauayl / and might haue be rele-  
uyd fulle moche releuyd w<sup>t</sup> that  
that tho churches costyd.

Thanne holy church was in his  
pouthe and in his begynnynge.  
as sayth seynt Jerom in prologo  
super actus apostolorum. Nowe ho-  
ly church is wepyd. & the seynt  
sprong and spredde and stabled  
in peas fro tprauntes And ther-  
fore nowe we muste worshyppe  
oure god with alle oure mighte.  
and oure cānyng / for we haue  
none excusation as they hadde.  
And for to auoyde ydelnesse of  
prestys our faders bifoze this tyme  
ordeyned the prayers in ho-  
ly church to be sayde after a cer-  
teyn fourme / after the custome  
of diuerse cūtreys kepe thei our

## The friste

after the oures of the day / as ma-  
tynes at morowle and masse af-  
terwarde. and evynsonge apēst  
evyn: so that god shulde ppyse  
of the prestes alle tymes of the  
day. **Dives.** We thynketh  
it were better to say goddes ser-  
uyce in holy church withouten  
note thanne with note and hac-  
kyng of the sillabes. and words  
des in oure prayer and prisynge  
as as we doo. For who shulde  
telle the kyng of Englonde a ta-  
le or make his praier to him and  
made soo many notes and hac-  
kynges in his tale / he shulde ha-  
ue tytel thanke. **Pauers.** The  
king of heuyn is aboue y<sup>r</sup> king  
of Englonde / and otherwys we  
muste worshyp hym thanne the  
kyng of englonde For he must  
worshyp him with alle oure mi-  
ghte. and alle oure herte / and al  
oure wytt / as him that is maker  
& lord of alle thyng. And soo  
may we nat worshyp the kyng  
of englonde It nedyth nowe to  
speke to the kyng of englonde  
and to every erthly man distinc-  
ly / for they knowe nat mannys  
herte ne his wyll But god know-  
yth it long or we speke it with  
oure mouth And therfore when  
we synge in our prayer with cle-  
nesse of lif & deuocion of hert we  
plese god in asmuche as we wor-

## Precepte.

shipe him w<sup>th</sup> oure powder of Sopy  
 ce & tunge For euery note so sun  
 ge to god in the church or in o  
 ther conuenient place for deuot  
 ion in our self/ & to engendre de  
 uotion in other is a praisynge to  
 god. And therfore dauid saythe.  
 Cantate exultate et psallite.  
 Synge ye & make ye mery oute  
 warde/ and synge ye to god cras  
 tely. *Jubilate deo omnis ter  
 ra: seruite dño in leticia Introi  
 te in cōspectu eius in exultatōe*  
 Alle ye that dwellen vpon the erth  
 make ye hertly ioye to god. ser  
 ue ye oure lord in gladnes En  
 tre ye in his sight With ioye and  
 myrthe. For many schylles leue  
 frende/ songe and melodye Was  
 ordeyned in holy church Firste  
 to the more worshipping of god.  
 Also to the more excitatione of  
 deuotion of the people Also to  
 putte away heynesse and vnu  
 stynesse/ as saith seynt Bernard  
 For many mā hay more liking  
 more likyng to serue god i glad  
 nesse than in heynesse And ther  
 fore goddes office shulde be said  
 liuely/ distynclly/ deuoutly With  
 gladnesse of herte For if the offi  
 ce be sayde or sunge so hauey &  
 dedely & so drawen alonge & it lo  
 the both the synger or sayer & the  
 heryer/ & byrnygeth folke into he  
 ynesse or distraction/ it is euyl

said or songe For that maner of  
 syngeynge is lettynge of moche go  
 denesse/ and cause of ydelshyp &  
 of moche foly. for it maketh mē  
 to Withdrawe theym fro goddes  
 house and from goddes seruyce.  
 and so Wante grace. De con. di.  
 V. nō mediocriter. Also we synge  
 in church to cōfournē to seint  
 es in heuen Whiche prysse god &  
 serue god alwey w<sup>th</sup> hygh Sopyce.  
 and swete syngeynge/ as we fynd  
 in the apocalipse. & many other  
 places in holy Wrytte And ther  
 fore dauid sayth. Cantate dño  
 canticum nouum: laus eius in  
 ecclesia sanctorū. Synge ye a  
 newe songe to oure lord. for su  
 che is his prysynge in the church  
 of al seintes And therfore songe  
 in holy church is gode Whanne  
 it is sunge deuoutly inclenes of  
 lyp/ roundely nat lettynge the de  
 uout praier of the peple/ as doth  
 this curiouse knackynge. sunge  
 of the viciouse mynistres in the  
 church. & specially in grete and  
 riche churches. For it is ofte seyn  
 that the singers in suche places.  
 and other also ben fulle proude.  
 gluttones and lechoures also.

And the melody of suche men  
 is no plesauce to god/ but har  
 meth themselves and many other.

The x. chapitre



**D**ives. Why been now no martires as were wont to be. Pauper. We haue these dayes martires alle to many in this londe. Dives. How so. Pauper. For the more martires. the more murdre and manslaughter and the more shedding of innocentes blode. the more vengeance shal fall therfore. Dives. Moche folke is slayne these daies. but that they shulde be martires I can nat say. Pauper. All that ben slayne for the treuth patiently in charite ben martires. in asmoche as they wytnessen the treuthe and stonde therwith. Vnto their deeth. For martir in latyn is a wytnesse in englysshe. It is no worship to any londe or nation to haue many martires of her sleynge. but it is an endles shame. And therfore the ielwes that slewe Criste and his disciples. & prophetes & made martires with oute nombre. ben in dyspyte and reproofe alle aboute the worlde. And therfore Criste saide to hem that alle the rightful blode whiche they hadde shedde from y<sup>e</sup> begynnyng of the worlde shulde falle vpon them & harde vengeance therfore shuld come to hem. And the romaynes that slewe petre and many martires in euerye londe there they hadde lordshyp

## The friste

nowe they haue lost her lordshyp & ben wretches of wretches. and bothe the cite and the temple seemyth acursed. And now englyssh nation hath made many martires. They spare neither their owne kyng ne their busshopes. noo dignyte. noon order. no state ne degree. but idifferently slee as me lyketh. and so vengeance & wreche folowith them. and grace & worship hath forsaken them. Was it neuer worship to them. & they slewe seynt Thomas. their busshop and their fader. ne that they wolde by comon clamoure & comen assent haue slayne their owne kyng. Martirdome is worshipful them that in charite suffre the deeth. & to them that holde w<sup>th</sup> them in their treuthe. But it is shame and shenshynne to them that done them to deeth vnrighfully. And for asmoche as y<sup>e</sup> multitude of schelwys is so grete. & falshode is so myghty. & the treuthe is outsette & borne downe & true folke so martyred. We shuld wepe and nat ioye for that we haue so many martires. & night and day cry mercy to let wreche. If herthen peple or other nations had made oure martires we myght reioyse. So of our martires. But i<sup>n</sup> we haue slayne them oure self we ought be ashamed.

The xxi. chaptre

## Precepte.

**D**ives. Sithe they be mar-  
tires why doth god no my-  
racles now e for them as he dyde  
for martirs/ and other seyntes i  
the begynnyng of holy church.  
Paup. If a lord haue but a  
fewe true seruantes. he wole pri-  
se them and magnifie them/ and  
do them worshipp. bothe to holde  
them styll in hys seruice. and  
also to drawe other to his serup-  
ce by ensample of them And the  
same dothe the maister in scole.  
to the children that lerne wile.  
And whanne the moder hath but  
one childe she cheriseth it the mo-  
re. and kepith him the more dere-  
ly. Right so Criste in the begyn-  
nyng of holy church hadde but  
fewe gode disciples or true serua-  
tes/ and therfore he worshipped.  
and magnified them with grete  
myracles to comforte them i the  
seyth/ and for to drawe other to  
the seyth For but god hadde she  
wyd thanne grete miracles and  
manp/ they had were in the seythe.  
shulde haue forsaken the seythe  
and felwe wold haue come to y<sup>e</sup>  
seyth And it saith by holy chur-  
che a by the seyth as it doth by a  
tree. Whan a tre is newly set mē  
water it and sett stakes and po-  
les aboute to strenght it apenst  
the wyndes blastes/ for stormes  
shulde elles bryse it or breke it/ &

felle it a downe. But Whan it is  
wel rotyd a comdly wepen than  
men cese of waterpynge and take  
a way the stakes and the poles.  
Right so Whan holy church and  
cristendome was in the begyn-  
nyng/ crist wattyd holy church  
with grete ystes of grace/ & of  
deuocion/ & vnder set it w<sup>th</sup> grete  
wounders and myracles/ which  
he shewyd that tyme apenst the  
harde stormes of psecucion that  
was that tyme apenst the seyth  
of holy church But now holy  
church is sprūge and spred and  
the feith is stabled in mēys her-  
tes/ and therfore suche miracles  
cese. And if any suche myracles  
falle in any londe amanges cris-  
ten peple it is a token that sume  
of them be nat stable in the feith  
& that god is nat al apaide with  
the people For seint poule saith  
h tokenes and miracles ben nat  
pouen to folke of righte bileue:  
but to folke of false bileue And  
the mo myracles that men se/ y<sup>e</sup>  
lesse mede they haue for her feith  
as seynt gregory sayth in his D-  
mely And so multitude of mar-  
tirs and of miracles proue nate  
godenesse of the peple that they  
been doone amonge. but rather  
they shewe and proue the malice  
of the people. Whanne  
god shuld destroy the kingdome



## The firste

of israel and of iuda for ydolas  
try and other synne that nigh at  
the peple was fallen in/ he sente  
his famo<sup>r</sup> pphetes as hely/ and  
helisee. ysaie. ieremie. daniel/ e  
zechiel/ & other xii. pphetes whi-  
che taught the peple goddes law  
& warnyd theym of mischeyf cū-  
myng but they wolde amende  
theym And they cōfermyd theire  
prophecy w<sup>th</sup> many greate mira-  
cles/ & yet the peple was worse  
than euer they were bifoze At the  
laste cryst came to preche and to  
teche them and dyd many wou-  
nders/ and helyd alle maner seke-  
nesses & sent his apostles also a-  
monges theym/ whiche dyd ma-  
ny wondrous miracles. And  
yet the peple was thanne worse  
than euer they were afoze In  
somuche that they slewe nat on-  
ly the prophetis & the apostles &  
cristes disciples/ but they slewe  
criste himself goddes sone of he-  
uen. lord of al thinge. whiche  
had done hem so moche worschip  
& done so many wondrous cures  
amonges theym.

### The lxii. chapter.

**D**ives. I trowe that if mē  
were now as holy as mē  
were thanne/ they shulde do my-  
racles now as they dyd thanne

Dauper Though they were as  
holy or holier they shulde nat do  
suche myracles for they be nat  
now so nedefulle as they were  
thanne/ ne it were nat profitable  
to the people. as I sayde righte  
now And I hope that they be  
as holy that do no myracles as  
many of them have done miracles.  
For such doynge of myracles.  
stondith nat in the holynesse of  
him that dothe the miracle/ but  
it stondith in the cleppynge. & the  
Vertue of goddes name to the p-  
fytte of other/ and ofte to damp-  
natio of him that so clepith god-  
des name and doth the myracle  
As saith the glose. sup illud m<sup>r</sup>.  
vii<sup>o</sup> Dñe nōne in nōie tuo pphē-  
tauimus. Dives. It semyth  
therby that schrewis and wyched  
lpuers may do miracles Daup-  
Criste saith so himself m<sup>r</sup>. vii. c.  
For as we rede there. at the doo-  
me many that shalbe dampned.  
shal say to Criste O lord we p-  
phesied in thy name and castyd  
out feendes and dyd many tok-  
nes and myracles in thy name.  
But he shalle say aye to them.

Wendyth hense fro me ye wor-  
chers of wychednesse. I knowe  
you nat for none of myne. And  
as sayth seynt Iohn Crisostom  
in tractatu. Nemo creditur nisi  
a semetipso.

## Precepte.

That Judas the traitoure had power of god for to do and dyde many greate miracles/ yit is he dampned Also doyng of miracles is no syker tokene of godenesse neither of the doer ne of peple there that they ben done/ but only charitie and gode luyngge been syker token of godenesse And therfore Criste taughte vs to know the gode pphetes from the wycked. nat by her miracles ne by their prophecye/ but by her gode dedys and charite Therby saith he men shal knowe that ye be my disciples if ye haue charite amoges you/ nat by miracles ne by prophecye For iudas dyde miracles/ and caphas and baalam fulle cursed Wrechis. pphesied fulle trusy And seynt John baptiste that was so holy dyd neuir suche miracles by his lyf And therfore Criste badde vs we shulde take hede to mennys dedys and knowe them by their fruyt. Oiuers. Iocrites and heretikes do ful many gode dedys and yit be they shrewys Paup. Suche maner of folke haue ii. maner of dedys/ one in priuey. another in apert or open. Their dedis in apt be nat theirs but they ben clothinges of shepe vnder whiche they hile them or couer them as wolues to dissey-

ue gode shepe And therfore crist byddith in the gospel that we shuld be ware of false prophetes. that they come to vs in clothynge of shepe/ for they ben inward wolues of rauery. If their dedys be wycked/ it is her owne clothynge wherby they may be knowe/ but her priuey werkes and their priuey teching ben their owne frute whiche comonly ben ful wycked And so by that that they do and teche priuely men may best knowe what they been. Oiuers. I may wele assent to thy speche for so many woundes haue fal in this londe withyn a fewe yers in saine mone and sterres/ I lond I water in the ayr/ that we rede in no booke but euir fel so many in so litel tyme And as me seyn ful wiched lyuers do many miracles & prophecye. & yit we wante grace on euery syde/ & the harde vengance of god is vpon vs nyght & day/ shewynge that god is greuously offe dyd w' vs Pauper. As saith the glose. sup illud. ii. ad thessalo. ii. c. In signis & prodigiis mendacibus. For asmoche as the peple is oute of charite & wole nat knowe the treuth/ but trust al in lesynges & in falsbede Therfore god suffreth false shrewys for to do woundes & miracles for to disceyue the people. &



## The firste

to holde them styll in her erroure.  
I haue sayde as me thyngketh  
say forth what thou wyllste.

### The lxiij. chaptre

**D**ives. What seyst thou of  
them that wole no solem  
nyte haue in their buryng. But  
be putt in erthe anon/ and that þ  
shulde be spent aboute the buri  
ng they sayde that it shulde be  
pouen to the pore folke blynde.  
and lame Pauper. Comonly  
in such priue burynges ben ful  
smalle doles and lytel almes po  
uen And in solemne burynges.  
been grete doles/ and moche al  
messe pouen/ for moche pore peo  
ple come thanne to seke almesse  
But Whanne it is done priuely  
felwe wytte therof. and felwe co  
me to aye almesse/ for they wote  
nat Whanne ne Where ne Whom  
they shulde aye it. And therfore  
I leue sikerly that sume fals ex  
ecutours that wolde kepe alle  
to themselves. bigane firste this er  
roure and this folye. Dives. And  
pit men holde it a grete pfection  
these daies. Pauper. Though  
men burie their frendes priuely.  
or apertly/ it is no harme to the  
bede ne to the liuyng. But if the

Worship of god be Withdrawen.  
and the almesse of the pore nedye  
and the holy prayers and suffra  
ges of holy church. Whiche ben  
ordeyned to be prayed and done  
for the dede and the quicke that  
haue nede therof. But it is a gre  
te foly and also a grete synne to  
forsake solemne burynges. þ  
be done principally for the Wor  
ship of god and for the proufyte  
of the dede/ spendyng his godes  
to nedeful releuyng of holy chir  
che/ and the pore nedye people þ  
been of no power to helpe them  
self. for that is a custome of fals  
executours that wolde make  
themself riche with dede menys  
godes/ and nat dese to the pore.  
after dedes wyllste/ as nowe alle  
fals executours vse by custor  
me. And so they that forsake  
Worshipful buryng as I haue  
rehercyd bifoze sette the prisyng  
the Worshipp/ and the sacrifice  
and offeryng that shulde be do  
ne to god. They do also dyspyte  
to holy church/ in that that they  
forsake the prayer. and the suf  
frages of holy mynistres of ho  
ly church. Also they offende  
all the soules of purgatory that  
shulde be releuyd by messes syn  
gynge/ holy prayer and suffra  
ges of holy church. Whiche ben  
ordeynyde in buryng to helpe

## Precepte.

of alle cristen soules And they  
 please the seende that is besy ni-  
 ght and day to lette goddes offi-  
 ce/ goddes Worshyp and holy p-  
 er Also they offende mankynde.  
 and god that tooke mankynde.  
 of a Woman/ in a smoch as they  
 putte their body in suche dispite  
 and pryue it of the due Worshyp  
 For the body of a gode man/ or  
 of a gode Woman that is knytte  
 to that preciousse soule & Cryste  
 bought so dere. With his precio-  
 blode/ With Whiche soule it shal  
 ryse apen at the dome/ and lye  
 in blysse Withouten ende brigh-  
 ter than the sonne/ it is of ful gre-  
 te dignyte/ al if it be here in gre-  
 temyschepf for a tyme for ada-  
 mes synne. Mannys body is of  
 fulle grete dignyte in that/ & god  
 toke oure body of a Woman/ al-  
 one/ and became man Withouten  
 parte of man/ and bodily in oure  
 kynde reigneth god and man as  
 boue alle creatures And therefore  
 by wey of kynd and for Worshyp  
 of god that toke oure kynde/ it  
 oweth to be worshiped/ namely  
 in his dethe/ for than is no drede  
 of pryde. And therefore sayth the  
 wyse man. Eccle. vii. c. *Mor-  
 tuo non prohibeas grariam.*  
 Withdrawe nat thy grace. & thy  
 mercy from the dede. That is to  
 say Withdrawe nat ne lette nat

the due seruyce and worshipfull  
 cerymonies that longe to the bo-  
 dy/ ne the suffrages and prayers  
 that longe to the soule as sayth.  
 the the glose And in a nother pla-  
 ce he sayth thus Sonne wepe  
 thou on the dede man With blyt-  
 ter teres and grete sorow/ and af-  
 ter his state as righte is hile his  
 body/ dispyse nat his burynge.  
 make moynnge one day or .ii.  
 after his deserte Eccle. xxxviii.  
 c. For by the lawe of kynde. by  
 lawe Writen. by lawe of grace &  
 euery tyme worshipful sepultus-  
 re after mennys powver hathe be  
 due dette to mannys bodye and  
 womannes. In the lawe of  
 kynde haue we exaple of Abra-  
 ham Isaac and Iacob/ and her  
 wyues/ Whiche hadde ful costly  
 burynges. As we rede in holy  
 Wrytte Gen. lvi. c. And in the  
 lawe Wryten haue we exaple.  
 of Samuel/ Dauid/ salom/ io-  
 saphat/ ezechie. iosie/ tobie/ and  
 of the machabeis/ Whose buryn-  
 ges were costly and worshipful  
 In the lawe of grace/ that is in  
 the new lawe haue we exaple  
 of oure lord Ihesu Cryste/ Whi-  
 che nat Withstandynge that he  
 sufferyde spytefulle dethe for man-  
 kynde. pitt he wolde haue/ and  
 hadde worshipfulle and costly  
 sepulture and burynge.



## The firste

As we fynde in the gospelle Jo. piy. c. Wherby as the glose saith there be paue men exaple to kespe worsshypful buryng after y<sup>e</sup> custome of the cuntry And therfore he comendyd mary mawde leyn/ & she came bifoze his dethe to anoynte his body so precious ly and costly into the sepulture. And many sepntes were buryed worsshypfully by the doynges of aungelles/ as sepnt Clemēt. seint katheryne/ sepnt agace/ and many other And seint poule the first hermete was buryed worsshypfully and wonderly/ by worching of spons/ and of wylde bestes/ i tokenyng that mannys body & womans olde to haue worsshypful sepulture For sithen aungelles and wylde bestes dyde suche worsshyp to mannys bodye after his dethe/ moche more mākynde shulde worsshyp mannys body: after his dethe/ and doo worsshyp to his owne kynde. And so men shulde releue pore folke in their myschens/ and specially in their dynges by almes geuyng Butte they shulde nat for that do any wronge by their luyng to their euen cristen for to make them riche to do moche almesse at their endyng For as the salwe sayth. ther shulde no man be made rich with wronge and harme of a no

ther. Locupletari non debet assquis cum alterius iuria vel iactura. Extra de regulis iuris. li. bro vi.

## The lxiiii. chaptre.

**D**Jues. What sayst thou of them that holde markettes and seynes in holy church & in sanctuary/ Pauper. Bothe the byer and the seller and mē of holy church that mayntene hem or suffice them Whanne they mysghet lett it ben acursed. For we fynde nat that euer Criste punished so hard any synne while he went here in erth/ as he dyd byyng & sellyng in goddes house as we fynde Jo. vi. c. On a tyme he came to the temple of Jerusalem/ and there he foude mē byyng and sellyng open & shepe and doves to be offryd in the temple/ and chaungers of money also to be offryd in the temple. He was highly offendyd/ and made a scourge and bette them out of the temple/ and saide to them on this wyse Myne house shuld be an house of prayer/ and ye haue made it a dēne of theuys. Bere ye out said he this marchādisse Ledde hēs these bestes & make ye nat my faders hous an house of

# Precepte.

marchaundise and a dēne of the  
ups. And as seynt Matheu tel-  
seth & other gospellers/ he drewe  
downe her bootes/ and ouirtur-  
nyd theire staffes and their setis  
and shedde their money. And as  
seint marke sayth. he wolde nat  
suffre no vessel that was nat to/  
gynge to the temple. to be borne  
throughe the temple And sithen.  
Criste wolde nat suffre thynge  
he solde in the temple/ that was  
only for the worship of god. and  
help of the temple. Moche more  
he wole nat suffre thynge to be  
solde in the temple that longith  
nat to the temple. but only to se-  
culertie. Diues. Sithen god  
was soo offendyd for that men  
solde therein that was nedeful to  
the temple. and for easement of  
hem that came fro ferre cuntrees  
what shuld he haue do/ if he had  
founde them brynge and selling  
thynge of seculerte. Or if he had  
founde them in bacbitynge and  
glotony/ dronkenshype/ lichery/ &  
songe & speche of rybaudrye. as  
mevse these daies i holy church.  
Pauper. Seynt austyn sayth.  
that as he trowyth he shulde haf  
caste them to the pytte of helle.  
Diues. Howe mighte Criste  
was so pore a mā haue cast out  
sucche a multitude of people. It  
is a wonder þ they withstoden

him nat. Paup. For as the glo-  
se sayth ther came sucche a lighte  
out of his face by wey of his god  
hode as long as he wolde þ they  
were al aserid of the sight of his  
face and fledde alwaye. And for  
the same styl in tyme of his pas-  
sio whā they came for to take hē  
he sayde I am he þ ye seke/ wy-  
es they went bakwarde. and for  
drede felle downe to grounde.  
Diues. Why sayde he that they  
made his hous a dēne of theues  
Paup. For who so is about to  
begile any man or womā of his  
gode/ he is a theef And in bryn-  
g and sellynge either of them is a-  
bout to begile other/ and in that  
they been theues. And for þ they  
doo it in goddes house & there ca-  
ste in their herte holwe priuelpy &  
howe slyghly they may begile her  
euyn cristen/ therfore they make  
goddes house a dēne of theues.  
And comonly in sucche fayres.  
and markettes where soo euir it  
be holden/ ther ben many theues  
mychers and cutte purses.  
Diues. And I drede me that  
fulle often by sucche fayres god-  
des house is made a tauerne of  
gluttones/ and a bordelle of ly-  
choures. For the marchaun-  
tes and chapmen hepe there w<sup>t</sup>  
thē in their wyues & lemannes.  
Bothe nyght and day. Pauper.



And if any mā comynge ther fles  
shely with his wyf or his leman  
the churche and the church yerde  
also ben pollute And if it might  
be preuyd ther shulde no preeste  
synge ne say no messe therein/ ne  
body be buryed tyl it were recoū  
seiled apen by the bussshop.

De con. di. i. Si motū. a c. sig  
nificasti/ Et io. in sūma sua. li.  
iiii. ti. c. lxxiii. Strū liceat/ Et  
durandus in sūma sua. li. ii. p. i.  
di. viii. q. xxi. Oines. And  
What if the plates & the curates  
of the place take moneye of the  
chapmē for y<sup>r</sup> place & they stode  
in by couenaunt made bifore/ is  
it any symonpe so to sel the lōde  
of the sepntuary. Pauper. It  
is symonpe ful grete for to selle  
any grounde in the sanctuarpe.  
for buryng. as the lawe shewith  
Wele. viii. q. ii. q. sta. a c. sequenti.  
Moche more to selle it or to lett  
it byre for marchaundyse And  
therfore suche marchaundyse in  
holy churche is forfendyd/ nat  
only by the gospelle/ but also by  
the comon lawe/ p. vi. q. vii. Et  
hec diximus/ For men of holy  
churche by suche symonpe/ & tas  
kyng of thynges that they haue  
no right to/ ben bicomē stronge  
theups/ and make the chapmen  
theups in that that they do hem  
occuppe the place in sanctuarpe

apenst goddes Wyl forde of the  
place And so they make goddes  
house a duellynge/ & a denne of  
theups: Oines. Sithen men of  
holy churche do somoche dispite  
to god and holy church/ though  
they be i dispite themself/ it is no  
wounder Paup. That is soth  
For god sayth in holy Wryt Pri  
mo regū. ii. c/ Who so worship  
perth me sayth he/ I shalle make  
him worshipful/ And they that  
dispyse me shalbe in dyspyte.

Oines. I thanke the with alle  
myh herte For that me thought  
sumtym no synne/ now I kno  
we wele that it is a fulle greuo<sup>r</sup>  
dedly synne For the synnes and  
the erroures that we haue now  
spoken of/ ben openly apenst y<sup>r</sup>  
worship of the high mayestye of  
god/ and apenst the first cōmaū  
dement that mooste oughte to be  
charged/ And thy synnes ben so  
grete and thy speche soo open/ &  
ignoraunce myghte nat excuse  
me ne any wight elles that can  
reason And pit the peple by mys  
custome and ignoraunce of me  
of holy churche and of themself  
also by couetise and pryde of y<sup>r</sup>  
clergie is so blet that they synn  
theym no synnes. And so we  
wander in synne blent with foly  
and wante grace. Pauper.  
Wyckyd custome aggregith syn

The secounde precepte.

and nat excusetþ synne. And  
therfore the salwe saith that eue-  
ry wycked custome shulde be do  
away.

Here endith the firste pcepte.  
and begynneth the secounde  
precept. The firste chapter

**D**ives. I pray the en-  
fourme me nowel y<sup>e</sup>  
secoude comaundment.  
Pauper. What  
doute haste thou therein Dives.  
In the secounde maundemente  
god byddeth that we shulde nat  
take his name i veyne for who  
so dothe shalbe gilty & nat passe  
unpunysshed Pauper. In thre  
maners goddes name is taken i  
veyne. That is by mysstyung.  
by mys speche: & by mysþeringe  
Firste by mysstyung for whan  
man or woman is cristned. thet  
he forsaketh the feende and alle  
his werkis and his lordshyppe.  
Whan his god fader and his god  
moder aunswere for him sayng.  
Abrenuncio. that is to say I for-  
sake And there he knyttyth him  
to criste. & makith couenaunte  
with him to be his true seruante  
withouthen ende And there he ta-  
keth the name of Cryste vpon  
him and bicometh cristen for al

cristen people is named aft cryste  
and he is oure principal godfa-  
der for cristen cumptis of criste.  
and so alle cristen people bere y<sup>e</sup>  
name of criste vpon theim. And  
so in asmoche as we been clepyd  
criste and goddes peple. in that  
we bere the name of god vpon.  
vs. And therfore sayth the pro-  
phete. Tu in nobis es dñe et no-  
mē sanctū tuum inuocatum est  
super nos: ne dereliquas nos do-  
mine deus nŕ. Jeremie xliii. c.  
Lorde sayth he thou arte amon-  
ges vs as a lorde amonges his  
seruantes and thy holi name  
is clepyd vpon vs lord our god  
forsake vs nat But if it be so. &  
we lyue nat after oure name. &  
we haue taken of cryste ne lyue  
nat as cristen men ne as goddes  
seruantes but forsake hym &  
turne apen to the feende and ly-  
ue nat as cristen folke but as ie-  
wys sarsyn or paynym or elles  
worse. than take we goddes na-  
me in veyne. for our name and  
oure lpf accordeth nat.

And as seynt poule sayth. Wye-  
ked cristen folke with their we-  
ked dedys and their wycked ly-  
uynge forsake god And therfore  
alle wyckid lyuers and namely  
ppocrites that bere the name of  
holynesse and of cristes seruun-  
tes. & w<sup>h</sup> they be y<sup>e</sup> feedes seruā-  
tes they take goddes name in



## The secounde.

Byrne/ and do greate dysppte to  
goddes name And therfore crist  
saith to suche wycked cristen pe  
ple. Per vos tota die nomē meū  
blasphemāt in gētib<sup>9</sup>. psalme lvi. c.  
Et ad Ro. ii. c. My name is dis  
pised by you all day amonge o  
ther naciones or hethen men.

For by the wycked spynge of  
cristē pepley<sup>9</sup> name of crist is sha  
myd And therfore we say in oure  
prayer. Sanctificetur nomē tu  
um. Halowyd & worshippyd be  
thy name. That is to say graūt  
vs grace no tthing to do/ ne wyl.  
ne to speke b/ wther by thy name  
shulde be yn worshippyd or shaz  
myd in vs.

## The secounde chapter

**A**lso goddes name is take  
in Byrne by mys speche/ &  
that in many wyse Firste by na  
mynge of goddes name i Byrne  
tales tellynge/ in iapery i scozne  
For in suche danpte goddes na  
me shulde nat be namyd.

**Diues. Telle sūme example**  
**Pauper.** As if one sayde to the  
in scozne whanne he is wroth w<sup>t</sup>  
the/ god make the a gode man.  
And sūme say of a nother i scorn  
that god hath forsaaken him/ &

iapers and disoures comdly nas  
me goddes name i Byrne in this  
maner/ though they were none  
othe. And al suche take goddes  
name in ydelship/ that teche any  
erroures or herisies apenst saith  
and apenst god/ or pteche or te  
che the treuthe only for couetyse  
or for enuye/ or for Bayne glory  
and nat for helth of mānys soul  
ne for worship of god And ther  
fore the pphete saith thus.

Peccatori autem dixit de<sup>9</sup>/ qua  
re tu enarras iusticias meas: et  
assumis testamentum meum p  
ostuū. God sayde to the syn  
ful man/ Why tellyst thou my ri  
ghtfulnesse/ and takyst my tes  
tament (my salw by thy mouth &  
so ofte namyst my name. For al  
tho that teche wele & speke wele.  
and wole nat doo thereafter: they  
take goddes name in Byrne Als  
so goddes name is takē i Byrne  
by cursyng & weylyng/ as whan  
men or wpmen in wratth or elles  
in nyce myrthe saye to a nother.  
god geue the myschaunce/ god ge  
ue the euyl grace/ euyl dethe Als  
so it is taken in Byrne oft tyme.  
by bolwes makynge/ and that i  
dyuerse maner/ Firste if mā ma  
ke any bolwes to any creature.  
For bolwes makynge is a dyu  
ne worship that owtyth to be do  
only to god and to no creature.

And therfore the prophete saith.  
 Douete & reddite dñs deo vestro  
 Make ye poure bolwes to oure  
 lorde god/ and yeldith theym to  
 him. Also it is taken in beyne  
 whanne folkre kepe nat their vo  
 wes that been sefulle: but breke  
 them retchessly/ or by freyhtie w<sup>t</sup>  
 outen nede & withouten auctori  
 tie. of their soueraynes/ whiche  
 haue power to dispese with hem  
 or chaunge their bolwes. Also  
 if men make bolwes vnlesfulle.  
 apenst charite. & to do any thing  
 apenst goddes salwe As if thou  
 madest a bolwe to sle thyne eyn  
 cristen/ or if thou shuldest neu  
 do gode to poze men/ for parauē  
 ture sume poze man hath aggre  
 ued the. Also whanne men make  
 bolwes vndwisely sightly w<sup>t</sup>oute  
 aupsment and by comon castu  
 me of speche.

The .iii. chaptre

**D**ives. And suche bolwes  
 ben made these dayes ful  
 many For with moche folkre  
 be they ones spoken. they been  
 noo more thought on. For they  
 be so comon in their mouthe.

**Pauper.** Therfore they  
 synne ful greuoussly/ so takinge  
 goddes name in beyne For ther

shulde no bolwe be made but for  
 a thyng of charite/ and with a  
 gode aupsment. We fynde  
 in holy Wrytte Iudicum xi. c.  
 that ther was a leder & a iuge of  
 goddes peple/ whos name was  
 Jept And whanne he shulde go  
 to fight apenst goddes enemyes  
 the folkre of amon/ he made his  
 bolwe to god that if he gaue him  
 the vitorpe of his enemyes & he  
 he came home apen what spui  
 thing he mette first of his house/  
 holde in his cūpnge boome/ he  
 shulde sle it/ & offere it vp to god  
 sacrifice After this as god wold  
 he hadde the maistree and came  
 home with grete worship/ whan  
 his doughter herde these tidyn  
 ges she was full glade and toke  
 her tymber in her hōde and came  
 in grete haste first of al the hous  
 holde daunsynge pleyng & syn  
 gynge apenst her fader for to wel  
 come him home. Whanne iept.  
 salwe his doughter so cūpnge.  
 apenst him he bitoughte him of  
 his a bolwe and wepte ful sorpe  
 for he hadde no childe but her/ &  
 he louyd her fulle moche Alas  
 doughter/ alas sayde he. Whatt  
 haste thou doone/ why cūpnste  
 thou so sone apenst me. I haue  
 openyd my mouthe to god. and  
 made a bolwe apenste the/ for I  
 muste by my bolwe slee the/ and



## The secounde

offre the Vyrgyn into sacrifice to god  
 But the womā his daughter pit  
 clene mayden Was soo glade of  
 goddes worship/ and of her faders  
 worship/ and that goddes enmy  
 es were so slayne/ that she made  
 lytel sorowle or none for her deth  
 and saide to her fader Iepte. Sir  
 thou haste made suche a bolwe a  
 god hath sent the victory of his  
 enmyes/ full of thy bolwe. For  
 I take the deth gladly. But I  
 praye the of one boone or I dye  
 Let me go With other maydens  
 my pleyfres and moorne and be  
 wayle my maydenhode amonge  
 the bylles and the mounteynes.  
 ii. monethes/ For it was that ty  
 me repress to a womā to dye w<sup>o</sup>  
 outen issue of her body And ieste  
 grauntyd her boone After ii. mo  
 nethes. she came aye to her fa  
 der ieste/ and mekely suffryd y<sup>e</sup>  
 deth for goddes sake and for the  
 loue of her fader And thus leue  
 frende that womans deth which  
 was clene maiden betokeneth cri  
 stes passion For right as she to  
 ke the deth wylfully for saluaci  
 on of goddes folke/ and destruc  
 tion of goddes enmyes/ So  
 criste clene mayden h neuir was  
 defouled With synne: and neuir  
 dyd amys. wylfully suffryde bit  
 ter deth for saluacion of alle mā  
 kynde and destruction of the fe

des polver. Dines. Was nat his  
 bolwe lesulle. Paupe. It was  
 nat lesulle For by his bolwe if he  
 hadde furste mette With a cat or  
 an hounde cūpnge aye st him  
 he shulde haue made sacrifice to  
 god therof/ which sacrifice shuld  
 haue ben abhominacion to god  
 for neither was able to be offred  
 in sacrifice. And for asmoche as  
 he made his bolwe so vnlwysly.  
 god suffryd him to falle into mis  
 cheyf to sle an inocete his owne  
 daughter aye st goddes salwe.  
 For god saith Innocēt et iustā  
 non occides. Thou shalt nat  
 sle the innocent/ ne the rightfull  
 man ne woman And soo by his  
 bolwe so folisly made/ he dyd ful  
 greuous dedly synne. and forset  
 tyd ful highly aye st goddes salw  
 And therfore saith the master of  
 the stories and Iosephus also  
 that he was a foole in his bolwe  
 makynge and wyched/ and ouir  
 done cruel in the fulfillynge.  
 And therfore saith y<sup>e</sup> grete clerk  
 ysodorus. in synonimis. li. ii.  
 Et y<sup>e</sup> ii. q. iiii. In malis pmissis  
 rescinde fidem/ in turpi voto  
 muta decretum/ quod incaute no  
 uisti ne facias/ impia ē pmissio.  
 que scelere adimpletur.  
 In wyched bestes kepte alwaye  
 seyth that is to say/ full of leue  
 wyched byestes/ kepe no faith

to do amys for in shewyd bise  
stes it is bett to be holdē fals thā  
true for who so fulfilleth them  
is fals to god In the howe saith  
he is foule and vnlesfulle chā  
ge thy dome/ and that that thou  
haste nat wisely auowyd doo it  
nat for it is a wyched biseste  
is fulfilled & done with synne.

The iiii. chaptre

**D**iues. I assent/ say forth  
I pray the. Pauper. Als  
so goddes name is take i beyne  
by blasphempe and spiteful spe  
che of god/ as whan men grutech  
apenst goddes domes in seknes  
tribulacion and disease/ and sey  
that god is vnrighful and cruel  
or gruteche apenste his mercy.

Whanne they may natt haue  
vengeaunce of their aduersaries.  
as they wolde haue/ & saye that  
god is to pacient and to mercya  
ble And they also that fal in wā  
hope/ and say that god wol nat  
forpeue them their synne. And  
they also that presume to moche  
of goddes mercy/ and wole nat  
amende them/ for they say that  
god wole forpeue it them at the  
firste worde. Also sume saye  
that god slepith whanne he hel  
pith them nat as they wolde.  
Alle that speke thus or saye any  
other thing of god. that is apēst

his worship and his godhode/ ta  
ke goddes name i beyne by blas  
phempe. Also goddes name is ta  
ken amys and in beyne by mys  
speche of othes swerynge for  
who so wole lightly swere for a  
thing of nought or of no char  
ge/ or custumably or falsly wy  
tyng wele that he swereth false.  
or dispitously/ or dissepuablye.  
or swerith any creature/ or bseth  
any nyce othes/ or vnlesful othes  
alle these take goddes name in  
beyne.

for ther owyth noo  
man ne woman swere but for a  
treuthe of charge/ and whāne it  
nedit to swere to witnes of treu  
the. And whanne a man shalle  
swere he shal swere by his god/ &  
by no creature. Diues. Moche  
folke is so brougth in custume.  
of swering that vnnet they can  
speke the wordes to gidder but  
they suere by god or by some cre  
ature/ or some grete or nyce othe  
Paup. As I saide bifore wy  
kid custume excuseth nat synne  
but accuseth and aggregith syn  
And therfore it is to drede they  
swere so custumably & so lightly  
they syn dedly swere they sothe  
swere they false And therfore sa  
lomon saith Juracioni ne affues  
cas os tuū. .cc. Ecclesi. xxiii. c.  
lete nat thy mouthe saith he be  
used to swering/ for many harde  
happes & fallinges been in such



## The secounde.

swerpnge And name nat to ofte  
saith he goddes name Wyth thy  
mouthe in swerpnge/ ne be nat  
ysaunt in swerpng to medle the  
wyth seyntes names For if thou  
do thou shalt nat be clere of sowl  
swerpnge/ ne clere of synne For  
what man saith he swerith mo-  
che/ he shalbe fylled wyth synne.  
and sberudenesse/ and tribulatiō  
and disease shal nat passe fro hi  
a his housholde. For god saith  
Who so taketh his name in vey-  
ne. he shalle nat passe unpunys-  
shyd Suche swerpnge and dispi-  
sng of goddes name is so ory-  
ble a synne in goddes sight/ that  
as salomon saith in the same bo-  
ke the xxvii. c. Whan that men  
herde suche swerpnge. the here of  
the hede shulde arse for drede/ a  
they shuld stoppe their eys and  
nat here suche irreuerēce and dis-  
pyte of goddes name. Loque-  
la multū iurās horripilationem  
capiti statuit/ et irreuerencia il-  
lius obturatio aurium.

### The v. chapter.

**D**ives. Folke these dayes  
in iii. maners excuse hem  
of swerpnge. Summe saye they  
swere soo ofte for the loue they  
haue to god to haue hym ofte in  
mynde Summe say Why may

nat I swere for I swere soth Sum-  
me say but I swere ther wol no  
man leue me Pauzer. These  
been noo excusationes/ but gre-  
uous accusacions a aggregyng  
of syn. For as for the first poynt  
it is fals For suche fals swerers  
loue nat their god/ for they kepe  
nat his comaundemente And  
they haue him ful lytel in mynde  
a swere many a horrible othe in  
banptie a sberwydnesse bicause  
of mys vse/ whāne they thynke  
nat of god And therfore that ex-  
cusation is an open scorne/ and  
high blasphemie to god For if  
thy seruante had done a thyng  
that thou haddest forboden him  
the oter that he dyd it the worse  
thou woldest be payed.

And if he scornyd the and sayde  
he did it for thy loue to haue y<sup>e</sup>  
in mynde/ thou woldest holde it  
a ful grete scorne/ a be moch the  
more offendyd wyth him/ name-  
ly if thou were his liege lord and  
his kynge Moche more than god  
is lord a king of al thynges is  
offedyd w<sup>th</sup> them so swere apest  
his forbode/ and excuse them so  
scornefully saynge that they do  
it for to haue god in mynde And  
therfore is for to drede that they  
shalbe put oute of mynde from  
among goddes chosen For crist  
pleyneth hym of suche folke to

his fader in heuene/ & saith thus  
 Quē tu percussisti persecuti sūt:  
 et sup doloꝛē vulnerū meoꝝ ad  
 diderūt. Fader in heuene saith  
 he for asmoche as these wyched  
 swerers/ haue pursued w<sup>th</sup> their  
 wyched tonges. hym that thou  
 smyttest & sendyst to suffre dethe  
 for saluacion of mankynd/ and  
 putte newe sorow aboue the so  
 rowe and p<sup>r</sup>ytter paynes of my  
 woundes/ that I suffred for her  
 synne and their sake/ therefore fa  
 der putte thou synne to synne.  
 That is to saye. lette theym sat  
 fro synne to synne/ and let them  
 nat entre into thy rightwysnesse  
 for to be sauēd But theym oute  
 of the boke of lyf/ from amonge  
 them that shalbe in blyss withoute  
 ende Lette theym nat be  
 writen w<sup>th</sup> the rightwysse folke  
 that shalbe saued These ben cry  
 stes wordes pleyng hym to the  
 fader in heuen of suche soul swe  
 rers. po. ly viii. Diues. It se  
 myth herby that suche swerynge  
 is fulle orrible synne and ful pe  
 rilous. But what sayst thou of  
 the secunde excusation. Paup.  
 We ben bounde neuyr to lye. and  
 no thyngge say but sothe Nathe  
 lesse we ben nat bounde to say al  
 the sothes/ ne we owe nat to swe  
 re for euery sothe/ that we speke  
 for as saith seynt Thomas. de

Veritate theologie. Bothe he b  
 forswerith him apenst the treuth  
 and he that swerith w<sup>th</sup> the treuth  
 w<sup>th</sup> ithoute grete cause bothe they  
 take goddes name i veyne For  
 he that forswerith him wytingly  
 he nameth souerayn treuth/ and  
 that is god and dispiseth it And  
 he that swerith w<sup>th</sup> ithouten grete  
 cause takith his name i veynshipp  
 For he swerith w<sup>th</sup> ithouten gode  
 cause/ and w<sup>th</sup> han him nedith nat  
 And so bothe lytel or nought set  
 by goddes name/ and so they ta  
 ke it in veyne

The vii. chaptre.

**D**iues. In holtte many ca  
 ses is it lesulle to swere.  
 Pauper. In vii. cases clerkes  
 and leude folke may swere lesul  
 ly Firste for to saue man or wo  
 man from harme of his body. &  
 a fro lesynge of his gode/ Whāne  
 the treuthe may none otherwise  
 be preuyd Also for confirmaciō  
 of peas Also to kepe feith and  
 treuthe amanges mankynde.  
 Also for to kepe obediēce. and  
 ordinal subiection of the subget  
 tes to their soueraynes. Also for  
 to saue fredome of holy churche  
 Also for purgation and saluaci  
 on of manns name. and of his  
 fame Also for assoplyng from a



## The secounde.

curse *Extra li. i. de elect. signis*  
*ficasti* And i every othe mē must  
 haue thre thinges. Whiche been  
 treuthe dome and rightwysnes.  
 as saith the pphete ieremy iii. c.  
 For who so shal swere he muste  
 haue treuthe in his conscience/ &  
 he wote wele he swerith treuthe.  
 For if he be nat spker/ but only  
 wenyth to be spker. he shal nat  
 swere. it is soo/ but that he woz  
 nyth that it is so as he sayth Als  
 so he must haue with him dome  
 that is a gode and a discrete iur  
 sement or he swere/ that he swet  
 nat but treuthe. And for nez  
 de. that he to whome he swerith  
 wole nat elles bilyue him i thing  
 of charge that is proufitable to  
 be bilyue but he swere. Also he  
 must haue rightwysnes/ that y<sup>e</sup>  
 thinge that he swerith for/ a the  
 maner of sweryng be rightfuf ho  
 nest & lesul. *Extra li. ii. de iure*  
*iurando Et si pps. Diues.* I  
 wolde fayne fle surche othes/ but  
 as I saide firste. men wole nat  
 leue me but I swere. *Pauper.*  
 If it be a treuthe of charge right  
 pfitable to be leupd & men wolt  
 nat leue the for thy simple word  
 thanne it is lesul to the to swere  
 as I haue saide. But if it be a  
 thinge of no charge ne nedefulle  
 swere thou nat For if thou vse  
 the to swere comonly for a thyng  
 of nought/ thou sinest greuoufly

a makest othe of wanbilyue/ &  
 they shulde no more leue the for  
 thyne othe than they do withou  
 ten othe. And wyse men wolt the  
 lesse leue the for thyng othes for  
 comonly grete swerers and swat  
 swerers been fulle falsse. *Diues.*  
*Why so. Pauper.* For in they  
 take goddes name so in theyne.  
 they ben falsse to god in their swe  
 ryng And sithen they been fals  
 to god in their sweryng/ they pe  
 ue lytel tale to be fals to man or  
 woman in their sweryng/ or to  
 begyle them with othes And ther  
 fore if thou wylt & men leue the.  
 by ppe. or nape. vse the to speke  
 truly discretely a lye othes And  
 so worship goddes name. and be  
 true to god in byng and sellng  
 in speche and in sweryng And  
 than men shulde leue the redily.  
 withouten any othe. Do so and  
 speke so that men may holde the  
 a trewe man And than men shal  
 leue the by ppe & nape. better tha  
 othe with their greter othes.  
 And if thou be varyng and vn  
 trusty in thy worde and in thy de  
 de/ men wole neithur bilyue the  
 by othe ne withouten othe.  
*Diues.* Therefore same saye &  
 cryste forbad al maner sweryng  
 whane he saide in his gospel.  
*Ego autē dico vobis nō iurare*  
*oīno M. B. c.* I say to you & pe  
 swere i no maner. *Paup* That

# Precepte.

is nat y<sup>e</sup> englysshe of cristes word  
 But this is the englysshe. I sape  
 to you that ye shere nat i every  
 maner that is to sape for euerye  
 cause nat light lyne custumably  
 Also he badde by tho wordes. þ  
 men shulde nat shere by creatur  
 res/ as for wytnes/ neither by he  
 uyn for it is goddes trone Ne by  
 erthe. for it is the stole vnder his  
 fete Ne by ierlm. for it is the cite  
 of the grete kynge. Ne by thyne  
 hede/ for thou myghte nat make  
 one of thyh herys whype ne blak  
 Let your worde be yhe yhe. nay  
 nay. M<sup>r</sup>. D. c. Diues. Must we  
 than say thyne yhe. & thies nay  
 Pauper That thou muste if  
 thou wylt be true. For the same  
 yhe þ thou sayst with thy mouth  
 thou muste say it with thyh hert  
 And y<sup>e</sup> same nay that thou saist  
 with thy mouth. thou muste say  
 it with thyh hert For thy mouth  
 and thyne herte must accorde to  
 godder For if thou say yhe with  
 thy mouthe. and nay with thyh  
 herte/ thou art fals & dost apenst  
 cristes lore. Diues. pit Contra  
 te Seynt James saith Ante oia  
 fr̃s mei nolite iurare. ac. Jaco/  
 bi D. c. Bifore al thinges my lez  
 ue bretthern/ Wole ye nat shere.  
 neither by heuyn ne by erthe. ne  
 by any other othe/ wherby it ses  
 mytþ þ it is nat lesul to shere.  
 Pauper. Seynt James forþe

ditþ þs nat vtterly for to shere.  
 But he byddeth that men shuld  
 nat be in wylt to shere any othe  
 for men shulde nat but for nede  
 Diues. pit Contra te Crist byd  
 detþ in the gospel M<sup>r</sup>. D. c. That  
 our worde shuld be yhe yhe/ nay  
 nay Quod autem his habun  
 dancius est/ a malo est. For  
 what is more than this in specch  
 it is of euyl. wherby it sampthe  
 that if men say more than ye. or  
 nay by othes swerynge/ they do  
 amys Pauper. Crist saide nat  
 þ it was euyl to sape more than  
 yhe or nay/ or to shere whan itt  
 nedith But he saide it is of euyl  
 that men shere & say more than  
 yhe or nay For it cometh of wā/  
 byseue of him that wole nat lez  
 ue his euyn cristen/ but he shere  
 Also it cūmptþ of falsshode of y<sup>e</sup>  
 peple/ þ moche folke is so false.  
 þ vnnethes men may leue theim  
 withoute oth or by othe Diues  
 Where syndest thou þ god badde  
 me shere/ or that it is lesul for  
 to shere. Pauper. In the gos  
 pel that thou allegist apenst me  
 M<sup>r</sup>. D. c. Where crist saith thus.  
 Reddes dñō iuramenta tua.  
 Thou shalt yeld to thy lord god  
 thyh othes That is to say thou  
 shalt shere by him & by none or  
 ther/ & therfore he saith. deut. Bi  
 Thou shalt drede thy lord gods  
 serue þi alon & swet by his name



## The secounde

### The vii. chapter.

**O** Jues. Why forbidith crist men to swere by creatures pauper. Ther is ii maner of swerynge. One is a takynge of wytnesse of thyng. that a man swereth by/ and so it is nat lesul for to swere by any creatur for sepnt poule saith. Boles pmaiorē sū iurant. ad hebze. vi. Mē swere saith he by their more/ his to say by him that is more of credence and of reuerēce than they been theim self But only god is more in dignite and more in order of kynde than man. for he is both god and man And therefore he wole that we take in swerig no wytnesse but only of him/ for he is souerayne treuthe And therefore suche maner swerynge is a diuine worship that longith only to god and to no creature For god wole that whāne men may haue no wytnesse of treuthe pat is nedefulle and profitable to be bilernd/ they take him to wytnesse and swere by hym as by souerayne treuthe and by no creature For suche maner swerynge is a diuine worship that logith to god and to no creature. As saith the glose M<sup>i</sup> D. c. sup illud. Nō piurabis. And as aussyne saith. I the same place/ who so swerith by any create/ he swerith by god and made that creature And therfo

re criste bad. and men shold swere by no creatures. For if they doo lightly they falle in double syn. both in ydolatre and in piurp. Firste in ydolatre. for the worship longith only to god. they do it to creatures Also they falle ofte so in piurp. For men drede lesse to lye and to forswere them whanne they swere by creatures than whanne they swere by god allone.

### The viii. chapter.

**A** Noether maner swerynge is by expection and imprecation/ that is whanne man or woman in his sweryng prayeth openly or priuely apenst hi self. or apenst any thinge that he loveth/ or any other thinge but it be as he saith. And th<sup>e</sup> sūme mā swereth by his hede/ sūme man by his thedame For as sepnt austyne sayth/ he that swereth so he byndeth him self and leith his hede and his thedame/ in plegge to god. and prayeth to god that he lese his hede and his thedame. and ney upr thryue but it be as he saith. or but he do as he saith or hotith Sūme swere by their soule/ by their chaffare and by al the gode they haue/ and so bynde them to lese their soul/ their chaffare and al their gode. and bynde their soul to the fyre of helle withoutē ede but it be as they say.

## Precepte.

Sūme were by faders soul and moders. and so asmoche as they may they bynd their faders soul and moders to the peyn of helle withouten end/ but it be as they say/ or but they do as they hōten Sūme in their swerynge prape openly apenst themselves/ as w<sup>h</sup>a they say so helpe me god. There they forsake the help of god but it be as they say Sūme say elles the deupl brenne me/ god gyue me elles myschaunce/ and suche other. And of this maner swerig is that solenne othe that mē make i dome & oute of dome/ w<sup>h</sup>an men say. so helpe me god at the holy dome/ or elles soo helpe me god and the holy dome. In this othe mē forsake y<sup>r</sup> helpe of god and of oure lady/ and of alle the cumpany of heuyn at the day of dome/ but it be so as they sape And ouir that if they were fals. they clepe god to wytnesse. of a thyng that is falsse. and sapey that god whose name is treuthe berith them wytnesse of a thing that is fals And so they lye on god and do him greute delonpe. for he was neuir fals wytnesse. ne neuir shalbe For he is souerayne treuthe that nat dissepued ne may nat be dissepued. And that shal these fals iurours sele at y<sup>r</sup> day of dome/ but they amē

de them. Oines. Why sey men their honde on the boke w<sup>h</sup>anne they shulde swere bifoze a iuge. Dauper. For that men shulde charge their othe the more. For w<sup>h</sup>anne he leith his honde on y<sup>r</sup> boke. he forsaketh alle the feith of holy church/ and alle the holy prayers writē in the boke. but it be as he sayth Also he forsaketh alle the ioyes of heuyn writen i the boke/ and byndeth him to alle the peynes wryten in the boke/ but if it be as he sayth. And i that he leyth his honde on the boke in his swerynge/ he forsakith alle the gode dedys that euir he dyd or euir shal do/ but it be sothe that he swerith For in holy wrytt by the hondes ben vnderstonde werkes And in h<sup>e</sup> swerith so with his mouth. & kysseth the boke. he forsakith alle holy prayers and gode wordes that euir he spake with his mouth/ or euir shal speke but if it be as he saith/ & but he were sothe. And if he forswere him with his mouth/ he maketh it vnable to rescepe the holy sacramēt of the auter/ that is crist him self souerayne treuthe/ vnder fourme of brede.



The ix. chapter.

Jues. What saist thou  
**O**f them that thoughe  
 they were sothe/ pitt in  
 sligh wordes they disseve their  
 eyn cristen whiche vnderstonde  
 them nat. Pauper. Suche be  
 forsworne. For in ii. maners a  
 man may be forsworne in swe-  
 rynge soth. First if he were soth  
 in gilous wordes and slighe for  
 to begile his eyn cristen For as  
 saith. Isodoros p<sup>ri</sup>. q. quinta.  
 quacūqz. What crafte or slighe  
 eyn thou vset in thy speche and  
 in thyne othes to disseve thyne  
 eyn cristen/ god that knowyth  
 thy thought and thy conscience.  
 takith it nat as you menys/ but  
 as he vnderstonde it/ to whom  
 thou sweryst so in dissepte. And  
 as he saith thou dost double syn  
 so swerynge For bothe thou ta-  
 keth goddes name in veyne/ and  
 also thou dissevest thyne eyn  
 cristen. Diues. Telle sume ex-  
 ample. Pauper. We fynde in  
 the lpf of seynt Nicholas that a  
 ielwe lent a cristen man a greate  
 sume of gold vnto a certeyn day  
 and toke no sikernes of him but  
 his feith/ and seynt Nicholas to  
 borowe The day passide and y<sup>e</sup>  
 cristē mā paid nat. wherfore y<sup>e</sup>  
 ielwe chalēged his gold of the cri-

sten mā bifoze a iuge/ for he said  
 falsly that he hadde payed hym.  
 Whan the iuge shulde spyt on the  
 cause. the cristē man bitoughte  
 him of gile and seynyd him seke  
 a came lenyng on a staffe bifoze  
 the iuge/ in whiche staffe he had  
 putt al the golde hē he oughte to  
 the ielwe and more therto/ for y<sup>e</sup>  
 staffe was holowe And whanne  
 he shulde ley his honde on the bo-  
 ke/ he toke the ielwe the staffe in  
 his honde/ prayng him to holde  
 it while he made his othe The  
 ielwe thought of no gyle/ but to-  
 ke the staffe to holde as he pray-  
 ed him And than the falsse cristen  
 man leyd his honde on the boke  
 a made his othe on this manere.  
 By god and seynt Nicholas a so  
 helpe me god at the holy doome  
 I toke the al the money hē thou  
 chalengist and more therto And  
 he saide soth/ for he hadde taken  
 it him that tyme in the staffe.  
 The ielwe was wrothe a said to  
 him Now as wysly as you hast  
 forsworne the by god a seynt ni-  
 cholas. I pray god and seynt ni-  
 cholas hē was thy borowe/ hē hard  
 vengeaunce come to y<sup>e</sup> The cristē  
 mā toke apē his staf of the ielwe  
 a went hom warde apen lenyng  
 on his staffe Ther felle such an  
 heuyness of slepe on him that he  
 leyd hi dowlne i the way to slepe  
 a lytel from the cite wher he had

## Precepte.

made his othe/ and leyde the staf  
With the golde faste besides him  
Came a carte and wente vpon  
him/ and slewe him and brake his  
staffe. tyl the golde scateryd alle  
aboute Anoon the peple and the  
iellwe also ranne for to see. What  
was fallen. And Whanne  
they salde the staffe broken/ and  
the golde so scateryd about they  
knelwe howe gylefully he hadde  
sworne. and thankyd god. and  
seint Nicholas. that the treuthe  
was tryed and shewid The iellwe  
paue that golde to poze folkre/ &  
became a cristen man. Diues.  
This ensample is open. Nowe  
I se that gyleful othes been ful  
perilous Say forth the I pray the  
Pauper. Alsoo a man may be  
forsworne sweryng sothe vndit  
tingly and wenyth to swere fals  
to disseue his euyn cristen As if  
I swore to a nother that it were  
nat day to disseue him and lett  
him of his iourney/ Wenyng my  
self that it were day/ al though he  
it were nat day but fer from day  
yt I were forsworne. As the  
lawe shewyth Wel. xxii. q. ii. c. i.  
Also if a man were a treuthe w<sup>t</sup>  
a blasphempe of goddes name.  
As if he swore by goddes bodye.  
herte/ iyen/ woundes/ or any su  
che othe/ if he be customyd ther  
to/ he is forsworne/ Whether it be

sothe or fassse that he swerth.

## The v. chapter.

W Herfore leue freend ye shal  
vnderstonde that in vi ma  
ners a man is forsworne First if  
he swere a penyte his conscience.  
as whā he swerith fassse wyttyn  
g that though he do it for drede Also  
if he swere a thinge vnlesful and  
apenst charite/ as if he swere to  
sle a man or defoule a womā w<sup>t</sup>  
his body/ or y he shalle neuir doo  
almesse to poze men/ ne come in  
his neigbbours hous Also if mā  
do apenst his othe whiche is leez  
ful alle though he do it for drede  
of dethe/ if the othe turne to none  
euyl ende Also if he swere treuthe  
for dissepte and gyle as I sayde  
nowe late Also if he swere vndi  
sely/ as saith Durandus in sum  
ma sua. extra. de iureiurando c.  
sicut. & c. tua. And if he do it w<sup>t</sup>  
aupsement or vsauntly/ it is dede  
ly synne. And he saith there that  
euery othe made vndwisely is per  
iurpe. Also if he compelle.  
a nother to swere wyttynng wese  
that he wole forswere him. As  
the lawe shewith wese xxii. q. iiii  
Inter cetera. And seynt austyn  
also i a sermone that he maketh  
in the decollation of seynt Iohn  
Baptyste. Where he tellith.



## The seorunde

That on a tyme a gode symple true man had lent a certeyn money to a false man; Whiche forsoke it. and saide that he lente him none. Wherfore the true man prouokyd hym to swere. Wyttyng wele that he wolde forswere him and so he dyd. and the true man loste his money. And the nyghte folowynge the true man thought that he stode bifoze a grete iuge. Whiche said to hym on this wyse. Why didest thou that man swere sitthen thou wiste wele that he shuld forswere him. Lorde satde he for he denyed me my gode.

Thanne the iuge saide to hym. It had be better to the for to haue loste thy gode; thanne to stee his soul that god bought so dere with his precious blode. And anon he dyde hym bete harde and sore; in somoche that whāne he awoke his backe apperped fulle of woundes and al forbeten ful blake and blo. But Whanne he repentyd him and aped mercy. his synne was forpouen him.

### The xi. chapter.

**D**ues. It mighte wele be so; for bothe toke goddes name in veyne; and dyd despite

thereto; the swerer in that that he forswore him Wyllyng & Wyttyng; & he that made him swere. For Wyllyng and Wyttyng he dyd he forswere him and dispise goddes name; and so he assētyd to piure. And by the salwe both he that doth the synne. and he that assentith thereto been giltty of the synne and ben wortthy the same payn. But I pray the what saist thou of them that swere so dispitfully and horribly by goddes body. hert blode and suche other. Paupez. That maner swering is open blaspemye and grete dyspyte to god. And if a man or woman be vsaunt thereto; swere he soth swere he fals. he synneth dedely. For nat only suche take goddes name in veyne but also in grete dyspyte. And therefore it is forsendyd by the salwe xxii. q. prima Si quis p capillū. Ther shulde no man swere by the here of cryste; ne by his hede; ne by no parte of criste; ne vse suche blasphemye a penyte god in any maner wyse. And if he dyd. but he wolde cease and amende him if he were a man of holy church he shulde be depoynd and begrauyde. And if he were a selwde mā he shulde be acursed and pursued by censure of holy church. tyl he wolde amende him.

Precepte.

And by the salwe imperial as the  
glose saith there/ suche foule swe-  
ters shulde be punysshed with y<sup>e</sup>  
bitterest peyne and turnet/ saue  
dethe And therfore in almayne.  
suche ben punysshed shamefully  
in dyuerse cuntrees. And therfore  
in tho cuntrees ben used none o-  
thes/ but it be bifoze a iuge or el-  
les for grete nede. Ther is theire  
specche as the gospel techith. yho  
a nen. that is ye and nay on en-  
glish. And they kepe more  
treuthe for yho and nen/ thanne  
we do with alle the grete othes  
that we use in this londe Of sus-  
che foule swerers spekithe seynt  
poule sayng that asmoche as in  
thepm is they doo goddes sonne  
oste on the crosse/ and haue butt  
a iape and scozne of his passion.  
Rursu crucifigentes sibi met ip-  
sis filium dei a ostentui. i. irrisio-  
ni habentes. ad hebr. vi. For  
they can nat speke to an vnshyl-  
ful beest/ but if they to rede crist  
w<sup>th</sup> their othes/ a day a nyght res-  
ceyue crist of his shameful dethe  
he suffride for their synne a her  
sake And there he they oughte to  
take mooste mater to loue hym  
and to worschyp him/ they take  
moost occasion of vnhyndnesse  
to dyspyse him. For ne hadde he  
dyed bytter dethe and shameful  
for oure gylte oure synne a oure

sake/ shulde we neuir elles haue  
sworne by goddes dethe/ a ne had  
he wepte salte terps with his eyen  
for oure gylt a nat for his owne  
shulde we neuir elles haue swor-  
ne by goddes iyen And ne hadde  
he be stuge to the herte/ a shedde  
his precio<sup>us</sup> herte blode to wasshe  
vs from oure synnes/ shulde we  
neuir elles haue sworne by god-  
des herte/ ne by goddes blode.  
And ne had he suffryde the depe  
woundes a bytter peynes i his bo-  
dy a i his bones to saue vs from  
hell peyne/ shuld we neuir elles  
haue sworne by his woundes/ his  
body. ne his bones. ne his blode  
And so apert the endlesse loue he  
shewyd to vs we shewe hi gre-  
te vnhyndnes/ a apert the grete  
worship he did to vs a brought  
vs to endles worship/ we do him  
ouir grete vsony. ¶ We fynde  
in the miracles of our lady that  
suntym ther was a iustice right  
ful in dempnye/ but ful gyltye  
in suche othes swerynge Sum-  
dele he was deuoute to oure las-  
dy. and grette her euery dape w<sup>th</sup>  
certeyne auyes/ wherfore our la-  
dy by nyght apperyd to him and  
shewyd him a childe alle bloody.  
The iyen were putte oute of the  
hede/ and henge dowlne by y<sup>e</sup> che-  
lyps/ the herte was rente oute of  
the bodye/ and henge a dowlne.



by the side. and al the body was  
for torne and wrappyd in blode  
Thanne she saide to him/ thou  
arte a iustice yee menolwe a ri-  
ghtful dome: What is that man  
worthy that thus hath arapede  
my childe. The iustice aunswer-  
yd and sayd He is worthy to be  
hangyd by the necke in the fyre  
of helle withouten ende Thane  
oure lady aunsweryd Forsothe.  
thou arte the same man/ For I  
hadde neuer childe but this allo-  
ne. Whiche was borne of my bo-  
dy for saluacion of al mankynd.

And thou asmoche as in  
the is hast put oute his eyen/ Whā  
thou swore by goddes eyen/ thou  
rentyst oute his hert. Whā thou  
swore by goddes herte. Thou  
haste alle to rent hym with thy  
foule othes. And therfore as-  
mend the or thou shalt haue the  
some dome that thou hast poue  
and hange by the necke i the fyre  
of helle withouten ende.

The xii. chaptre

**D**ives. What sayst thou of  
the ym þ were by the cock  
for god/ sume by god & by y<sup>e</sup> hal-  
dam. for god and the holy dome  
sume by laken/ for by oure lady  
sume by cockes bodye/ sume by  
their hode some by their tepat &

cap/ and many suche other nyce  
othes. men vse now these dayes.  
Paup. If they were any  
suche othes for to begile their e-  
yghen cristen that vnderstonde þe  
nat/ they synne dedely and been  
forsworne And for to couple to  
godder god and the holy dome/  
swerynge in ernyst or in game/ it  
is a greuous synne. and dyspyte  
and scorne to goddes name.

And if they were suche othes  
nat for dysceyte. but for to fle gre-  
ter othes: yit they synne ful gre-  
uously if they be vsaunt therto.  
For they do apenst cristes lore.  
that byddet þe were by no cre-  
ature/ ne to were but for grete  
nede and grete piosyt/ and elles  
nat/ but our worde shuld be yhe-  
yhe. nay nay. And if a man be  
compellyd to were þe shal swer  
by his god. and by noone suche  
nyce othes. Moreouer leue frēd  
Whāne þ mā swereth by his cap  
or by his hoober/ or by any suche  
other either he swereth so by wey  
of wytnesse takynge or by wey  
of exetracion. If he were so by  
wey of wytnesse taking he doth  
hym self foul felonye. For he ma-  
keth his hode of more worshipp.  
and of more credence than hym  
self. For as seynt poule sayth  
ther shuld no man were for wit-  
nesse takynge/ but by his more.

## Precepte.

a by his better And he offendith  
 god ful highly/ for the Worshipp  
 that comith only to god/ he doth  
 to his hode For Why swerynge.  
 as for Wytnesse is a diuine Wor  
 ship that longith only to god.  
 And if he were by hode by weye  
 of expectation. soo he more lese  
 his hode but he sape sothe/ It is  
 an ouyr scornfulle othe/ for it is  
 no greate losse a man to lese his  
 hode to Wynne an hundryd punde.  
 Diues. And yit sucche ben more  
 true of their worde thanne other  
 that were greter othes. Paup.  
 Sumtyme it is so For the feede  
 temptith them lesse. a to the lesse  
 synne for to holde theym styll i  
 the greter/ and so drawe other to  
 the same synne that they perceiue  
 nat. For more syn it is to rubbe  
 god of his Worshipp. than to rob  
 be a man of his catel But sucche  
 as were by hode: do diuine Wor  
 shipp to hode/ and take it from  
 god and make other to do more  
 Worshipp to hode than to goddes  
 holy name And oft sucche so swe  
 ryng kepe treuthe in smalle thin  
 ges and comon/ to disceyue me  
 in greter thinges of more charge  
 And therfore I pray the vse nat  
 sucche nyce othes/ Butt lette thy  
 worde be. yhe yhe. nay naye. as  
 crist byddeth it/ so that it be said  
 with lownesse & reuerence And if

it neede you to say more/ say yhe  
 truly/ nay truly/ or sikerly or so  
 thely/ for that maner of spech is  
 none othe For it is nought elles  
 to say. but I say ye truly/ a nat  
 falsly. I sape yhe spherly/ a nat  
 discepuably/ and vse none othes  
 but thou be compellyd by thy so  
 uerayne/ or for a thinge of char  
 ge/ a men shalle leue the wel by  
 thy yhe yhe. and naye nay/ with  
 outen any more.

### The viii. chaptre.

**D**iues. Is it nat more syn  
 a man to were him by god  
 than by his hode Pauper. It is  
 more synne. For the holper  
 thatt he synge is that man swe  
 rith by. the greater is the synne a  
 the piurpe/ as sayth y<sup>e</sup> lawe And  
 more syn it is a man to forswe  
 re him by god than by creatures/ or  
 by fals goddes or ma Wmettys.  
 And though if you were by any  
 othe or by any creature/ that is  
 nat lesfulle to were by/ thou syn  
 nest greuouly were thou sothe  
 were thou false/ But yit piurp.  
 by god is more synne thanne by  
 creature. Diues. If a man we  
 re by his hode/ is he bounden to  
 kepe his othe. Pauper. yhis is  
 his othe be lesful and spede fulle.  
 or elles he dothe synne to synne.  
 As the lawe saith. xxii. q. i.



## The secounde.

Mouet te. Diues. Is it lesulle to a cristen man to take an othe of an hetthen man that swerpthe by his false goddes. Pauper. yhe. if he may none other spker nesse haue of him. But it is nat lesulle to a cristen man to styrre him to swere so. Exaple of this haue we Gen. xxxi. Where Laban swoore to iacob by his false goddes Diues. Whane seruautes ben sworne to their lord that they shalbe true to him and warne him of his harmes/ been they bounde to telle him al the myscheups falsededis. & vilonpes. & been done to the lorde in house/ holde oz out of householde if they knowe them Paup. If the lord be felle cruel and baratous oz suspecte apenste the psone. that is giltpe I trowe the seruaunt by othe be nat boūde to tel the lord therof/ for to accuse the psone. for so his othe is vnlesulle.

For so in keepng of his othe he shulde lede the lorde to greuous synne And therfore he shuld nat haue made that othe at the begynnge/ for it was semely & moche disease might come therof if it were kepte. Nathelesse if that seruaunt that so swore knewe as nyght berynge oz takynge a way oz wasting the lordes gode that he hath in keepng/ he owyth

to warne the lorde therof/ but if he may the more peasibly haue it apen/ & saue the lordes psytte And euery seruaunt is bounden to warne the lorde of the harme & is done to the lord in his office for gode feithe and saluacion of his owne persone/ if it maye nat elles peasibly be redressed And a nentes other defautes & touchen nat his office/ if he may pue hem he is bounde to telle them to the lorde/ if the lorde be pacient and skylful & nat to cruel If he may nat proue them/ he is nat bounde to telle them. As the lawe shewyth Wele xxxv. q. vi. Eps in synodo. et ii. q. i. Si peccauerit et q. vii. Pleriqz. vi. q. ii. Si tm For if the seruaunt whanne he made that othe thought to bynd him to telle his lorde al the harmes & he knewe/ though he myghte nat proue it/ his othe was nat lesulle & therfore it byndeth nat Euery seruaunt is bounde by his othe and by his feith to be true to his lorde & warne him of his harme & of his delonpe in common maner/ but he is nat boūde for to accuse in special/ but if he may proue it/ but it be ful prouely to suche one that wole psytte to the psone and nat harme him ne defame him/ but only amēde him For by accusyng in special

Precepte.

But if the pleynt may be pzeupd  
fallith hate/ fighstynge/ māslauz  
ter diffamacion & grete disese.

The viii. chaptre.

**D**ives. Whāne a compnte  
or a college. swerpthe for  
them and their successours to do  
or to kepe a certeyne thynge in  
tyme cūmynge/ if their successou  
res do it nat/ ne kepe nat theire  
couenaunt/ been nat their succes  
sours forsworne. **Pauper.**

**May.** For that othe byndeth the  
psones that swore and nat their  
successours/ as for piurpe **Ma**  
thelesse the successours ben boū  
den by gode feyth for to do & for  
to kepe. that their predecessours  
bounde theym to so swerpnge/ if  
it were lesul/ and haue the same  
proufyttes therfore that their p  
decessours hadde **Extra e. Veri**  
**tatis. et Ray. li. i. ti. de piurio.**

**Item pone Dives.**

If a man make an othe to an o  
ther mā/ may nat that other mā  
that he makith it to vnbpynde hi  
from that othe/ & forgyue it him  
**Pauper.**

If it be so that  
othe be made principally in fa  
uoure of goddes worshyp/ y<sup>e</sup> mā  
he made it to may natt assople  
him ne vnbpynde him from h othe  
ne none other may but by chaun  
gynge lto some thynge better. but

nede or vnpolwer excuse him. If  
the othe be made principally in  
the fauoure of the man he sw  
ritth to/ that man may wele vnb  
pynde him fro his othe And if he  
made that othe in fauoure of an  
other man/ only that other man  
may vnbpynde him from h othe.  
But ony condicion put in the oth  
lette it As I swore to the that I  
shuld geue thy fader y shelinges  
thou mightest nat vnbpynde me  
fro h othe But thy fader mighte  
wele vnbpynd me therof **Dives.**  
Whether is a man harder boūde.  
By volwe or by othe **Pauper.**  
The volwe byndeth harder For  
oure volwe byndeth vs by oure  
feyth & the treuthe that we owe  
to god to paye to him oure bish  
tes Dure othes bynde vs princi  
pally to be true to oure eyn crp  
sten for reuerence of goddes ho  
ly name. As saith iohēs in sū.  
con. li. i. ti. ix. q. viii. quero.

**Dives.** If a man or a woman  
haue do dedly synne/ of whiche  
he is shreuen and contrite/ may  
he swere sikerly he is nat gilty.  
of that synne/ for to auoyd scla  
der of him self and of his frēdes.  
and of other that wole nat leue  
him in that but he swere **Paup**  
For asmoche as he knowyth  
nat spherly that he is sufficiētly  
cōtrite/ he is natt spher whether



## The secounde.

his spyn is forpouen hym or nat.  
 And therfore he shuld for no mis  
 chepf swere sofolisly. Moche mo  
 re he shuld nat swere it of his ow  
 ne profer. Whan hym nedith nat  
 to swere. In sū. con. ti. ix. q. xii.  
 qd de hore. Extra li. v. de pur  
 gatōne canonica. accepimus.  
 Oives. What is a mā or womā  
 make ii. othes contrarie maye  
 nat be kepte bothe to gidder.  
 Paup. The firste shalbe kepte  
 if it be lesulle. Hostiensis li. ii.  
 Rubrica de iureiurādo. S. quot  
 comites. v. Item si duo. But if  
 a man make ii. Bolwes contrarie  
 that may nat be kepte the greter  
 shalbe kepte if it be lesulle and  
 for the other he shal do a sptb by  
 the dome of his plates Sū. con.  
 ti. viii. q. lxxxiii.

### The xv. chapter.

**O**Iues. What is a Bolwe p  
 pirly Paup. Bolwe is bi  
 hotpng of sume gode thpng ma  
 de to god With a aupsment. As  
 saith Keymāde. Oives. Whan  
 man or woman in angupsshe a  
 disease makith a Bolwe to be hol  
 pen/ been they nat bounden to ful  
 fyfle that Bolwe though agupsshe  
 a disease catche. or styre them  
 therto Pauper. phis forsothe if  
 they thought on the cause whye

they made it. a Were in purpose.  
 than to bynde them if they had  
 their desire a helpe/ in that nede.  
 so by keepng of theire Bolwe.  
 they ben better disposed to kepe  
 goddes cōmaūdemētes/ for ther  
 to shulde al comon Bolwes deser  
 ue And the Wpf that in perpl of  
 childe beryng or of other seknes  
 makith a Bolwe al if she oughte  
 none to make/ Withouten leue  
 of her husbonde/ pit she owpthe  
 nat to do apensthe Bolwe by her  
 owne dome/ ne Without dome  
 of her souerayn/ if she fele her hol  
 pen by the Bolwe. Nathelesse I  
 trowe that her husbōde may byn  
 bynde her therfro/ and her confes  
 soure also/ by chaungpge into  
 some other gode dede/ and name  
 ly if p<sup>r</sup> keepng of p<sup>r</sup> Bolwe shuld  
 turne lto p<sup>r</sup>udice of the husbōde.  
 or lettynge of the better dede.  
 For Wyues owe nat to mak gre  
 te Bolwes that shulde be in disese  
 and p<sup>r</sup>udice of their husbonde  
 Ne children Within age. shulde  
 make none a Bolwe/ Withouten  
 assent of their fader or of their tu  
 toure Ne the seruante i p<sup>r</sup>udice.  
 or byndpge of his lord or of  
 his maister And if he do/ his lord  
 or maister may reuoke it/ and so  
 may the fader the childes/ and p<sup>r</sup>  
 husbonde the Wyues Other Bo  
 wes that been no p<sup>r</sup>udice to p<sup>r</sup>

Precepte.

husbode/ the Wpfe may make as  
to say certepne bedys But of no  
grete pilgramage/ ne of grete ab  
stinence/ ne of continence/ ne to  
peue grete almesse/ But if her hus  
bonde be mys disposed i his wit  
tes/ or nat rulyde of custome by  
reasone. For if her husbonde be  
vnpitous of nedypeple she may  
make a volwe to yef to pore folk  
to the plesauce of god after her  
powver saupnge theire bothe asta  
te. **Diues.** Whether is more med  
ful to do a gode dede w<sup>t</sup> a volwe  
or withoute a volwe. **Pauper.**  
With a volwe/ for volwe makig  
is one of the highest worshipp  
man may do to god Quia est ac  
tus latie. Also by volwe man  
lowyth him mooste to god. and  
peueth to god the mooste pifte  
he may peue that is his free Wpfe.  
As he peueth a greter gyfte that  
peueth the tree with fruct/ thane  
he that peueth the fruct/ and res  
serueth to him the tree. Also by  
volwe manys Wpfe is more staz  
bled in godenesse. Nathelesse for  
asmoch as man and womā ben  
fulle frail & chaungeable/ ther  
fore mē shulde nat make volwes  
but felwe and with a gode auyse  
mente. For brekynge of volwes  
is grete dishonoure to god.  
**Diues.** What if a man make a  
volwe only vnder condicion.

**Pauper.** If the condicion fall  
or be he is bounde/ elles nat. And  
if a man bynde hym by dyuerse  
causes/ if the one falle he is bou  
den though the other falle nat.  
As if I made a volwe. to goo to  
Sepnt James in hope to synde  
there my brother/ and also to ha  
ue redēpciō of my sines/ though  
I Wpfe after certaynly that I  
shulde nat synde my brother thet  
pit I were bounde to go thyder.  
for the other cause. **Diues.** For  
holwe many causes is mā or wo  
man vnboude from his volwe.  
**Pauper.** For iiii. causes. First  
if the principal causes of his vo  
we makynge fayle. As if a man  
make a volwe to faste allet he sa  
tdayes to haue helth of his child  
if the child amende nat he is nat  
bounde therto. Also if it  
be made vnder condicion/ pat is  
nat ne fallith nat. Also if he soue  
reyn vnbynde hym therof. Also  
by vnpowver if may nat kepe it.  
**Diues.** Channe if a mayden  
make a volwe to spue in maydē  
hode alle her her lyp/ if she be cor  
rupte and lese her maydenhode.  
she is vnboude from her volwe.  
for she may no lenger spue i may  
denhode. **Pauper.** Al if she may  
no lenger spue in maydenhode.  
pit she is bounde to gtynnence al  
her lyp/ and to kepe her volwe in



## The second

asmuche as she may And so it is  
of other bolwes & men may nat  
alle do/ for they ben boūde to do  
that they may do. Moreouir pe  
shal vnderstonde & sūme bolwe  
is of nede/ as the bolwe & we ma  
ke in baptysm/ to forsake the ses  
ende/ and to kepe the seyth of ho  
ly churche. And other bolwes of  
freewyl. as whanne man byns  
deth him frely to do a gode dede.  
Withoute which he may be saued  
as fastynge contynence pilgras  
mage. Two thynges ben nedeful  
in chagynge of bolwe. Rightful  
cause. and autorite of the soue  
raynes In dispensacion of the  
bolwe of abstynēce or such other  
must be taken hede to the riches/  
ses or the pouertie of the persone

For a pore man i caas owyth  
to haue asmuche dispensacion.  
for a peny or for right noughte.  
as a grete lord for an hundryd  
marke Sūme condicions been  
vnderstonde in bolwes though  
a man say them nat/ as I shalle  
do if I lyue/ if god wole. Other  
condicions ben more special/ as  
I shal dyspette seint thomas if I  
go into kent By both maner of  
these condicions if they sayl mā  
is excused of his bolwe/ if it stōs  
de ful in that condiciō The hus  
bonde may nat entre into religi  
on/ but his wif make first bolwe

of ppetuel contynence Neither  
the wyf ne the husbōde may ma  
ke bolwe of contynce Withoute  
other assente Solempne bolwe  
of continēce lettith matrymony  
doon. and for to be doone. If it  
be nat solene if the pson wedde  
the matrymony holdith. He  
must yelde the dette of his body  
to his wyf/ but he may nat age  
it of her Solempne bolwe is ma  
de by takynge of holy ordre/ or  
by entre into religion Though  
a man or woman breke his fast  
bicaus of sickness/ he brekith nat  
his abstynence. Extra li<sup>o</sup> B<sup>o</sup>  
de regulis iuris. quod non est li  
citur.

### The xvi chapter.

**D**ives. What if a man or  
woman were a thinge in  
fastinesse/ which other he wold  
nat haue sworne if he hadde au  
sed him. Paup. If his other be  
a meane to kepe the better gods  
des cōmaundement/ & to sle the  
by more syn & loue the more god  
he is boūde to kepe his other. and  
nat elles Dives. If childre we  
re to do a thing lesul whyle they  
be within age/ may their fader &  
their moder reuoke that other.

Pauper fader and moder and  
his tutoure may reuoke the chil  
des othes and their bolwes/ as  
ne as they knowe therof And so

## Precepte.

may the husbonde of his Wyf. & she is bounde to obey to his reuocation. But if he go forth the Whan he Wote therof / & reuoke it natt. at the begynnynge / afterwarde he may natt by the salwe reuoke it / ne the fader the childes oth ne bolde. Diues. I suppose he reuoke it afterwarde. Paupez. Bothe the Wyf to the husbonde. & the child to the fader while he is within age owyth to obey. Aupse hym of the peryl that so reuokith.

### The vii. chapter.

**D**iues. Whether is piurpe. more synne or manslaughter. Pauz. Periury is more. For as saith seynt poule Ad hes breos vi. c. Men shuld swere by their better and their greter / and of every contrauersye / that is to say. of every cause that is in debate to conferme the true party. the laste ende is an othe. For every suche cause is termyned & ended by an othe. And sithe it is so the cause of manslaughter and of every open synne touchynge mannyngs dome muste be termyned by an othe / piurpe muste be taken for a passynge synne and so it is. For who so forsweryth him wyttynghly he forsakith his god And therfore piurpe is greastest syn of al synnes next ydola

trye For it is ayenst the secoude comādemēt / & imediate ayenst god / & dispite & forsaking of god. But manslaughter is imediate ayenst mā And though man W<sup>t</sup> manslaughter greuyth god full highly / yet he forsakith nat god ne dispiseth hi / ne dishonoureth him so moche as he doth by piurpe. And as the phisopher sayth. In principio metaphisice. And ges betwen me othe hath euit be worshipful For every sect. i. we say syn. paynym. fleeth to swere falslye by his goddes name / as mooste incovenient And if manslaughter were more syn than piurpe / it were but a folpe to trye the cause of manslaughter by any oth For it is semelye he that was nat aseride to do the greatesynne of manslaughter / shuld li tel drede to forfete i the syn of piurpe if it were lesse And thus saiy seint thomas in qde. de quolibet a Jo i su. li. i. ti. q. xxiii. Ditz. Diues. If alle men charged piurpe and fals othes as thou dost many man hadde ben hangyd & drawen and slayne in othe. It is ful harde so lightly to sle a man W<sup>t</sup> a worde / & hanne his lyf may be saued with a worde For a man costith ful moche or he come to be a man Paupez. Therfore men shulde bisily sle piurpe and



## The secounde.

falſe othes For ther is no thinge  
that cauſith ſo moche manſlaug  
ghter and ſhedynge of blode/ as  
dothe piury. **Diues.** Shewe me  
that I pray the if thou can.  
**Paup.** Salamon ſaith **Eccle.**  
**p<sup>o</sup>.c.** The kynge dome is ſpytted  
and chaungyd fro nacion to na  
cion. for wronges. Vnrightful  
nes and despites done to goddes  
name in dpuerſe gyles But piu  
rpe is cauſe of alle falſe domes &  
wronges/ and of alle Vnrighte  
fulneſſe/ cauſe of gyle and trea  
ſone/ & of greate diſpites/ & been  
done to god and man For as I  
ſaide firſte euery cauſe muſte be  
endyd by Wytneſſes or by queſ  
tes/ whiche been ſworne to ſaye  
treuthe/ and alſo by a iuge whi  
che is ſworne to god. and to the  
kinge to deme rightſul doome.  
And if they that ben chargyd to  
ſay the treuthe yue noo tale to  
forſwere them. and to ſpe/ they  
ſhal diſceyue the iuge/ and doo  
him yue a falſe dome Suche p  
iurers robbe men of their gode/ &  
diſſerite moche folke They ſa  
ue ſtronge theues/ and ſlee true  
men Suche robbe folke of their  
gode name. ſuch ben falſe to god  
to the kynge/ to prelates of holy  
church. Suche been cauſe that  
this lode is in poynte to be loſte  
& to be chaūged to a nother naci  
on & to a newe tūge And I may

nat be Witthoute ſhedynge of mo  
che bloode and manſlaughtere.  
And ſoo periurpe is cauſe of mo  
che manſlaughtre. **Al**  
ſo piurpe is cauſe why we haue  
ſo many theues & māquellers in  
this londe For they hope alway  
to be ſaued by piurpe and falſſe  
de of queſtmongers/ & for ſpytelle  
gode wole forſwere them. And  
therfore I hope of piury they ben  
ſo bolde in their ſynne/ to robbe  
ſte. & brenne/ for though they be  
takē pit they hope to ſcape by p  
iurpe And if they were ſiker that  
ther wolde no man ne womā for  
ſwere hi to ſaue them/ they wold  
neuir be ſo bolde to ſynne And al  
other ſhulde be the more aſerpe  
to ſynne/ if they wyſte wel that  
true dome ſhuld paſſe Witthout  
piurpe. Suche ſynful wretches  
as ſaith the pphete pſaie **xxiii.**  
e haue put their hope al in leſinges  
& in piury/ & by leſinges falſſede  
& piurpe/ they been mapntened.  
& nat chaſtiſed Alſo it is ſyn alle  
apenſt kynde to ſaue a theef I di  
ſpyte of god/ whoſe name they  
forſwere apenſt his cōmaūdmēt  
For he byddeth that ther ſhulde  
no man take his name in veyne  
Alſo he ſaith **Non ſuſcipies vos  
cem mendacii/ nec iūges manū  
vt p impio dicas falſū testimo  
niū. Exodi xxiii.** Thou ſhalte  
nat take the voyce of leſynges.

## Precepte.

ne toþne thþne hōde in making  
of couenaunte to bere false wpt/  
nes for the wþchþd man to saue  
him. *Malificos nō pacieris vi/  
uere. Exodi xxii.* Thou shalt  
nat suffice wptches & open male/  
factoures and felones spue/ but  
sle theim in chastisþnge of other  
Sle one and saue many one.

Also this is a spñ al apēst kynd  
and ouir grete folþ/ a man to sle  
his owne soule Witþouten ende  
to saue a theef that neuir wolde  
wapte him gode turne/ but redþ  
to robbe him & paruētūre to sle  
him Whan he may A grete folþe  
to offende god by piurpe to plese  
a theef a māqueller/ that offen/  
dith god and alle the cuntre Su  
che been lyke the ielwes þ saupde  
Barabān the stronge theef & mā  
queller: & slewe swete ihesu soue  
rayne treuth þ neuir dyd amys.  
And as holþdoctoures say a mā  
shulde rather suffice the moste dis  
pito<sup>r</sup> detþ of body than he shuld  
forswere hi or do any dedly spñ.  
Moche moze he shulde nat fors  
swere him ne do no dedly synne.  
to saue a theues lyf/ that god. &  
londes lawe cōmannde to sle.

¶ It felle late in this londe that  
a Scott appelyd an englissmā  
of high tresone/ Whāne he shuld  
fighte bifoze a iuge in their caus  
se/ the iuge as the maner is putt

them bothe to their otþe. Whāne  
the scotte shulde swere he said to  
the iuge. Lorde I came nat hy/  
der to swere I came to fight. for  
my chalenge was to fight/ and  
therto I am redþ/ but swere wol  
I nat/ for I made no chalenge  
to swere The iuge saide þ but if  
he wolde swere. that his appele  
was true/ elles he shulde be tak  
ken as a cōypte & a tapnt trap/  
toure/ and be hangþd & drawen  
Witþoute fightþnge And soo he  
was/ for he wolde nat swere Wit  
tþnge wele that his appele was  
fasse/ and made only for malice  
as he knowlecþd er he dyed.

This man might haue sworne.  
and happely haue hadde the bet  
ter of his aduersary and escapid  
the detþe. Witþ worþþþ in this  
worlde But pit he had leuyt dye  
dispitefully/ thanne do dysþte  
to goddes name/ to swere falsly  
therby/ and leuir to dye bodilye.  
than to do that piurpe to god. &  
sle his owne soule. For he helde  
it as it is a greter synne thā mā/  
slaughter And though he wolde  
auēge him on man for rancour  
of herte/ pit on god he wold nat  
Denge him by piurpe. And soo  
god saued them both fro piurp &  
māslaughter & gaue them grace  
to dye i charite/ & do a seeth both  
to god and man.



## The secounde

The viii. chaptre.

**D**ives. Sithen piury is so grete a syn/ What peyne is ordeyned therto by the lawe.

**Pauper.** As the law saith p<sup>vi</sup> q. i. p<sup>o</sup>dicādū. Asmoche penaunce shulde be eniopned for piury/ as for manslaughter and auoutre. And they shuld neuir more be taken to swere or to bere wytnesse in any dome/ but be forsaken in euery dome. as tapnte fals. and alwey suspecte of falsheede. And by londes lawe in many cuntre/ es if they be tapnt forsworne before a iuge: they shuld be dysberyp<sup>t</sup> for euir. & their house be drawen dowlne/ their wodes helw<sup>y</sup> dowlne/ & their trees also mānes sight aboue the ground The stockes stode styll to endeles repre of them & of al their kynred.

For their is no synne so nopous to a reme & to euery compnte as is piury For his cause he yet may no syn be punysshed/ ne malefactoures ne felones chastised/ ne wronges redressyd Men of holy church shulde be degraded/ and selwde folkre accursed. p<sup>i</sup>. q. i. cōspirationū & c. cōiurationū. Alle other synners whāne they haue done penaunce for their synne & been amendyd/ ben by the lawe restored aghen to their fame/ so he they may be wytnesses in dome.

& their oth oldw<sup>y</sup>th to be rescieued But piures he ben tapnt/ shal ne uir be restored to their fame: ne be taken for witnesse/ ne his oth acceptyd in no dome/ As saith hostiensis. li. ii. Ru. de testibus S. q<sup>o</sup> possit v. excipit. & v. hoc idē Et extra li. ii. de testib<sup>us</sup>. c. expte/ & vi q. i. quicumq<sup>ue</sup>. And if he be tepnt forsworne before a iuge/ he is nat able to be any plate either in holy church/ or in the laissee neither kynge ne bussshop abbot ne prioure/ pryncce ne duske. or any chisteyne of worship Diues. Why is piurye so harde punysshed by the lawe Pauper For the synne is ouir greuous & ouir moche hauntyd/ and for it is mooste openly apenste the substaunce of treuthe and wytnesse and mooste maynteneth falsheede and lettith mooste treuthe and rightwysnesse. As saith the same clerke hostiensis in the same place. Suche piures may say that is writen. p<sup>s</sup>alme lix c. Concepimus et locuti sumus de corde v<sup>o</sup>ba mendacii & c. We haue conceived false contrypunges. and We haue spoken of hert wordes of lesynge And therefore rightfule dome is turnyde backward/ and rightfulness stode from sette.

He durste nat putte forth his hede/ and treuthe fel dowlne.

## Precepte.

openly in the stretes he was boz  
ne dowlne openly/ and noo man  
wolde helpe hi by Equyte saith  
he ne euenhode in shiftyng. and  
in dempnye might nat entre/ for  
treuthe is al foryeten And he  
shedde from Wyched/ Was every  
mannes prey. Diues. Nowe I  
se that piurp is a fulle greuouse  
spynne and fulle perillous to eues  
ry compnte/ a cause of moch mā  
slaughter/ and shedyng of man  
ny blode a lesynge of realmes.  
For as I haue red. the Realme  
of englonde for piurie a falsbede  
was translated from Britons to  
saxones Afterwarde it was tras  
latyd for piurpe from saxones.  
and englysshe men to the danys.  
Afterwarde whāne englysshe mā  
hadde the kyngdome apen by p<sup>r</sup>  
deth of the danys/ they kepte it  
but two kynges tymes/ seynt ed  
warde and horaldes/ and anone  
it was translated apen for piur  
pe vnto the normaynes by Wyl  
lam duke of normandy/ whiche  
slowde by nigh al the cheualrye.  
of this londe/ and chaungyd the  
lordship and the prelacy of this  
londe nigh alle vnto the frenche  
mē And what mozdre a shedyng  
of blode felle for these piurys in  
these thre tymes and chaungyn  
ges is fulle harde to telle. And  
nowe alas newly in oure dayes  
we ben falle in piurpe in the by

ggest degre/ nat one but nigh al  
And what blode hath he shedde  
sithe/ bicause of oure piurpe/ no  
tunge can telle And this londe  
by shedyng of blode is so feblis  
shed i every state that we be nat  
of powver withoute special mira  
cle of god lenger to withstonde.  
And so it is ful moche to drede  
this Realme in shorte tyme for  
oure piurpe shalbe translated a  
pen to the Britones/ or elles to su  
me other tunge. I pray the sape  
forthe what thou wylte

### The xix. chaptre

**D**auper. Fethermore I  
saide by goddes name is ta  
ken in Deyne by mysperyng for  
if thou haue liking to here grete  
othes of other men/ or any mys  
peryng/ Or if thou wate nat  
Deyne othes ne art nat myspar  
ed whān thou heryst them/ thou  
takest goddes name in Deyne  
For thou doste no worship ther/  
to: as thou oughdest to doo For  
as salomon saith a māny here  
shulderys for fere/ and he shuld  
stop his eyes whān he herde god  
des name so dispised And if a  
man swere to the sadly i goddes  
name and awysely/ thou art bou  
dē to lene hi for worship of god  
des holy name/ but you haue p<sup>r</sup>  
more euidēce to p<sup>r</sup> otharie. And  
but thou accepte his othe a peue



## The secounde

credence terto but ye knowe p<sup>r</sup>  
contrarpe/ elles thou takyst god  
des name i Deyn For thou doste  
no due Worshipp terto/ but gre  
te dispite/ in that that thou wylt  
nat leue so Worshippfulle a Wyt  
nes as god is/ Whome he takith  
to Wytnesse so sweryng For ma  
ny a symple man wolde be mys  
paped if thou forsokest him for  
Wytnesse of treuth Diues. If  
I fynde a man ofte false in his  
othes/ though I leue him nat I  
do god no dishonoure. Paup.  
That is soth/ for thou may wel  
wete that god souerayne treuth  
beryth him no Wytnesse i his fals  
hode And therfore doo Worshipp  
to his othe and to goddes name  
and repreue his falschode & dys  
pyte. that he dothe to goddes ho  
ly dame Moreouer if thou here  
men swere or blasphemegoddes  
name/ or name goddes name in  
Banptie/ if thou haue sikynge  
therin/ thou takist goddes name  
in Deyne. And but thou synst or  
repue them if thou haue power  
ouir them/ & gruche apon a thei  
synful speche/ elles thou takyst  
goddes holy name in Deyne. by  
seryng Also if thou haue sikige  
to here erroures aponst the feithe  
of holy church to consent to hem  
or shewyd tales/ or Deyne tales  
medlyd with goddes name & vn  
honest speche/ aponst the Worshipp

ful name of criste and of cristen  
dome/ Whiche speche no gode cri  
sten man ne Woma owtith to he  
re/ thou takyst goddes name in  
Deyne by seryng For if thou loue  
welle thy god thou shuldest nat  
here paciently any speche & sold  
neth dishonoure to his holy na  
me For if thou louedyst welle as  
ny man or Woma/ thou wolde  
here no speche soldynge aponst  
their name and Worshipp ne that  
myght be causes of their offense.  
or belonpe.

## The xx. chaptre.

**A**lso goddes name is takē  
in Deyne by brekynge of  
couenaunte made in goddes na  
me/ and cōfermyd by swerynge  
in goddes name. As whan  
peas and couaunt is made be  
twene kinges and realmes/ by  
twene compnties/ and bitwene  
persones/ and bitwene compnte  
& psones/ & is confermyd by sw  
erynge Than euery mā & Woma  
that knowith it shulde fle to for  
fete in worde or dede aponst the  
couenaunte & the pease/ for res  
uerence of goddes holy name by  
whiche it was confermyd.  
And all tho that wyttynghly bre  
ken suche coueauntes/ or prou  
curen by worde or dede or assen  
ten terto. that suche couenaunt

## Precepte.

shulde be broken/ if the couenaunt  
be lesul/ al if it be nat plesaunte  
they take goddes name in theyn  
And alle tho that knowe of the  
couenaunte and of the othe/ if by  
retchlesse of speche or of dede  
ben cause of brekyng of peas &  
of suche couenauntes whether it  
touche theym or nat/ they take  
goddes holy name in theyn and  
do dyspyte therto/ sitthen the peas  
and the couenaunte was made i  
goddes holy name/ and confers  
myd also. We rede also in holy  
scripture/ Josue ix. chapter.

That whanne Josue and gods  
des people biganne to conquere  
the lande of biseste/ the folke of  
gabaon in gyle sent messangers  
to iosue to make peas with Jos  
sue and with goddes people.

The messangers in gyle dyd on  
olde clothes cloutyd/ olde shone  
patched and alle to torne They  
toke bozed brede i their scrippes.  
sour wyne in their botels. and  
lodyd asses with old bozed brede  
in old saches/ and came so to io  
sue/ and made a presauant to him  
of olde vitayles and said to him  
Thoure name springeth fer and  
wyde that ther may no kyng no  
nacion withstode you Therfor  
We be come to you for saluaciō  
of our lyues to make peas with  
you Thanne iosue and the peas

ple saide to theym If ye dwel in  
the lande that god hath geuen to  
vs/ We may no peas make with  
you Thanne iosue asked theym  
what they were and from wher  
they came Sir saide they we ben  
thy seruantes & came to the fro  
fulle ferre cuntrees/ sente fro the  
lordes & the leders of oure lande  
to make peas with the Thou  
may see by oure arape & we be co  
me fro fer For whanne we come  
oute oure clothes and our shone  
were newe/ they ben al to torne  
& alle to rente. Dure brede was  
newe baken/ nowe it is hoorpde  
Dure botels & oure wyne weren  
newe/ nowe our botelles be nigh  
brusten/ and the wyne is soure.  
and oure vytayles and the psaut  
that we haue brought to the ben  
nigh lost for elde And thus they  
lyed almoost euery worde & dis  
cepued iosue/ for they duelte lyz  
tel out xx. myle thens Josue  
toke their presauant/ and made  
peas with hem And he & alle the  
princes of goddes peple swoore  
to theym & they shuld haue their  
lyues & their godes/ Within a  
felwe daies after Josue came to  
gabaon/ and began to fighte a  
penst the cite Anoon they came  
out & sheldyd her charter of peas  
And hold that Josue and the  
prynces of goddes people. also



## The secounde

credence therto but ye knowe y<sup>e</sup>  
contrarpe/elles thou takyst god  
des name i Beyn For thou doste  
no due Worshipp therto/ but grei  
te dispite/ in that that thou wylt  
nat leue so Worshippfulle a Wyt  
nes as god is/ Whome he takith  
to Wytnesse so sweryng For ma  
ny a synple man wolde be mys  
paped if thou forsokest him for  
Wytnesse of treuth Diues. If  
I fynde a man ofte false in his  
othes/ though I leue him nat I  
do god no dishonoure. Daup.  
That is soth/ for thou may wel  
wete that god souerayne treuth  
beryth him no Wytnesse i his fals  
hode And therfore doo Worshipp  
to his othe and to goddes name  
and repreue his falschode & dys  
pyte. that he dothe to goddes ho  
ly dame Moreouir if thou here  
men swere or blasphemegoddes  
name/ or name goddes name in  
Baptye/ if thou haue likynge  
therin/ thou takist goddes name  
in Beyne. And but thou synst or  
repue them if thou haue powe  
ouir them/ & gruche apen a their  
synful speche/ elles thou takyst  
goddes holy name in Beyne. by  
beryng Also if thou haue likige  
to here erroures apenst the feithe  
of holy church to cōsent to hem  
or shewyd tales/ or Beyne tales  
medld with goddes name & yn  
honest speche/ apenst the Worshipp

ful name of criste and of cristen  
dome/ Whiche speche no gode cri  
sten man ne womā owyth to se  
re/ thou takyst goddes name in  
Beyne by beryng For if thou loue  
wele thy god thou shuldest nat  
here paciently any speche & sold  
neth dishonoure to his holy na  
me For if thou louedyst wele a  
ny man or woman/ thou wolde  
here no speche soldynge apenst  
their name and Worshipp ne that  
might be causes of their offense.  
or Belonpe.

## The xx. chaptre.

**A**lso goddes name is take  
in Beyne by brekynge of  
couenaunte made in goddes na  
me/ and cōfermyd by swerynge  
in goddes name. As whan  
peas and couenaunt is made bi  
twene kinges and realmes/ by  
twene compnties/ and bitwene  
persones/ and bitwene compnte  
& psone/ & is confermyd by sw  
erynge Chan euery mā & womā  
that knowith it shulde fle to for  
fete in worde or dede apenst the  
couenaunte & the pease/ for re  
uerence of goddes holy name by  
whiche it was confermyd.  
And all tho that wyttynghlye  
ken suche coueantes/ or proc  
uren by worde or dede or assen  
ten therto. that suche couenaunt

Precepte.

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And alle tho that knowe of the  
couenaunte and of the othe/ if by  
retchlesshede of speche or of dede  
ben cause of brekynge of peas &  
of suche couenautes whether it  
touche theym or nat/ they take  
goddes holy name in theynne and  
do dyspyte therto/ sithen the peas  
and the couenaunte was made i  
goddes holy name/ and confers  
myd also. We rede also in ho  
ly Wrytte/ Josue ix. chapter.

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sour wyne in their botels. and  
lodyd asses with old hoed brede  
in old sakes/ and came so to io  
sue/ and made a presaunt to him  
of olde vitayles and said to him  
Thoure name springeth fer and  
wyde that ther may no kynge no  
nacion withstode you Therfor  
We be come to you for saluaciō  
of our lyues to make peas with  
you Thanne iosue and the peas

ple saide to theym If ye dyl et in  
the sonde that god hath geuen to  
vs/ We may no peas make with  
you Thanne iosue asked theym  
what they were and from wher  
they came Sir saide they We ben  
thy seruantes & came to the fro  
fulle ferre cuntrees/ sente fro the  
lordes & the leders of oure sonde  
to make peas with the Thou  
may see by oure arape & We be co  
me fro fer For Whanne We come  
oute oure clothes and our shone  
were newe/ they ben al to torne  
& alle to rente. Dure brede was  
newe bakyn/ nowe it is hoorpde  
Dure botels & oure wyne weren  
newe/ nowe our botelles be nigh  
brusten/ and the wyne is soure.  
and oure vytayles and the psaut  
that we haue brought to the ben  
nigh lost for elde And thus they  
lyed almoost euery worde & dis  
cepued iosue/ for they duelte ly  
tel ouir xx. myle thens Josue  
toke their presaunte/ and made  
peas with hem And he & alle the  
princes of goddes peple swoore  
to theym & they shuld haue their  
lyues & their godes/ Within a  
felwe daies after Josue came to  
gabaon/ and began to fighthe a  
penst the cite Anoon they came  
out & sheldyd her charter of peas  
And hold that Josue and the  
prynces of goddes people. also



## The secounde

Hadde sworne to theym. to saue  
their lyues/ the people wolde ha  
ue slayne theym bicause of their  
gyle. Thanne iosue and the prin  
ces sayde to the people/ We may  
nat sle theym for we haue swor  
ne to theym in the name of oure  
lorde And if we forswere vs god  
shal take vengeaunce of vs.

Oines. I trowe þ clerkes these  
daies wolde say that they were  
nat bounde to kepe that othe/ si  
then they gate that othe of them  
with so grette gyle. Pauze. If  
they auysed hem wele they wold  
say as iosue saide for as I said  
firste. a man owyth to kepe his  
oth if it be leful though he made  
it for drede of dethe for euery oth  
leful owyth to be kept though it  
be neuyl so moche apenst herte.  
And that shewyth god wele aft/  
warde for as we fynde the se  
counde boke of kinges xxi. c.

Thre hundryd yere after. Saule  
kynge of goddes folke slewe all  
the gabionytes þ he might fynd  
to please his peple/ Whiche hatyd  
alway the gabionytes for their  
gyle God was myspleased with þ  
dede/ & lete the kynge saul soone  
after be slayne i batayl/ & al his  
householde/ & moche of goddes  
peple After in tyme of Dauid þ  
reignyd next after saul/ ther fel  
suche an hungre in the londe of

israel thre yere to gidder þ moche  
of goddes people perished Da  
uid axed of god what was the  
cause of that hungre God sayde  
that the dethe of the gabionytes  
whiche saul had slayn was cau  
se therof. Dauid sente after the  
gabonites that were lefte. and  
sayde to them. I knowe wele þ  
for you this hūgre and myscheif  
is fallen in my realme Aye ye a/  
mendes what ye wole & I shal  
do it Thanne they saide we are  
neither golde. ne syluer/ ne noo  
mannys bethe of israel/ but onz  
ly vengeaunce on saule and his  
kynrede that so wythpdy opps  
syd vs and destroyed vs. We are  
that euery man of his kynred be  
slayne. and that none be left of  
his kynrede. Dauid might nat  
graunte that appynge for thoth  
that he hadde made to Jonatas  
the sone of saul to saue his kyn  
red Thanne they axed vii. men  
oonly of the kynred of saule. to  
hāge hem on the gebettes apēst  
the sonne/ and to sle theym dispi  
tously i punysshing of y<sup>r</sup> spite þ  
saul had do to goddes holy nas  
me/ i þ he dyd apenst the solepne  
couenauntis þ his pdecessours  
had made & cōfermyd swerynge  
by goddes holy name for i that  
saul toke that othe & goddes ho  
ly name in veyne. As sayth

## Precepte.

the maister of the stories. Whan this was done the hūgre ceased. and anone began reyne and ple of corne and fruyt. **Diues.** This example is ful gode and shewith wele that euery othe lesfulle shulde be kepte And that euery man and Woman shuld fle to do dishonoure or spite to goddes name Also it shewyth wele þ piurpe and dispisynge of goddes holy name is cause of shedyng of blode / of hūgre / and of myscheyf.

And that god wole nat suffre that his name be dyspised ne taken i Beene Pauper Therfore god saith that euery man and Woman that so takith his name in Beene. I shal do to the as thou haste hadde swering in dyspyte. and chargyste nat to breke couenaunt / therfore thou shalt bere thy synne & haue dyspyte perfore **Eze. xvi. c.** Also he saith thus by the prophete If ye wole nat bere ne sette in herte to prue worshippe to my name / I shal sende in you hūgre & nede and myscheyf And I shal curse your blessinges / and take your myghte from you / that ye shalle nat withstonde. **Malachie ii. c.**

Here endith the secounde pcepte and begynneth the thridde

**D**iues. I thanke the moche. For now I knowe better thane I dyd bifoze / Howe the secounde commaundement shulde be kepte And what peril it is to take goddes name i Beene. Nowe I pray the enfourme me in the thridde commaundment. **Pauper.** In the thridde commaundement god byddeth that thou shuldest bitrynke the. and haue wele in mynde to halowe thy holiday. Sixe daies thou shalt worke and do alle thyne owne werkes. In the seynthe day is the sabot / that is to saye. reste of thy lord god In that daye thou shalt do noo scruple werk / neithur thou ne thy sonne thy doughter / ne thy seruante. man ne woman / ne thy beest / ne ne the straunger. that is within thy pate. **Diues.** Why hadde god that the seynthe day shulde more be halowed thanne the spyte daye. **Pauper.** For as god sayth there In syxe dayes he made heuene and erth and see / and alle thyng that is ther / in. And in the seynthe daye he restyd and ceasyd of his werkes And therfore he blessyd that day and halowyd it / and ordeyned that in that day man and beeste shulde reste / And that man



## The thridde

that day shulde specially thank god. For alle the creatures that he made bifoze i vii. dayes he made to helpe and serupce and solace of man Diues. Why saith holy Wrytte that god restyd the seupntis daye. sithen he trauapled neuir for as seint austyn saith he made alle thinges withouten trauaple/ & as holy Wryt shewith Genesis primo. c. He saide bute this one shorte worde Fiat. and hadde that it shulde be done/ as non it was done as he wolde.

Dauper. Whanne holy Wrytte saith that god rested the seupntis daye/ he vnderstondeth therby in the seupntis daye he ceasde to make new creatures for euery thinge was made bifoze i the vii. dayes either in the thyng himself/ as aungel/ light sonne moone sterres/ either in his kynde & i his simplicitude/ as man best fysshe foule and grasse/ and tre/ either i his causes/ as thyng gendryde of corruption/ and thyng made by crafte for god i his godhede. Was neuir in trauaple but alway in blissful reste withoute ende.

And therefore holy Wrytte saythe nat that he restyd after his werke in his werke/ but he restyd from euery werke that he hadde made for he hadde no trauaple for any werke/ and he was nat

holpe by his werke/ for he made no thing for neede but al for loue Diues. pit contra te. Cryste saith in the gospel le Io.

Pater meus vsqz modo operat. et ego operor. My fader worchith vnto this tyme/ and I worche also Therefore it semyth that god ceased nat the seupntis daye from euery werke Dauper.

Two maner of werke is longe to god. creation and gouernaunce From the werke of creation he ceasde the seupntis day/ and thane principally beganne the werke of gouernaunce and of keepng whiche werke he cōtynuet and shalle contynue withoute ende. And of this werke of gouernaunce spekyth Cryste the wordes in the gospelle/ nat of the werke of creation. Diues. Ben ther any mo saylles. Why god hadde the vii. daye he halowed Dauper.

Stye shalles ther been as sayen these clerkes. Firste for god the vii. daye restyd/ that is to say/ he ceased fro creation of new creatures Also in tokening that god in the vii. daye deliuered the children of israel from the harde seruage of egipte/ and ledde them through the rede see drye foote/ i to the reste of the londe of bibeest As we rede in holy Wryt Deut. v. c. Whiche deliuerance was

## Precepte.

token þ mankynnde shuld throu/  
ghe cristes passiō & by his blode.  
þ he shedde vpon the rode/ be des/  
suered out of the feendes serua/  
ge/ and come to the endles reste.  
of the londe of lyf **The iii. cause**  
is þ men shulde þ day principaly  
prue them to holy meditacione.  
and to thanke god of al his' pife  
tes & his benefices/ and to lerne  
goddes salwe and to pryse god  
**The fourth cause** was to be to/  
ken that criste the vii day shuld  
reste in his graue/ after þ he had  
traueyled vi. daies to resourne  
apen mankynnd that was lorne  
througħ adams synne. **The v.**  
cause was to be token þ vs must  
alle cese from vices and the vii.  
synnes/ if we wole be saued. As  
the prophete saith. Quiescite a/  
gere peruerse/ discite bene agere.  
psa. i. c. Reste ye to do amys.  
and lerne ye to do wele **The vi.**  
cause is to betokene the endlesse  
reste that we shal haue from syn  
and peyne in heuyn blisse/ for ye  
gode Werkes that we do the vi.  
daies of oure lyf/ that is to saue  
al the daies of oure lyf/ & the vi.  
ages of oure syf. & for fulfillyng  
the vi. bedys of mercy which cri  
ste nameth in the gospel. For as  
we rede in the apocalips viii. c.  
**The holy goste** to whome this p  
cepte is applied saith that me af

ter this lyf shulde rest from their  
trauailes/ for their gode Werkes  
folowe them.

## The ii. chapter.

**D**ives. Sithen that god  
hadde the vii daye shulde  
be halowed/ why kepe we ye viii  
daye. that is sundaye. and natt  
the vii. daye. **Pauper.**  
God in the olde salwe pauer three  
maner of pceptes for sume wet  
cerimonyal/ sume iudicial/ and  
sume moral **The cerimonialles**  
were but figure & shadowe of thi  
ges that were to come And ther  
fore whan tho thinges were ful  
fpled that the cerimonyalles be  
tokenyd/ the cerymonials cesp  
& banished. alwaye/ as the shaw  
dowe banysseth alway by light  
of the sonne **Judicial preceptes**  
were in punisshynge of synne/ &  
iustisynge/ of whiche sume cea  
sed/ sume duelle yet styll. Butt  
moral pceptes þ terche vs to loue  
oure god. & oure euyn cristen/ &  
to flee synne/ & to loue vertues.  
tho laste alway/ as the p. cōmaū  
dementes & suche other. And for  
asmuche as this pcept is cerimo  
nial in party as anentes the ty  
me/ and in party it is moral/ in  
asmuche as it terchith vs to wor



### The thridde.

shpp oure god/ and to reste from  
Byces/ Therfore in asmoeche as  
it is moralle it is kepte/ but in þ  
that it is cerymonyal/ it is chaū  
gyd into sūday as for the better.  
For that that it figured and be-  
tokned is fulfillid That was ye  
reste of criste in the sepulcre i the  
vi day/ after the grete trauayle  
that he hadde vi daies bifoze in  
reformation and redemption of  
mankynde Alle be we bounden  
to worshop god now in ye newe  
lawe/ but nat in that maner ne i  
that tyme that they were boūde  
in the olde lawe. Diues. Why  
is it more chaungyd in the sun-  
day thanne into an other day.  
Pauper. For the grete benefi-  
ces & the grete worshopful woun-  
ders that god shewyd that daye  
to mankynde For on the sūday  
the worlde begāne/ & lighte and  
aungelles kynde was made.  
That daye god sente aungelles  
mete manna dōwne the the chil-  
dre of israel in deserte/ and fedde  
them so pl. pere That daye god  
paue moyses the lawe in moūte  
of synay That day criste was  
borne of the mayden mary to sa-  
ue mankynde That day criste  
rose from dethe to lyf/ pryncing vs  
example and hope. to ryse from  
dethe to lyf That day the holy  
goste lighted in cristes apostles.

and in his disciples. That daye  
god shal come to dome/ as saith  
a grete clerke doctryng/ sup den-  
tronomiū. And so that day was  
the firste day and shalbe the last  
day that neuir shalbe haue ende  
But it shalbe a daye of endlesse  
blisse to al þ shalbe saued For  
right as criste rose vp from dethe  
to lyf on the sūday/ and neuir  
dped after ne shal dpe/ So shal  
al we in the laste sonday þ shal  
be ye last day/ ryse vp from dethe  
to lyf and neuir dpe after/ but ly-  
ue in blisse withoute ende/ if we  
make here a gode ede This day  
is so worshopful that no bisschop  
may be sacryd but on the sūday.  
As saith Kepmūde li. i. ti. de fe-  
ris. And right as the saturday  
was halowed i the olde lawe for  
the reste þ god made in the satur-  
day after the creacion & the wer-  
kes that he made in the vi. firste  
dayes/ so holy church throughe  
techyng of the holy goste hath  
ordenyed the sūday to be halo-  
wyd for the rest that mankynde  
shal take after vi ages of this  
worlde on the sondaye/ whiche  
reste and sabott shal neuir haue  
ende Their sabott that was on  
the saturday turneth alway ayē  
to trauayl/ but oure sabote that  
is in the sūday at the laste shal  
turne into endles rest ioy & blisse

## Precepte.

Sabot in ebrewe is rest i englis  
 she And every day i the woke is  
 cleppd sabott & ferie his reste in  
 englishe For every day we ben  
 boude to ferie & to reste from syn  
 Also al the woke is cleppd sab-  
 bot as there. Ieiuno his in sab-  
 bato. And *M<sup>r</sup> Btlo.* The sun-  
 day is cleppd the firste day of ye  
 sabbottes/ as there. *Vna sabba-  
 torū.* And *M<sup>r</sup> Btlo.* it is saide.  
*Prima sabbti.* For it is first nat  
 only i ordre of daies/ but it is al  
 so firste in dignite For the sabot  
 & the reste in the solepnyte of the  
 saturday of the old lawe is now  
 chaūgpd into the sūday/ for syn  
 of the ielwes whiche stelde cryste  
 on gode friday/ & so putt oure la-  
 dy sepnt mary and al holy chur-  
 che in sorowle & care & grete tra-  
 uaille bothe friday and saturday  
 while criste lay i his graue. But  
 for asmoche as he rose from deth  
 to lyf on the sūday and apperyd  
 to his moder and to his disciples  
 vii sithes i day/ & so on the sun-  
 day begāne the firste ioye blysse.  
 & reste of the newe lawe/ Therfo-  
 re by goddes rightfule dome ye ie-  
 lws sabot on the saturday/ tur-  
 nyd them to sorowle & care & mo-  
 che trauayle. and oure sundaye  
 turnyd vs into grete reste & ioye  
 and blisse And as the saturdaye  
 was halowed by the olde lawe.  
 for god graūted that daye firste

rest to mankynde after his dam-  
 nacion to ppetuel trauayle for  
 adams synne/ so is now the sū-  
 day halowpd/ for than criste grā-  
 tyd firste reste ioye & blisse to mā-  
 kynde in the newe lawe after his  
 passion & the saluacion of man-  
 kynde & the redempcion/ & tnyd  
 the sorowle that holy church had  
 on the saturday by malice of the  
 ielwes into reste & blisse on the sū-  
 day And so it is fulfilled i the p-  
 phete Jeremye saide. *xxxi. c.*  
*Redemit dñs populum suum*  
 God hath boughte apen his peo-  
 ple with his pciouse blode/ and  
 hath deliuered his peple oute of  
 the feendes power I shal sayt he  
 god turne their mournyng into  
 ioye/ I shal glade them of their  
 sorowle and conforte them. And  
 by the pphete *Dsee he saide* he  
 shulde make the ioy of ielws sa-  
 botes/ & of al their solennities.  
 and of al their feestes to cese be-  
 cause of their synne *Dsee. ii. c.*

### The iii. chapter

**A**lso for halowpnyng in the  
 saturday was cerymony  
 al For as we fynde i diuerse pla-  
 ces of holy Wryt. & namely Eze-  
 chielis *xx. c.* Halowpnyng i the sa-  
 turday was a special token pos-  
 uen to ye ielws wherby they sh-  
 ulde be knowen from other peo/



## The thridde.

ple/ and so was circūcision. and many other obseruācis and cerymonyes god gaue them to be knowen from other people And therfore right as the circūcisiō and other obseruānces/ þ were bitaken them of god for tokē of distinction from other peple ceasyd in cristes passion/ so cesyd halowynge in the saturday in Crystes passion For why. al though it be a morall pcepte to halowe the vii. day/ yit it is nat morallē ne byndeth vs to halowe the vii day in the saturday And therfor we rede Exodi. xxxiii. a xxxv. ca. That whāne moyses hadde ben in the mounte of synay with god fourty daies and xl nightes withouten mete or drynke/ and spoken with god and there takē the lawe of him in t̄wo tables of stone/ t̄wo stemys and bemes of light risen oute of his face/ as it had be t̄wo hornes so gylsynng a so bright/ that the people was adred of him a durste nat speke with him/ and therfore he putte a veyl bifoze his face whāne he shuld speke to the peple/ and tel them the lawes and the wyl of god And whāne he had so bydde his face w<sup>th</sup> the veyl/ the first lawe that he gaue them in goddes name was to halowe the saturday And he spake no worde than of

the other ix. pceptes/ but tolde forth other obseruānces a cerymonyes whiche longed only to the ielws/ and were but figure. and shadowe of thinges to come. whiche cesyd alle in cristes passion And soo he shewyd wele that halowynge in the saturday was cerymonyal/ a shulde cease with other cerymonies in cristes passion And therfore whāne he had them halowe the saturday/ he put the veyle bifoze his face in tokē þ halowynge on the saturdaye. a other cerymonyes and lawes pat he gaue them that tyme wet but a veyle hyllynge gostly vnderstōdynge/ vnder figures of thynges that were to come. And whāne tho thinges were fulfilled by the passion of Cryste/ þ veyle a mystifiede of figures shulde be done alwaye and cese. And in token therof in tyme of cristes passion. the veyle of the ielws temple to rent and cleef in ii. parties that men mighte se al the priuey thinges that were in the temple/ whiche were bifoze h̄yd fro the sighte of the people by that veyle Also the same tēpte of the cōmaundementē shewyth wele/ that halowynge in the saturday shulde be translatyd into the sunday/ that is cleppd the day of the sonne. For al though god cesyd in the

## Precepte.

saturday from makinge of thinges of newe kynde/ pit in the saturday he made the saturday as he made eche day bifoze in the same day. But in the sonnedaye next folowynge he made no new day in kynde/ for that was the firste day/ and so he restyd more in the sunday from worchynge. thanne he dyd in the saturdaye. Also after greate trauayle owith to be more reste. But cristes goddes sonne hadde more trauayle in recreation & redempcion of mā/ kynde thanne he hadde to make al this worlde. For in makinge of alle the worlde he hadde noo trauayle/ as seynt austyn saith. but only he had it shuld be done. and it was done anon what he wolde. But in recreation & redempcion of mankynde he trauayled so that he swat blode for anguyshe/ and dyed for trauayle & shed his herte blode/ and cespynat of trauayle tyl in the morowen tye of the sonne day whanne he rose from deth to lyf to comforte alle mankynde & wolde leue in hym. And he shewyd openly than that he was and is lord of al thing. And saide to his apostles. & alle powen in heuene and erthe was pouen to him in his manhode. And therfore the sūday is clepyd the lordes day. Dies dominic<sup>us</sup>.

And therfore sithen god wolde & the saturday shulde be halowed in the olde lawe/ for god ceasyd thanne from creacion/ and so in maner beganne to rest/ moche more he wole that the sonneday be halowyd in the newe lawe/ for god cespynat than from ye grette trauayle of our redempcion and our saluacion and recreation.

## The iiii chapter

**F**igure of this we haue also in holy writt. Leuitici xxiij. Where we fynde that god hadde the children of israel kepe principally vii feestes in the yere of the whiche the laste was clespyd. Festum tabernaculorum. The feest of tabernacles he had theym take bolles & braunches of palme trees and of other trees the seprest that they might fynd and make hem tabernacles and logges & duelle therein vii. daies to gydder/ I mynde that god made theym to duelle i tabernacles & logges xl. yere in desert & there he saupd them & kepte them and he hadde & the firste day and the viii shulde be ful holy. By this feest of tabernacles & came laste after ye other feestes of the ielles ben vnderstonde the feestes of ye newe lawe/ whiche came laste in



The thridde.

the ende of the worlde. after the  
olde salwe. For alle the festes of  
the newe salwe been festes of ta-  
bernacles For whāne god came  
to be man/ he made firste his ta-  
bernacle in the mayde mary whi-  
che tabernacle was arayed. and  
dight with the fairest braunches  
and bolles of grace and vertues  
and of gode thelps. that might  
be founde in any creature/ for she  
passyd al creatures in grace and  
godenesse. Of this tabernacle  
spekith the prophete. po. p. vii.  
In sole posuit tabernaculum suum  
et ipse tanquam sponsus procedens  
de thalamo suo. He made his  
tabernacle in the sone/ that was  
our lady mayden and moder bri-  
gghter thane the sonne. He came  
oute of her as an husbonde oute  
of his chābre Another tabernas-  
cle god made him in oure māsho-  
de and in oure kynde/ that was  
the blissful body. Whiche he toke  
of the mayden mary For as the  
tabernacles wet made of the fai-  
rest braunches and bolles that  
might be founde/ so the body of  
criste was made and gadryd to  
aydder of the clenest droppes of  
bloode that were in oure ladye.  
seynt mary clene mayden with-  
outen spotte of synne In this ta-  
bernacle god was boorne of the  
mayden on Cristmasse day. In

this tabernacle he was circumci-  
ded/ worshipped of thre kinges.  
and duellyd with vs i erth i our  
pilgramage xxxii. yere a more.

In this tabernacle he died for  
māhynde/ and rose from dethe to  
lyf on Ester day/ and steyd by  
to heuyn on holy thursdāy. Very  
god and very man/ and there syt-  
teth on his fathers right honde a/  
boue alle heuenes in this taber-  
nacle lorde a kynge of al thinge.  
In this tabernacle he shal come  
apen at the dome/ to deme the de-  
de and the dede And alle the fees-  
tes that we holde of any seynt.  
we halowe them and holde hem  
for the gode dedys that they dyd  
whyle they duellyd here in the ta-  
bernacle of their body/ i hope to  
come to endles tabernacles ful  
of ioy and blysse withoute ende  
Of whiche tabernacle god spes-  
kith in the gospel whāne he byd  
deth the riche mē make pore mē  
their frendes/ that they may res-  
ceyue them into endles taberna-  
cles/ of whiche spekith David.  
Quia dilecti tabernacula tua dñe  
virtutū: concupiscit et deficit ala-  
mea in atria dñi. Lorde of ver-  
tues hold lowely and hold sygh-  
been thy tabernacles/ My soule  
saith he desyret and longith. to  
entre into the halles of oure lord  
And for his desire is delayed/ he

faileth and feynteth for sorowe. And so the solenpnt & euir shalle laste. shalbe a solenpnt of tabernacles. Whane we shal duelle in endlesse tabernacles. With endlesse reste ioye and blisse. There the firste day and the eight dape shalbe ful holy. Which day is ysonneday For that the firste day & it is the viii. day and shalbe yelaste day euir lastynge in ioye & blisse. And therfore in the feestes of the newe lawe that ben feestes of the tabernacles is the sunday principally halowed/ as god had thane For it was the firste dape and it is the viii. dape/ & shalbe the laste day euir lastynge i ioye and blisse.

The v. chapter

**O**f Jues. Why had god that we shulde thynke to halowe wele the holiday and the sabot. Pauzer. Ther is thre maner of sabottes/ that is to say. of reste or of halowynge. Scilicet. pectoris temporis et eternitatis That is to say of reste of hert/ of tyme/ and of endlesse restynge. By reste of hert and of thought. men come to reste of tyme. And by reste of thought and of tyme. men come to endlesse reste. Soo withouten reste. of herte and of

thought/ may no man come to endlesse reste that the sabot and the holiday betokeneth. And therfore god had so that we shulde principally trauayle to haue sabot & reste of herte and of thought withoute which rest & sabot we may nat wele halowe any holy day. And therfore Cryste sayd in the gospel. & out of the hert wha it is oute of reste/ come wyched thoughtes malslaughters/ auoutres/ lecherie/ thestes/ falsse wytnesses/ dysppte of god. Wh' yd.c. Which synnes dystrope charitie. & peas/ and been causes of moch vnrreste in this worlde/ and lette reste of tyme/ so that vnnethes. may any tyme be reste. And therfore god saith. thynke that thou halowe wele thynne holiday. Be thynke the if thou be in charitie and reste of herte with god & ma. And if thou be stired ap'st thyn euyr cristen by wrath hate or enuye. or haue any heuy hert ap'st thy brother/ go as god biddeth i the gospel and be firste reconsepyled to thy brother/ & than come & make thyn offryng of holy praye of thankynge of prisyng/ and of thy gistes to god. And butt thou do so and putte a way alle rancour and heuy hert/ elles thy halowynge and thy sabot is nat plesaunte to god Also bithenke



**The thridde.**

the if thou be i dedly synne/ and  
repente the & be schreuen assoone  
as thou might in gode maner/ &  
so offre by thy self to god by cha-  
rite/ and by sorow of hert & ma-  
ke thy self holy/ and thane arte  
thou able to halowe wele the so-  
liday For as longe as thou arte  
i dedly synne by wyl or by dede.  
so longe thou halowest nat thy  
haliday For thou doste scruple  
werke of synne/ and doist dispy-  
te to the haliday. Which is ordey-  
ned that men shulde thane amē-  
de them/ and serue god more spe-  
cially thanne in the Woke dape.  
And as longe as man or womā  
is in dedly synne/ he serueth the  
deuyl and nat god to plessaunce  
Also god bidderh that mē shuld  
bethynke theim to halowe wele  
the haliday For in the halidape  
namely on the sūday men shuld  
drawe their Wittes to giddre fro  
the worlde and bethynke theym  
if they hadde oughte trespassed/  
that Woke by rechelesshede or by  
couetise/ or by lechery/ or any o-  
ther wyse/ and aye god forpene-  
nesse. Also thynke on the  
soede & benefices that god hath  
sente theym that Woke. or euyr  
bifore/ and thanke hym therof.  
Thank him of his endeles mer-  
cy/ and his endelesse charite that  
he shewyd to mākynde Thynk

hou he made mā to his owne sū-  
nesse to be apre and citezen of he-  
uene. Thynke howe he made  
alle thynge for man. Thinke  
what blisse he hath ordeyned to  
man and woman if they do wel.  
What pepne if they doo euyl.

**The vi. chaptre.**

**T**herfore saith Origenes.  
sup Leuiticum p. viii. c.  
On the sunday thou shuldest do  
no wordly thinges/ but oonly  
pene the to god and gostly thin-  
ges. Thanne saith he come to  
churche/ sey thynne ere to goddes  
worde/ thynke heuynly thinges  
thynke on the lyf that we hope  
alle to haue in endlesse blisse.  
Thynke on the laste dome hou  
harde it shalbe and howe strait  
Take thanne none hede to this  
worlde ne to thynge visibyl.  
But on the haliday haue thy go-  
stly ipe principally to thinges.  
that ben to come/ and pit ben in-  
uisibyl. Be that thus dorhe saith  
he. halowith wele his halidape.  
and he maketh ye sacrifice of ye  
sabott And therfore the salwe  
saith thus. We haue ordeyned  
alle sundais be kepte with all  
maner wozshyp from euyr to es-  
uyr/ and that mē absteyne hem  
from al maner vnlesful werkes.  
that ther be no markette holden  
on the sonneday/ ne plee/ ne no

Precepte.

man dāpned to dethe/ ne to pep  
ne. ne othe taken solemnel/ but  
it be for peas or for some greate  
nede. Extra li. ii. ti. de feriis.

*Omnes dies dominicos.*

The salwe saith that men shuld  
nought do on sunday/ but yewe  
thepm to god/ ne doo no scruple  
werke. But that day shulde  
be occupied in prisyng a wor-  
shippinge of god and in goostly  
songes. De con. di. iii. Ieiunia  
we shulde on the haliday serue  
god with hert mouth and werk.  
With herte. thynkynge as I ha-  
ue saide/ with mouthe wele spes-  
kyng in prayer prisyng a wor-  
shippinge of god/ and gode ifor-  
macion of their euen cristen. In  
werke also of dedes of almesse. I  
peas makynge a accordynge of  
neighbours and suche other.

But now alas is fulfilled that  
Jeremye saide. *Trenor. i. c.*

*Viderunt eam hostes et derisunt  
sabbata eius.* The enemyes  
the seedes see manns soule a  
Womānes hold it was defouled  
with synne on the haliday/ and  
scorned his halidates and his sa-  
botes for ye haliday was ordey-  
ned in confusion of the seede a  
i worship of god/ a for saluacion  
of mannes soule/ but now it is  
turned to shēship of māns soul  
to dispite a offēce of god. a i ple-

saunce of the fende. For in the  
sunday reigneth more lecherpe.  
gloteny/ manslaughtre/ robbe-  
ry/ bacbitynge/ piury/ a other syn-  
nes/ more than regnyd al the we-  
ke bifoze And whan men come  
to church/ they leue bedys byd-  
dynge/ and spende their tyme in  
synful tanglynge. For there  
they caste gyle apēst their euen  
cristen There they holde their p-  
vys of manys wronges. Whiche  
they thynke to do. And therfore  
god may say to theim he sayde  
to the ielvs. It is writen saide  
he i myn hous shalbe clepyd an  
hous of prayer/ a ye haue made  
it a dēne of theues/ i he that ye co-  
tryue her gyle a falshede/ to rob-  
be your euen cristen of his gode  
of his right a of his fame. And  
therfore he sayth by the pphete.  
Isaie i. c. My soule hateth your  
solepnities a halidates. They  
ben ful heuy to me/ I haue tras-  
ueil to suffre them But therfore  
sayth he/ whan ye shal lyfte vp  
your hōdes to me I shal turne  
my ien all ay from you. And  
whan ye multiply your prayer  
to me I shal nat here you/ for  
your hōdes be fulle of blode he  
ye haue shedde and fulle of syn.  
And your cūpanys and your  
gadrynges to godder been fulle  
wyched. *Iniqui sunt cetus vti.*



The vii. chapter.

**A**lso leue frende god bade  
that men shulde thynk to  
halowe wele the holyday For  
mā and womā shuld so bethink  
them bifoze i the Woke day and  
so ordeyne their occupacions/ b  
they shulde nat nede to breke the  
holiday. For if a man nedith to  
breke the holiday/ and that nede  
come of his owne folpe & of his  
misgouernance bifoze/ he is nat  
excused by that nede. Moche  
lesse thanne is he excused if that  
nede come of purpose and of cos  
uetise. And therfore they b wole  
nat go ne sende to market in the  
Woke dape to bye their necessari  
es/ but abyde tyl on the sunday.  
for sparyng of tyme/ they be nat  
excused though tho thinges ben  
nedeful to them. Men shulde stu  
dye and dispose hem as besily to  
serue god on the sunday. as they  
studie bifoze to traueyl for them  
self on the Woke day For god  
hath graunted vi. daies to man  
and woman for to traueyle for  
them self/ and the seupnth dape.  
he hath reseruyd to his seruyce  
¶ We rede in holy Wryt Numeri.  
xv. c. That a man wente in the  
sabor day and gaderyd styches  
He was taken and ledde to moi  
ses/ and he putt him in prison til  
he had an aunswere of god what

he shulde do with him. God bad  
moyse b he shulde be ledde oute  
of goddes castelles b were clepid  
the duellinges and tēps of god  
des folke/ and there al the peple  
shulde stone him to the deth And  
so he was slayne spitefully/ for  
he bitoughe him natt bifoze to  
halow the holiday/ for he myght  
haue gadryd styches in the day  
bifoze And sithe he was so spyt  
fully slayne for gadering of sty  
ches to make therwith his spere b  
was nedeful to him. Moche mos  
re shulde they be punysshed that  
on the sūday gadre to gidre brōs  
des of synnes of couetyse. of le  
chery piury. and backbitynge/ to  
brenne with their soules in helle  
withouten ende but they amēde  
them. Diues. What clepith god  
seruple werkes. Pauper. Eue  
ry dedly synne is seruple werke.  
For as Criste saith in the gospel  
Who so doth synne he is seruant  
of synne and thral to the seende  
Qui facit peccatum seru' ē pccā  
And suche seruile werke god for  
bedith euery day/ but mooste on  
the holiday For who so doth ded  
ly synne on the holiday he dothe  
double synne. For he doth b syn  
and therto he brekith ye holiday  
ayenst goddes precepte  
Also seruple werke is clepyd eue  
ry bodily werke don principall for

## Precepte.

temporel lurre and worldly wy-  
nyng/ as bynyng and sellnyng.  
eryng/ solwynge/ molwynge/ re-  
ppnyng/ and al crastes of worlde-  
ly wyynyng Also pleydyng/ mo-  
tyng/ markettes fapres pytting  
of iustices and of iuges/ shedyng  
of blode and execution of punis-  
shyng by the lawe/ and alle the  
werkis that shulde let mā from  
goddes serupce/ and dispose him  
to couetise or to the feendes ser-  
upce. Natheles if eryng & sol-  
wynge reppnyng molwynge cartynge  
and suche other nedeful werkis  
be done purely for almesse/ and  
only for heuynly mede/ and for  
nede of them that they been to.  
in light holidayes they been thā  
noo scruple werkis/ ne the holy-  
day therby is nat broken Nathe-  
lesse in the sonnedayes and grete  
festes suche werkis shulde nat  
be done but ful grete nede com-  
pelle men therto

### The p. chaptre.

**D**ives. Why had god that  
bothe man & beeste shulde  
reste and halowe on the holiday  
Pauper. For as salomō saith.  
Sap. vi. & xi. c. God loueth al  
thinge that he made/ & hath cure  
of alle thinges that he made.

And therfore he ordeyned reste i-  
n the holidayes nat only for his ow-  
ne worship and for gostly helpe  
of soule/ But also for bodily helpe  
bothe of man and beste But the  
couetise of man were resteyned.  
By reste on the holiday he shulde  
neuir reste/ But with traual  
sle him self/ his seruātes his sub-  
gettes/ and his bestes And ther-  
fore bothe to saue man and beeste  
and for grete ppyte of man/ god  
had reste on the holiday For bo-  
the man and beste nedith rest aft-  
er traual/ and shalle be the more  
freshe at the woke after to tra-  
ual if they haue rest on the ho-  
lyday And therfore it fallith oft  
that they which wole nat rest on  
the sunday/ been made to reste  
at the woke aft/ either for seknes  
that they sal in by our traual.  
or by seknes/ or by feblenes of  
their seruātes/ and of their bees-  
tes/ or elles by dethe. For often  
they sle their bestes by our mo-  
che traual/ and contynnyng  
of traual And therfore in the be-  
gynnyng of the worlde whāne  
Adam sinned in the sixte day.  
by etyng of appyl ayenst gods  
des forbode. And that god  
hadde dampnyd him and al his  
to perpetual traual for his syn

After this of his grete and  
endelesse mercy he tempred and



## The thridde.

slahyd his harde dome/ and ordeyned reste bothe to man & best in the seupntis day And therfore saith holy Wrytt Gen ii. c. That god fulfillde his Werkes in the vii. dape/ nat only for he maade than the vii. day & cespde of creation/ but also principally for he shewyd thanne first mercy apēst synne grauntynge and bidding reste in the vii. day both to man & to beste whiche he dampned in the day bifoze to ppetuel traueil for adams synne/ Whiche mercy was fulfillynge and pfection of al his Werkes Quia miseratōes eius sup oia opa eius. For as dauid saith goddes mercies be aboue al his Werkes. And seynt James saith. Mercy enhaūsieth righteful dome And but god had endyd his Werkes in mercy in ye vii. day/ and slahyd his harde dome apenste mankynde for Adams syn/ elles his Werkes had nat been complete ne parfite/ in asmoche as the principal creature for whome he made al thinge was losse. For whāne the synall cause of any Werke faileth/ that Werk is nat complete ne parfite. For this mercy that god shewyd to man whāne he ordeyned rest in the vii. day that was clepyde sabott. figure of endlesse reste of mankynde Crist saith in the gos

pel. that the sabott was made for man/ nat mā for the sabbotte. Mar. ii. c. But synful man is so blent with couetise/ h he turneth his dampnation and his pepne. into lihyng/ and hath leuyt to trauallye to his vndoyng. and vnto his dampnation/ than to reste to his saluation And hath leuit to folowe the harde sentēce of god to his punysshynge/ thanne to take his grace and his mercy. to be esyd Suche ben lyke oules & baches/ whiche hate the day & loue the nighe/ lyke to the feendes of helle that neuir haue reste ne for malice wole seke reste.

## The ix. chapter.

**W**reouit leue frende We synde iiij. maner of sabottes in holy Wrytte One sabot of daies that was the vii. dape ordeyned of god for reste and ease, bothe of man and of best Also We synde a sabott of monethes. ordeyned also of god for rest bothe of mā and best that was ye vii. moneth that man and best shulde reste theym thanne. after the grete traual that they had in the ii. monethes bifoze. i whiche was their herupste to gadre corne/ wyne and oyle and other fruyt The seupntis moneth was

## Precepte.

Septembre. for thanne in that  
 hote cunter herupst was al done  
 Also we fynde a sabott of peres.  
 that was the seupnthe pere for  
 that pere the londe restyd that it  
 might bere the better and the mo  
 re pletuoussy after for that pere  
 was no londe solwen Also we  
 fynde a sabott of sabottes that  
 was the fyfte pere ordeynede of  
 god for rest of the londe of beest  
 of man and namely of thepm  
 were in trauaple of tribulacion.  
 for thanne outlawed men mys  
 ghte come apen home in suretie.  
 Thanne bonde men were made  
 free and dettes forpouen Than  
 men rescepued apen their herita  
 ge By the sabott of daies is vn  
 derstonde reste from vices in the  
 lyl actyf that hath syxe daies to  
 worche By the sabbot of mone  
 thes is vnderstonde reste. & men  
 haue in the lyl contēplatyf for  
 the from vices and tēptaciones  
 for that moneth was moche ho  
 ly but nat alle holy. Righte soo  
 they that haue the lyl cōtempla  
 tyf they haue more reste from vi  
 ces and temptacions than they  
 that haue the lyl actyf but fulle  
 reste haue they nat in this world  
 By the sabot of peres whāne the  
 londe restyd the seupntē pere. is  
 vnderstonde the reste. that oure  
 soules shalle haue in blyffe why

les the erthe of oure bodies shal  
 reste in the graue By the sabotte  
 of sabottes that was the fiftithe  
 pere is vnderstonde the reste w  
 thouten ende that we shal haue  
 in heuyn whanne we shal wēde  
 apen bothe bodye and soule to  
 our heritage & we losse throug  
 Adams synne whanne al oure  
 trauaple and tribulacion shalle  
 cese and alle oure woo turne to  
 wele by vertue of cristes passion

## The y. chaptre.

**O**f daies was mooste solemp  
 ne in the old lawe for it was nat  
 leful to go that day ouir a thou  
 sande paas ne to dight their me  
 te and more ouir that day were  
 offryde two lambez passyng ye  
 comon sacrifice that was doone  
 euery dape sithen thanne the so  
 lempnyte of the sabbotes is tras  
 latyd in the newe lawe into the  
 sonne day why is nat the sonne  
 day as worshipfulle in the newe  
 lawe as was the sabotte in the  
 olde lawe. for as that was cles  
 pyd the sabott of oure lordes soo  
 the sonneday is clepyd the dape  
 of oure lordes passyng other dai  
 es. And yit we haue in ye  
 pere many daies more solempne



thanne the sunday. Pauper.

Alte the feestys of the newe  
lawe ben the daies and the sabo  
tes of oure lord. For altho been  
of him self in him self/ or elles of  
him self in his seintes. In the old  
lawe was no feest of oure lord  
but only the sabot/ whiche was  
halowed i mynde of the creacion  
of the worlde/ and i mynde that  
god the seupntis day cesed of cre  
acion. And also than to thanke  
him for his endelisse godenesse &  
he shewed to mankynde i his cre  
acion/ whan he made al bodily  
& visibill creatures to serue man/  
& man to serue him here in grace  
and after in blisse withoute ende  
Other festis of the olde lawe we  
re but solemnytees/ & myndes of  
auentures and prosperites. that  
felle to the ielows in tyme of the  
olde lawe. And therfore the sabot  
amonges them was most soles  
ne. And amonges vs also the  
sunday is moste solemne and ho  
ly for the grete dedys & woonders  
that god dyd in the sunday. But  
for asmoche as it comytis ofte  
we make it nat alway tyke so  
lemne. For it fallith the saturday  
es in whiche god shewyd his wo  
ders/ as Ester day and wyntons  
day/ to be more solemne: than  
other comon sundayes. Other fe  
stes also as Cristmasse day/ and

epiphanye dape/ in asmoche as  
they been oure lordes daies and  
come but ones in the yere. Ther  
fore we make more solennyte.  
in tho dayes/ than we do comon  
ly on the sunday. And so we do i  
many other festes/ for al they be  
festes & dayes of oure lord. Na  
thelesse ther is no day so solemp  
ne in the self as the sundape. For  
that is alway solemne/ for the  
woonders that god dyd therein.  
Other dayes ben sumtyme sole  
pne/ & sumtyme nat solemne.  
after that the festes fall therein by  
chaungyng of the yere. So that  
other daies haue no solemnyte  
of hem self by custome ne by las  
we/ but only by fallynge of fes  
tes as the yere chaungith. The  
thursday was sumtyme as holy  
as sunday/ for crist that day sty  
ed vp to the heuyn. And thanne  
bigane the processyon that we vse  
on the sunday. For thanne Crist  
went in processyon with his disci  
ples oute of Jerusalem into the  
mounte of Olpnete/ and thar  
styed vp in sighte of theym alle.  
And the crosse that is borne by  
fore vs in processione/ betoken  
neth Criste dyed on the crosse.

And after roose from dethe  
to lyf. And on the holy thursday  
went bifoze his disciples ledyng  
Ctheym into.

## Precepte.

the mount of oliuete But for as  
moche as many newe festes co-  
men on/ and it was greuouse to  
kepe two daies solemne every  
woke/ therfore the solennyte of  
thursdages ceased. and the pro-  
cession in mynde of cristes ascen-  
sion was translatyd into the sun-  
day. **Diues.** Therfore me thyn-  
keth that the sundaye shulde be  
the more solemne. **Pauper.**  
So it is/ and soo it owyth to be  
moste halowde though the hooky  
churche do nat alway than most  
solennyte For that day is ordey-  
ned for rest i the newe lawe both  
to man & to best/ as the sabotte  
was ordeyned for rest in the old  
lawe.

### The vi. chaptre

**D**iues. Been we bounden  
by this pcepte to kepe the  
holidages that holy church hath  
ordeyned in the newe lawe.

**Paup.** yhe forsothe For alle  
though the pcepte passyd in  
that it was cerimonial as an en-  
testyme/ yet it duellith in that it  
was & is moral/ and byndeth vs  
to sle vices/ & serue our god one  
day more than another/ Whiche  
day is the sonday i the newe lawe  
by ordenaunce of god & holy chur-  
che For as the gospel saith. **Mat.**  
**ii. c.** Dies ē enī fili' hoīs & sab-

bati. The maydens sone crist  
ihesus is lord of the sabot. And  
for as moche as it was soo euyl  
kepte in the olde lawe/ & so mo-  
che blode was shedde i the sabot  
& cryste him self suffryd so moch  
despyte on the sabote Therfore  
he was mysprayed & saide by the  
pphetes **Isaie .i. c.** & **osee ii. c.**

That he shulde no lenger suffre  
their sabbottes/ but as a lorde of  
the sabbottes he chaungyd that  
reste & solennyte of their sabbot-  
tes into the sunday/ for the skryp-  
les whiche I sayde bifore/ whiche  
day al if it be the viii. day in the  
firste ordre of daies/ yet is but ye  
but the vii. day in obseruaunce of  
the pcepte For we haue now vi  
daies to worche in/ i token that  
god i vi daies made al ye world  
& the vii day we halowe as god  
badde vs/ in token & god the vii  
day cesed of creation & ordeyned  
reste in the sūday As seynt poul  
in his ppstle **Ad colocen. ii. c.**  
saith openly that the sabott and  
other feestes of the olde lawe we  
re but shadowe and figure of the  
newe lawe And therfore after cri-  
stes passion tho festes cesyd and  
noo man owyth to kepe theym.  
And who so kepith them in that  
he forsaketh & Cryst was borne  
of ye mayden/ & dyede for man-  
kynde. And seynt gregoure in



his ppstle Ad Ro. saith That al  
that halowe the saturday/ for it  
was so holy in the oldelawe/ ben  
antecristes disciples For atecrist  
shal do men halowe bothe sun-  
day and saturday Sunday/ for  
to drawe cristen peple to his sect  
For he shal sayne him dede and  
to aryse apen fro bethe to lpf on  
the sonday And the saturday to  
drawe the ielwes to his secte. De  
con. di. iii. Peruenit/

The xii. chapter.

**D**ives. Why wolde god  
make the worlde more in  
the nombze of vi. daies thanne  
in any other nombze of daies.

**Pauper.** For as Salomon  
saith god made al thing in nom-  
bre weight and mesure He made  
no thinge to moche ne to lytel  
But he made euery thinge pars-  
fytely in his kynde/ and endyde  
al his werkes in ppytynesse. And  
for the nombze of vi. is the first  
nombze euy that is ppyte/ ther-  
fore he made alle the worlde in  
nombze of vi. daies **Dives.** Hou  
is the nombze of vi. more parfy-  
te thane another nombze. **Paup.**  
For al his parties mete him if  
they be taken to gidder make es-  
uy vi. As one ii. iii. make euy  
vi. a these thre nombzes mete vi.

For sixe sithes one is vi. a thries  
two is vi. and twies thre is vi.  
And this pfection is in no nome-  
bre within x. but in vi. And fro  
ten. to an hundryd is none butt  
xxviii And from an hundryd to  
a thousande is but this euy no-  
bre. foure hundryd lxxxv. p. vi.  
The nexte is viii thousande an  
hundryd and xviii. And thanne  
no mo suche butt one within an  
hundryd thousande And who so  
wole fynde that he muste study  
After an hundryd thousande be  
mo suche than al the clerkes in  
dre silne can telle/ mo thanne as  
ny herte may thynke or tige tel  
and pit it is fulle harde to fynde  
one. And for that vi. is the first  
parfite nombze in this maner.  
Therefore god wolde make this  
worlde in the nombze of vi. to  
ken that al his werkes were par-  
fite And therefore saith holy writ  
Gen. ii. c. That heuy and earth  
and al their araye were parfyte.  
And for the same styple god ma-  
de man the vi day as for a parfi-  
te and a noble creature/ For the  
same styple in the vi age of the  
worlde became man And on the  
vi day gode friday the vi. our  
of ye day i the vi age/ he bought  
apen mankynde with his p-  
bloode in token that al his war-  
kes were parfyte. And that same

nombre of daies god hath grai-  
tyd vs to worche in/ in token þ  
alle oure werkes schulde be par-  
fite & gode/ and no thyng do a  
myse/ that we schulde for no coue-  
tise do to moche/ ne for no sleuth  
do to lytel/ but alway holde vs i  
a meane and in euenhede For  
god graityd vs no tyme to syn.  
Therefore he wole alway þ we be  
euen with god and with our eue-  
cristen/ as sye is alway euen w  
his parties to giddre.

The viii. chapter.

**D**ues. Why had god reste  
on the seupnth day more  
than another day. Pauper. In  
tokē that as seupn cūmeth next  
after the parfite nombre of sye  
daies of worchynge/ so after par-  
fite werkes in this worlde schal-  
le folowe parfite reste in the other  
worlde Also he hadde reste in ye  
vii. day for that passith the par-  
fite nōbre in token that he wole  
no thyng be done passinge pfer-  
tion And therefore al synne is cō-  
spendyd in vii. dedly synnes.  
For as vii passith the parfite nō-  
bre of vi. so every synne passith  
perfection and is oute of pfectiō  
of alle gode werkes Also god  
hadde reste on the vii. day/ for he  
wole þ men reste them than both

gostly and bodily. Gostly from  
besynesse at thought of the worlde  
Bodily. from bodyly trauayle.  
For why vii. is made of foure &  
thre. Foure betokeneth bodily  
thynges made of iiij. elementes.  
Thre betokeneth mannes soule  
made to the likenesse of the holy  
trinite And therefore he had reste  
in the vii. day/ þ mē schulde than  
reste bothe body & soule. Also  
god hadde reste in the vii. day/ in  
token/ þ after pferite werkes schal  
folowe endeles reste bothe of bo-  
dy & of soule For this nōbre vii.  
in asmuche as alle tyme and all  
duracion is cōspendyd i vii. day-  
es. therefore it betokeneth endles  
lastyng And therefore reste on ye  
vii. day bitokeneth endelesse rest  
Also frende god ordeyned reste i  
the vii. day reste/ in token of vii.  
blisses whiche we schal haue for  
parfite werkes þ we do here i vi.  
daies and vi. ages of this of yis  
worlde For anētis the body we  
schal haue foure blisses/ brighte-  
nesse and beaute withoute any  
spotte For as Criste saith in the  
gospel/ men and wmen schal shi-  
ne i heuen/ as bright as the sōne  
Also men schal haue there ipassi-  
bilitie and helth of body/ withou-  
ten al maner sekenes No thyng  
schal dere them ne disease them.  
Also they schal haue deliuerhede



## The thridde.

of body and lightnesse Withou-  
ten letting/ for they shulde be as  
light as thought/ and in turny-  
ng of an eye be wher they wol  
Also they shalle haue soverayn-  
tye of body. Withouten any withston-  
dyng/ for they shal noo thynge  
withstonde hem But as ye shal  
passith the glasse without lettynge  
of the sonne/ soo shal they passe  
our walle and every thynge. at  
their wyll withouten any disease  
or any lettynge And anentes ye  
soule we shal haue the blissfulle  
sight of goddes face. Brennyng  
loue to god/ and to our euen cry-  
sten/ and alway haue him that  
we loue/ and what we desire.  
There alle oure loue shall be in  
ioye/ withouten wo drede and so-  
rowe In this worlde every loue  
is medelid with wo/ in tokene of  
these vii. blisses that we shal ha-  
ue in endelese reste for oure par-  
fyte werkes. Therefore god bad  
reste in the seyntes day.

### The viii. chaptre.

**O**f Iues. How longe olwyt  
ye haliday to be kept and  
halowyd. Pauper. From euen  
to euen/ As saith Keymounde  
the lawe also. Extra li. ii. ti. de  
feriis. c. Omnes dies dominicos.  
And holy Wrytt also and god shal

self Leuitici xxiii. A Despa Des-  
ad Despa celebrabitis sabbata  
Despa. From euen to euen ye  
shal halowe your halidays Na-  
thelesse same begynne sonner to  
halow after that the feest is/ and  
after Use of the cuntre. Extra e.  
quoniam. But that men Use in  
saturdais and Vigilies to ryng  
holy at midday opellith nat me-  
anor to halowe/ but Warny the  
them of the haliday folowynge.  
that they shulde thynke thereon.  
and speke theyn/ and so dispose  
hem and their occupacions that  
they might halowe in due tyme.  
Diues. Is it lesul for any caas  
in the Sunday to gadre in corne.  
fruyt or hay. Paup. Suche ne-  
de it may be that it is excusable  
as if they may nat in other days  
es gadre it in for enemyes/ as in  
tyme of wette/ if they shulde ga-  
dre it they haue rightfulle cause  
to withstonde their aduersaries  
Also if corne or grasse be felde. &  
shulde be sorne but it were dight  
and gaderyd/ it is lesul in the ha-  
lidais to saue it and kepe it/ so  
that goddes serupce be nat leste  
therefore But for to molle/ or to  
repe carre or to solwe in the sunes  
day I holde it nat lesul but i ful  
greate nede. Principal festes  
shulde alway be halowyd/ butt  
right greate nede compellyd men

Precepte.

to worche/ so that grete nede excu-  
 sed hem. For as the lawe saith  
 Extra li. v. De regulis iuris.  
 Nede makith lesul that elles is  
 vnlesul by the lawe. For nede  
 hath no lawe De con. di. i. sicut  
 et di. v. discipulos. Extra de  
 furtis. Si quis p necessitatem  
 Also it is lesulle to fische after be-  
 ryng on the sunday & other fische  
 also. that may nat be taken but  
 certeyn ceson of the pere/ for whi-  
 che fische men muste go ferre on  
 the see and longe abide. Extra  
 de feriis. c. Licet. It is lesul al-  
 so to do rightful bateilles on the  
 sunday/ and in other halidays.  
 for saluacion of the comyntie  
 It is lesul thane to saue that el-  
 les shulde perisse bothe ma and  
 beste fruyt corne and other thin-  
 ges alway with reuerence of god  
 and of the haliday. It is lesul  
 thane to leches to help the seke  
 folke It is lesul to dyke walles.  
 defence to wnes castelles/ and to  
 araye men to batayle in the sone  
 day whanne nede compellit/ &  
 perpl of enmyes Thus saith Jo.  
 in su. con. li. i. ti. vii. q. vii.  
 So that in al these and suche o-  
 ther/ nede and pite excuset men  
 Cryste helpd men in the sabotte.  
 & repreyde the ielows that were  
 mispayed ther with/ and sayd to  
 them. Sithen a man takith his

circumcision in the sabotte/ why  
 haue ye indignacion to me for I  
 haue made a myn a hole in the sa-  
 bott/ Jo. vii. c. And in an other  
 place he saide to the ielows/ who  
 is it of you that hath a shepe & it  
 falle in the dicke in ye sabot/ he  
 ne wole go and lyfte it vp oute  
 of the dicke But for sothe man is  
 better thane a shepe/ and therfor  
 saide he/ it is lesul to do gode be-  
 des i the sabot and i the haliday.  
 M<sup>c</sup> vii. c. Another tyme cryste  
 helpd a womā of an harde sekes-  
 nesse that hadde holdē her p viii.  
 pere/ she wente stouppng al downe  
 and might nat loke vpward  
 Thanne the maister of the lawe  
 and of the synagoge was wroth  
 and saide to the peple Ther ben  
 vi. daies to worche in/ come ye  
 thanne and be ye helpd/ and nat  
 in the sabot. Criste aunsweryd  
 to him Ipocrite/ echē of you vn-  
 tithe his oxe and his asse from ye  
 maunger or crache in the sabot  
 & ledith it to the water. Moche  
 more it is nedefulle to vnsyn-  
 de this doughter of Abraham i the  
 sabot from the harde bounde in  
 the whiche sathanas hadde hol-  
 den her bounden p viii. pere  
 And al tho ypocrites were assa-  
 myd By these examples Cryste  
 shewyd that dedys of pitee and  
 of almesse/ and namely pchingē



## The thridde.

and techynge/ by Whiche mānes soule is losed out of the feendes bondes. been medeful and nedeful in the haliday. And he excused daupd by nede. that he ete of the holy looues & no lewd man shulde haue eten of by the lawe. Also he excused his disciples pat they gnyddyd the eerys i the feld in the sabotte/ and ete the corne. M<sup>i</sup> xii. c. For as he saith there. god loueth better mercy and pytee/ thanne any sacrifice.

### The xv. chapitre.

**N**athelasse. natt Withstonz bynge alle/ this euery mā and womā shulde besily halowe the halidaye/ and nat lightly for no smal nede breke the haliday. For god chargyd this comaundment ful highly/ Whanne he said Thynke that thou halowe wele the haliday And in a nother place. Deu. v. c He saith loke & you halowe wele the halidaye And i an other place of holy Wrytte he saith Loke ye kepe wele my sabott and my day/ for that is to: kee biuene me and you/ Who so defoulet that day or dothe any scruple werk in that day/ he shal dye. Exo. xxi. Leuitici. xvi. et xix. Itē ieremye xvii. Ezechielis xx. & xxi. & xxiii. c. By ye

lawe bochers/ tauerners/ & other Bitailers may lesfully dight i the sunday Bitayles to be solde i the moneday/ if they mighte nat dight them i the dape bifoze. to saue them and their Bitailles/ soo & it be done principally to goddes worship/ and for the comon profytte Also marchauntes & leden their marchaundise in the sūday and other halidayes to feires in ferre cūtre by sonde or by Water ben excused if they may nat lede them in other dates. Also messengers/ pilgrymes/ and wayfaring men/ that may nat wele rest wouten grete harme ben excused. so that they do their deuor to get masse and matyns if they maye For longe abidinge i a mannes iourney is costful and perillouse Also they that lete to hire horse & carte/ or shyp to pilgrymes. and to passinge folke in the sunday. to spede them in their iourneys. if they do it principally for ease & spede of them that so hyre them. they ben excused But if they do it principally for lucre or for couetise/ they be nat excused Also if men for hastinesse do them shauie or do their horse sho in the sūday Whanne they may nat wele abyde/ ne might nat wele doo it bifoze/ they ben excused/ if nede compelle them therto/ and nat

couetise ne sleuth. Mylwardes  
craſte by Wynde and Water is le  
ful in the ſunday/ after cuſtome  
in the cuntre/ for ſo it may be do  
with ſpytel traueple. But for to  
do it with draught of beeft in the  
ſunday/ it is nat leful. for it may  
nat be done ſo without grete tra  
ueple Thus ſaith Jo. in ſū. con.  
ſi. i. ii. xii. De feriis et tabula in  
tis.

The xvi. chapter.

**O** Iues. Is it nat leful me  
to begine grete iourneys  
in the ſūnedate/ of longe pilgry  
mage or of ſer paſſyng Paup.  
If they do it of cuſtome or with  
out nede/ they ſpene greuouſly  
al though they here their ſervice  
er they wende/ and namely men  
of holy church, that ſhulde in ha  
lidayes moſte occupie hem i god  
des ſervice/ and deuocion and re  
chynge of goddes lawe/ and per  
ue the peple gode ex ample to ha  
lowlwele the haliday. Prechou  
res that trauaule from towne to  
towne in the ſunday and grete  
feſtes to teche the peple goddes  
lawe ben excuſed & Wynne moch  
mede But be they ware that in  
dre colour of prechynge they tene  
nat to moche aboute in beyne in  
the ſunday. Diues. Is it leful  
in grete halidayes to trauaule a

boute mahynge of holy church  
as in cariage liſtyng of ſtones.  
gadyng of ſtones & ſuche other.  
Pauper. As for a byapde it is  
leful/ but nat to do no longe tra  
ueple ne out grete ſhuld byng  
men to werpneſſe to let them fro  
goddes ſerupce For the haliday  
reſentith endleſſe reſte and ha  
lowsynge withouten ende. And  
therfore I hold it vnleful to ma  
ke grete cariages in the ſunday.  
or any principalle feſte. for any  
church mahynge. Diues. Is it  
nat leful to helpe men of holy  
church in the grete halidays to  
houſynge in cariage & other tra  
uaule. Paup. If they be poze.  
it is leful as for abyapde to help  
them in houſynge But if they  
be riche ynough to pay therfore.  
in the werke day/ it is nat leful  
to trauaule for them in ſundaye  
and other grete feſtes. Diues.  
Is it leſulle to bytaplers & other  
chapmen to ryde or go fro towne  
to towne in the ſunday for to ſel  
bytaples or other thinges in the  
church or in the church yerde or  
at the church pate. Pauper.  
Nay forſothe For ther ſhuld no  
ſuche market be holden in ye ſū  
day/ neither in ſeintuary/ ne out  
of ſeintuarie. Extra de feriis.  
Omnes dies dominicos. And  
therfore ben market dates or dey



### The thridde.

ned i other daies that men shuld  
than bye and selle/ and halowe i  
the sunday But it is lesul to by  
tailers to sel bytailes i their ow  
ne place/ so that they do it prins  
cipaly for almesse of their euy  
cristen/ and here their serupce. A  
upse hem that than bye. **Diues.**  
Is it lesul to worche in the sunz  
day Whanne euensonge is sayd  
and Whanne mē haue herde god  
des serupce. **Pauper.** Nat but  
the greter nede compelle them to  
worche as I saide firste For els  
tes men boundē to halowe from  
euy to euy. And therfore Whā  
euensonge is done by mydounpr  
none in the sanday/ pit it is nat  
lesul to worche And though the  
euensonge be sayde in the satur  
day by mydounnone/ pit it is le  
sul to worche tyl the sonne goo  
downe Nathelesse so lytel the  
werke may be it is no synne to  
do it thanne. **Diues.** Howe  
shulde men knowe howe moche  
werke is lesul to doo in the hali  
day/ & What nede excuseth man  
of traueylsinge in the sunday/ &  
in other grete festes/ for couetise  
and wanbileue men truste nat  
to god/ But Wene that god shuld  
sayle them/ put folk in drede of  
nede/ Whanne ther shulde elles.  
be no drede of suche nede.  
**Paup.** Therefore if they might

redily haue their busshop/ they  
shulde aye him counseyl/ or elles  
their curate/ or some other gode  
wise man And if the nede be gre  
te and open/ their owne conscien  
ce owyth excuse them For they  
may thanne worche by auctori  
tie of the lawe. And if a man or  
Womā aye counseyl in thinges  
of doute of him that he wenythe  
stypfully shulde proue gode cou  
seyl/ though the counseylour fail  
in his counseyl peupnge/ pit the  
ayer is excused/ but he knowe  
the counseyl is nat gode. or elles  
dyd nat his deuer to knowe that  
And for he solwith hi to aye coun  
seyl and forsakith his owne wit  
and his owne Wyl he gettith mo  
che mebe.

### The yvii. chaptre.

**Diues.** Whanne seruants  
does traueyl in the sunday  
by compellng of their soueray  
nes/ ben they excused bifoze god  
by their maisters byddngge.  
**Pauper.** If they traueyl and  
do their maisters byddngge prin  
cipaly for drede & for obedience.  
that they owe to their souerayn.  
and nat for couetise ne for none  
other euyl cause/ & the maner of  
traueyl be lesul in the self/ than  
they been excused For as holy  
Wryt saith God souerth more obe  
dience than sacrifice. But Ware

## Precepte.

the souerayne that cōpellith his  
seruaunte/ in the sunday or any  
grete feest without grete nede.  
For to the soueraynes is halow-  
ing of haliday principaly bode  
for without their wyll her ser-  
uaunt ne their beste. shal do cos-  
mōly no scruple werke. **Diues.**  
**S**teracles pleyes and daunces.  
that are vsed in grete festes. and  
in sundayes/ are they nat leful.  
**Paup.** Miracles pleyes & dan-  
ces that ben done principaly for  
deuocion honestye and myrthe.  
to teche men to loue god the mo-  
re. and for no ribaudrye/ ne med-  
lyd with rebawdrye ne lesynges.  
been leful/ so that the people be  
nat lettyd thereby fro goddes ser-  
uyce/ ne fro goddes worde herig  
and that ther be no erroure med-  
led in suche miracles and pleyes  
apenst the feith of holy churche.  
ne apenst gode tpyngge. **Alle**  
other ben forsedyd both haliday  
and Werkday. **De con. di. iiii.**  
**I**nreligiosa **Et extra li. iiii. ti. i.**  
**cū decorē.** Where the glose saith  
that for to repesente in pleyng at  
Crismasse Heroude and pe thre  
kynges. and other processe of pe  
gospel bothe thāne and at ester.  
& in other tymes also/ it is leful.  
and cōmēdable. **Diues.** Than  
it semyth by the speche in hali-  
dayes men may lefully maken  
myrthe. **Pauper.** God forbede

elles For as I saide the haliday  
is ordeyned for reste and releuig  
bothe of body and of soule And  
therfore i salwe of kynde/ i salwe  
Writen/ in salwe of grace/ & euyr  
fro the begynnyng of the world.  
the haliday hath ben solaciouse  
with onestie/ both for soule and  
body/ & for worship of god whos  
daye is that daye/ solaciouse in  
clothinge in mete and drinke/ in  
occupacion/ honestie w' myrthe  
makynge And therfore the pros-  
phete saith. *Hec dies quem fecit*  
*dominus: exultemus et letemur in ea*  
This is the day that god made/ ma-  
ke we nowle mery & be we glade.  
**Diues.** Contra. **S**eynt austyn  
saith that it wettesse wyched to go  
at the plough and at the carte/ &  
carde and spynne in the sundaye  
than to lede daunces. **Paup.**  
**S**eynt austyn spekith of suche  
daunces and pleyes as was vsed  
in his tyme/ whan cristen peple  
was moche medlyd w' hethe pe-  
ple/ and by olde custome and ex-  
ample of hethe people vsed yn  
honest daunces and pleyes that  
by olde tyme were ordeyned. to  
stirre folk to lechery and to other  
synnes And so if daunsyng and  
pleynge nowle on the halidays  
stirre men & wpmē to pryde to le-  
chery gluttonye and sleuthe/ to o-  
uer longe wakynge on nightes.  
& to ydelship on the Werk daies.



## The thridde.

and other synnes/ as it is righte  
likly þ they do in our daies than  
ben they vnlesful both on the ha-  
liday and on the werke day And  
apenst al suche spake seynt Aus-  
styn But apenst honest daūces.  
and pleyes done i due tyme and  
in gode maner i the haliday. spa-  
ke nat seint austyn. Otiues.  
Cōtra te. We synde in holy wrpt  
þ god hadde his peple turmente  
their soules and peue them to so-  
rowe and mournynge in the ha-  
lidaye. Dies expiationū erit  
celeberimus et vocabitur sc̃tū.  
affligetisq; alas ṽr̃as in eo Dis  
ala que afflicta nō fuerit die hoc  
:piabit de pplis suis. Leuitici.  
xxiii. Channe is sempt̃ that  
god wole þ men peue hem rather  
to mournynge in the haliday tha  
to myrth or to Wellfare. Pamp.  
Salomō saith. Spes que differ-  
tur affligit aliam. Prouer. xiii. c  
The hope the desire and the lon-  
gynge þ is delayed turmentithe  
the soule. For the more that mā  
or woman longith after a thing  
the more it is disease/ tyl he hath  
his disease and his longynge. But  
nowe it so that the rest the myrth  
the ese and the Wellfare/ that god  
hath ordeyned in the halidays.  
is tokē of endlesse reste iope and  
myrthe and Wellfare in heuenes  
blisse that we hope to haue with

outē ende. For there men shalle  
halowe withouten ende/ from al  
maner trauaple thought & care.  
And therfore as I saide first god  
wole that we thynke on the ha-  
day of the reste iope and blisse/ þ  
the haliday bitokeneth. and haue  
it in thought/ in desire in lōging  
& hope to come therto And so tur-  
ment oure soules by longynge &  
by sorowynge By longynge af-  
ter the endlesse reste And by so-  
rowynge þ for synne oure desire  
is so longe delayed In this ma-  
ner god wole that euery mā and  
womā turmente his soule in ha-  
liday/ by loue longynge to god  
warde/ & by sorowynge for gods  
des offence Nat to shewe grete  
heuynesse outwarde/ and to doo  
bodily penance in any grete ha-  
liday Moreouer leue frende god  
hadde nat that the iellys shulde  
turment their soules in euery ha-  
liday/ but only in one solemnite  
that was cleppd the fest of clens-  
synge & of forpeuenesse For that  
daye god forpauē the iellys the  
grete synne that they dyd whan  
they made them a calf of golde.  
and siluer/ and worshipped þ calf  
as god/ and cleppd it their god  
nat withstondynge at the wou-  
ders that god hadde shewid hem  
a litel bifoze/ ledynge hem throu-  
gh the rede see drye fote/ and det

## Precepte.

thyd kynge pharo and al his oste  
and spake to them opely by voyce  
of aungelles. from aboue the  
mount of synay in thundre and  
lightnyng in fyre and smooke.  
and cloudes/ ful of grymme i voyces  
of trumpe and of clarioun ful  
dredful to here And for asmoch  
as that greuous synne was first  
forpouen them in that day/ and  
they were firste that day maade  
clene from that grete synne/ ther  
fore god had them halowe that  
day for ioy of forpifnes. He had  
them also that day turnet their  
soules for sorow of þe greuouse  
synne/ and for their vnkynndnes  
that they shulde haue mynde of  
their synnes & be ashamed therof  
And also haue in mynde goddes  
godenesse apenst their shrewdnesse/  
and thanke him therof.  
This daye was the tenth daye  
of Septembre.

### The xviii. chaptre.

**D**iuines. Where fyndst thou  
that god hadde men make  
mery & fare wele in the halidaye  
Pauper. In the same place of  
holy Wrytte. Leuitici. xxiii.  
Where we fynde that god had ye  
children of israel take braunches  
and bolles of palme trees & of p'  
fayrest trees & they might fynde.

and make them tabernacles/ &  
duelle therein seuen dayes to gide  
der euery pere onys/ & there make  
mery bifoze their lord god.  
in the mynde þe god made them  
to duelle in tabernacles i deserte  
pl. pere and there sau'd them &  
kepte them fro wo And Esdras  
the prophete saide to goddes pe-  
ple This day is halowyd to our  
lord god. Wepe ye nat ne mour-  
ne ye nat/ ete ye gode metes and  
fatt/ and drynke ye gode dryn-  
kes/ and ye that may. sende ye  
part to them that may nat/ ne  
haue no powder wherof to dryghte  
them mete or drynke. Be ye nat  
sory for it is goddes holy daye  
Gaudiū etenī dñi est fortitudo  
vestra. The ioye of our lord  
is youre strengith/ that is to say.  
God is glade that ye be stronge  
glade and mery. Neemye viii. c.  
And therfore is fastynge forsen  
byd in the sunday. Di. xxx. Si  
quis tangit &c. si quis præsbitur.  
Where fastynge is forsendyd in  
the sunday And also ther shulde  
no fastynge be vsed moche from  
Ester to petecoste þe is Wrytson-  
de/ for ioye of cristes resurrectiō  
& of oure saluacion. Di. lxxvi.  
Ieiunia. Et de cō. di. i. Ieiunt  
um. Diuines. Where fyndest thou  
in holy Wrytte þe daunces & songes  
ben lesful and plesauite to god.



**Paupe**r. We fynde **Ezobi** xij. **That** whan the children of isra-  
el were passyd the rebe see drie so-  
te/ soo h the water stode in either  
side of them right vp as a walle  
and god hadde drenchyd kynge  
pharo and al his oste/ than moy-  
ses made a mery songe and prys-  
sunge to god/ Whiche songe be-  
gynnet h thus in latyne. **Can-**  
**tenus dñs gloriose: eni magni-**  
**ficatus est.** **Thane** mary the sus-  
ter of aaron toke her tymber in  
her honde/ & al wpmen h myghte  
toke her tymbers i her bondes. &  
Wente daunsynge and synngyn-  
g the same songe prysynge & wor-  
shippynge oure lord god. **We**  
fynde also in the secounde boke  
of kinges in the vii/ chaptre that  
whane dauid shulde fetch god-  
des hutch into ierlm. Dauid &  
al the people of israel went ther  
with & pleyed in al maner myn-  
stralcpe/ songe and dauncyd and  
skyped for ioye. and so prysed  
and worshiped god But nichol  
saules doughter and Dauides  
wyf scornyd dauid for his daun-  
sunge and for his skypynge/ &  
said. that it was nat semely to a  
king so skippe & daunce as a kna-  
ue. bifoze the people & bifoze her  
mardens. Dauid saide to her.  
I shal pley and daunce bifoze my  
lorde god h hath chosen me to be  
a kinge. & put thy fader & al thy

kyng from ye crowne I shal pley  
bifoze my lord god/ & put me in  
lowe degre for his loue/ and be-  
lowe and meke in myn owne sig-  
ght to plesse god h made me king  
And for h myschol scornyd so da-  
uid for his skippynge & his daun-  
sunge and his lownesse/ therfore  
god made her bareyne/ h she had  
neuir childe as saith the booke  
there. **Also** god gladdyd his pe-  
ple h was in care & moche tribus-  
sacion/ & sayd. pitt shal maydes  
make mery in songe and dauns-  
sunge/ & olde folke to gide for  
I shal turne their care into ioye.  
& glade them & conforte them of  
their sorow. **Jeremye** xxxi. c.  
**Diues.** It may wele be as thou  
saist for myrthe and gladnesse.  
conforteth men in goddes serup-  
ce/ and heupnesse dullith and let-  
tith al maner synng **Paupe**r.  
Therfore dauid saith. **Seruite**  
**dñs in leticia.** **Serue** ye oure  
lorde in myrthe & gladnesse But  
two thynges leue frende must be  
hepte in goddes serupce. and in  
gode synng/ sadnesse and glad-  
nesse. **Sadnesse** in chere and  
in doyng. **Gladnesse** in hert  
thyngynge. **Sadnesse** withoute  
sorynesse of malice/ of wrath ha-  
te/ and of enuye. And gladnes  
withouten folye and ribaudrye.  
And therfore leue frende  
I praye you saddith wele/ butt

## Precepte.

gaddith nat Be alwaye glabde.  
 But neuirmoze mad by no folpe  
 Alwaye sad/ alwaye glade/ so pat  
 poure gladenesse & pour sadnesse  
 be alwaye medlyd With lhyngge  
 and loue of god/ & W' deuocion.

### The xix chapter

**D**ues. Why been these iii.  
 preceptes cleppd the pcep  
 tes of the firste table. Pauper.  
 For Whanne god paue moyses.  
 the lawe in the mounte of synay  
 he toke him the x cōmaundemē  
 tes Writen in ii. tables of stoon  
 In the first table Were Writen ye  
 thre firste cōmaundmentes Whi  
 che teche vs how we shulde wor  
 ship oure god. & loue him aboue  
 al thinge And therfore they ben  
 cleppd the pceptes of the first ta  
 ble/ both for wortshynes of them  
 self. and for they Were Writen in  
 the firste table. In the se  
 counde table Were Writen other  
 vii. cōmaundmentes/ that teche  
 vs to loue our euēcristen as our  
 self/ & ben cleppd the pceptes. of  
 the secounde table And so al the  
 x. pceptes ben cōprehendyd and  
 closed in the ii. pceptes of charite.  
 The firste precepte of charite is  
 this/ & thou shalt loue thy lorde  
 god With al thy herte/ With all  
 thy soule. With al thy mynde/ W'  
 al thy myght. Whanne he saith

thou shalt loue thy god With al  
 thy herte/ he excludeth al ma  
 ner of ydolatrie/ that is for forfē  
 dyd by the firste cōmaundmēte.  
 that no man set his herte/ ne his  
 feyth ne his truste in no creatur  
 moze than in god/ ne apenst god  
 des worshippinge. For

Who so loueth wele a nother/ he  
 hath byndly a trust and a feith  
 in him And after that he loueth.  
 so he trustith And thet he trusty  
 moste/ comōly he loueth moste.  
 And therfore god badde & thou  
 shuldest loue him With al thy herte  
 & is to say W' al thy feithe  
 so that thou sett al thy feith and  
 thy truste in him bifoze al other  
 as in him that is almighty and  
 may best helpe at nede And ther  
 fore the firste pcepte of thies iii.  
 is applied principally to ye sad al  
 mighty. Also god biddeth & thou  
 loue him With al thy soule/ that  
 is to say as seint austyn saiy W'  
 al thy Wyl. Withoute cōtradicti  
 on/ & thy Wyl be nat contarie to  
 his Wylle. But alwey conformed  
 to his Wyl. And in that he byd  
 deth & thou take nat his name i  
 beyne But as thou haste taken  
 the name of crist/ & art cleppd cri  
 sten/ soo consourme thy Wylle.  
 thy lyp. & thy speche to the Wylle  
 of Criste. & thou wole no thyng  
 ne do no thyng. ne say no thyng.  
 apenste his Wylle by thy Wylle.



## The thridde

a thy wyttynge/ ne make none  
othere ne dolwe apenst his wyl. &  
his worship. And tho that thou  
haste made to his worship kepe  
them/ and hope sikerly þ if thou  
fulfille goddes wyl here in erthe  
he shal fulfyl thy wyl in heuyn.  
And loke that thou spende alle  
thy lif and thy beyng to his wor-  
ship and in his loue And thanne  
louest thou him w<sup>t</sup> al thy soule.  
in whiche principall is thy lyf &  
thy beyng And therfore if thou  
spende nat thy lif and thy beyng  
in his loue/ thou louest him nat  
with al thy soule And therto  
thou takest his name in beyne.  
for his name is. Qui est. That  
is to say/ He that is. For al thiȝ  
þ is takith his beyng of him And  
therfore if thou spende thy lyf &  
thy beyng in synne and vanitie.  
thou takyst his name of beyng  
in beyne Also loke that thou  
spende al thy wytte in his loue.  
þ thou study to knowe the treuy  
þ is cristes name For he saith  
Ego sum Veritas. And so study  
to fle falsbede & folpe by help of  
criste goddes sonne þ is al witt  
And therfore the secounde comau-  
ndment is applied to the secounde  
p<sup>er</sup>son in trinite/ þ is the sonne al  
wytt Also he biddeth þ thou lo-  
ue him with al thy mynde/ with-  
outen forgetynge of his benefi-  
ces and of his piftes to the. & to

mankynde And in that he byde-  
deth the kepe wele the halidape.  
Whiche is ordeyned principall  
þ me shulde than withdrawe her  
thoughtes and their mynde. fro  
the worlde/ and thynke thanne  
on god and on heuynly thinges  
Than thynke on their owne in-  
kyndnesse and of goddes gode-  
nesse as I sayde firste And ther-  
fore he saith Memeto. Thynk  
that thou halowe wele the hal-  
day That is to say/ loue god w<sup>t</sup>  
al thy thought and with al thy  
mynde/ that thou be in wyl no  
thyng to thynke apenst his ple-  
saunce/ and that thou haue ly-  
hyng to thynke of him by grace  
of the holy goste/ to Whome the  
thridde comaunderment is appli-  
ed/ withouten Whome as seynt  
poule saith. We may thynke no  
gode thoughte The firste pcepte  
is applied to the fader almighty  
þ may best helpe at nede. For  
malmettes and ydolatre may  
nat helpe The secounde pcepte  
is applied to the sonne alwytt.  
Whose name is treuthe and soue-  
rayne wisdom For he knowith  
al he may nat be disseyued And  
treuthe shulde nat be taken in  
beyne/ but alwaye worshippe  
& wisely mayntened The thrid  
pcepte is applied to the holy gost  
Whiche is clepid. paracletus. þ is  
to saye comfortoure.

## Precepte.

For the halidape is ordeynede.  
to comferte bothe of soule. and  
of body/ to comferte a man and  
and beste And the holy goste co-  
fortith vs in sorowle and care/ &  
he is bote of every bale. He pe-  
ueth reste after trauayls/ He is so  
lace in disease/ and he abatith ca-  
reful thoughtes/ and pruethe pe-  
es and reste in herte And therfor  
the propheete saith to him Cogis-  
tacio hominis confitebitur tibi.  
et reliquie cogitationis diem fes-  
tum agent tibi Manes thought  
shal be knowe to ye his mysche-  
ups/ and the remenantes of his  
thoughtes shal make a halidape  
to the in the sunday and other fe-  
stes. Secundū multitudinē do-  
lorū meorū in corde meo: conso-  
lationes tue letificauerūt alā  
meam. Lorde saith he after ye  
multitude of sorowles in myne  
herte/ so the confortes haue gla-  
dyd my soule For the holy goste  
biddeth that we reste from thei-  
r trauayles here in the halidapes.  
and after in endlesse blisse.

The xx. chapter.

Also leue frende/ as the go-  
spel saith Mar. xii. c. ye  
shal loue god With al your hert  
With al your soule/ With al your  
mynde/ With alle your mighte.  
that is to say/ as seint Bernarde  
saith/ ye must loue him. dulciter.

prudenter/ fortiter/ Sweetly.  
Wisely/ mightily/ Sweetly With  
al your herte/ With alle your  
soule/ that ye haue likyng i him  
passinge al other. Wisely With  
al your mynde & With al your  
thought/ & ye studye and be besy-  
nigh & day to do his plessaunce.  
& to fle his offence Also ye muste  
loue him mightily & stedfastly &  
neither wele ne woo depte you.  
from his loue And therefore seint  
poule saith & no tribulacion has-  
ger ne thurst/ hete ne colde/ syf  
ne dethe/ ne no creature shuld de-  
parte vs from the charite in crist  
if we louyd him as we shulde lo-  
ue/ ye shal loue your god With  
al your hert/ so that ye loue no-  
thinge but for him & in him. ye  
shal loue him With al your soule  
so & ye spende al your wyll. &  
alle your affection in his loue.

ye shal loue him With al your  
mynde/ so that ye spede al your  
thoughtes in his loue. ye shalle  
loue him With al your mighte.  
so that ye spende al your might-  
es in his loue/ so that ye assente  
to no thing/ ne thynke no thing  
ne do no thinge/ apenst his ples-  
saunce/ ne & shuld lett his loue.  
ne departe you from his loue  
The firste commaundment techith  
vs to loue him mightily The ii.  
techith vs to loue him wisely.



## The thridde

The thrid techith vs to loue him  
 Metely in ease and reste of herte  
 By the firste comaundment god  
 techith vs feith and right bileue  
 By the secoude he techith vs ho/  
 pe For as he saith by the pphete  
 Qui in me sperauit liberabo eu:  
 protegam eum qui cognouit no/  
 men meum. For he hoppe in me  
 I shal deliuer him. and I shalle  
 defende him for he hath knowe  
 my name. Beatus vir cuius e/  
 nomen domini spes eius: et non respec/  
 tit in vanitates. et in fancias sal/  
 sas. po. xxxix. Blessyd be that  
 man whose hope is in the name  
 of oure lord/ and hath taken he  
 de to no vanities ne to no false  
 wytnesses to forswere him/ and  
 to take goddes name in veyne.  
 For as seynt poule saith/ ther is  
 no name in whiche we may be sa/  
 uyd/ but goddes name swete Je/  
 sus And therfore they that haue  
 goddes name i worshippinge/ may  
 haue siker hope to be sauyd And  
 tho i haue it in dispite olde to be  
 in grete drede. By the thridde  
 comaundement. god techith vs  
 charite For charite and gode lo/  
 ue is reste in euery wo a trauayl  
 For loue makith trauayl lighte  
 and easy/ that shuld elles be ful  
 diseasy By the firste precepte of  
 charite we be bounden to shewe  
 loue to god in herte/ in worde/ in

werke And therfore god biddeth  
 that we shuld loue him with all  
 our herte/ with all our soule and  
 mynde/ his is to say. W<sup>t</sup> al our spe/  
 che For speche outward is toke  
 of thoughtes ward Also he bid/  
 deth vs loue him with all our mi/  
 ghtes/ that is to saye. W<sup>t</sup> al oure  
 werkes. And so the first pcept of  
 the firste table techith vs to loue  
 god with alle oure herte The se/  
 counde techith vs to loue hi w<sup>t</sup>  
 alle oure worde/ and shewe hym  
 loue i speche For who so loueth  
 wele a nother/ he wole speke gode  
 and worshipping of him that he lo/  
 ueth/ and be glade to here of his  
 gode name and speke him gode.  
 a worshipping/ and sorpe to here his  
 name dispised and diffamed  
 By the thrid comaundement we  
 ben taught to shewe loue to god  
 i dede/ his is to leue oure owne oc/  
 cupacions on ye haliday a peue  
 vs principally to serue god a to be  
 occupied w<sup>t</sup> hi/ a no thig do but  
 for his loue a to his worshipping/ or  
 for grete nede of oure self For  
 who so loueth wele a nother/ he  
 wole seke a tyme to speke w<sup>t</sup> hi.  
 a dese w<sup>t</sup> hi And therfore god bid/  
 deth vs halowe wel the haliday  
 a than attēde to hi a occupie vs  
 w<sup>t</sup> hi as w<sup>t</sup> oure dere loue/ i ma/  
 de vs of nought/ and bought vs  
 with his blode ful dere/ a sauet

## Precepte.

vs/ and kepith vs/ and penethe  
 vs al that we haue of any gode  
 and spndeth vs alle that vs ne-  
 dith and moche more And if we  
 loue him in this maner With all  
 oure mightes and oure dedys/ &  
 oure werkes/ and halowe thus  
 the haliday & the sabot & he hath  
 bodeh vs halowe/ He schulde pe-  
 ue vs a sabot and reste in heuen  
 blisse/ Where as saith ysaiethe p  
 phete. shall be sabott of sabottes.  
 that is to say endlesse rest betoh  
 nyd by temporel rest in the halis-  
 dape. And moneth of moneth/ &  
 is to say endlesse myrthe betoh  
 nyd and figured. by temporalle  
 myrthe in the haliday. ysaielc<sup>o</sup>  
 vi. c. Amen.

Here endith the thridde pcepte/ &  
 begynneth the fourth. Ca. i.

**D**ives. As me thyn-  
 keth thou haste dez-  
 clared the commaund-  
 mentes of ye first ta-  
 ble ful wele and parfittly to ma-  
 nes soul Now I pray ye for god-  
 des sake pfourme that thou hast  
 begune. and declare to me ye co-  
 maundementes of the secound ta-  
 ble/ & I may the bett knowe god-  
 des talde/ and the more plesaunt

ly serue my god/ in kepe me the  
 more peasible in charite w<sup>th</sup> myn  
 euencristen. For as I haue vnder-  
 stonde/ al the seupn commaund-  
 mentes of the secounde table be  
 knyttte in the secounde pcepte of  
 charite whiche biddeth vs loue  
 our euencriste as our self Dauid.  
 Manhynde hath ii. begynnyn-  
 ges The firste begynnynge and  
 begynner is god. The secounde  
 begynnynge and begynner. is ye  
 fader and moder By the first co-  
 maundement of the first table we  
 be taught to worship god aboue  
 al thinges/ as him that is begyn-  
 nynge of vs and of al creatures.  
 By the firste commaundement of  
 the secounde table we be taught  
 to worship fader and moder pat-  
 been oure begynnynge next af-  
 ter god And therefore he saith I ye  
 firste commaundement of the se-  
 counde table. Honora patrem  
 tuum et matrem tuam. That is to  
 saye/ worship thy fader and thy  
 modre. By the preceptes of  
 the firste table he taughte vs to  
 loue god aboue alle thinge.  
 By the preceptes of the secounde  
 table. he teachith vs to loue oure  
 euencristen as oure self. And  
 for as moche as charite is moost  
 shewyd by worshippynge and hel-  
 pyng of oure euencristen/ there-  
 fore he begynneth by teaching of



## The fourth

Worship that olwys to be doone  
to them that we owe by weye of  
charite mooste to worshippe after  
god and mooste to helpe that is  
fader and moder And therfore he  
saith. Honora patrem tuum et ma-  
trem tuam. Worship thou thy  
fader and thy moder. By which  
comaunderment we ben bounde  
to helpe oure bodily fader & mo-  
der at nede and be to them sup-  
um and meke/ and ste their dis-  
plesaunce. nat dispise them/ nat  
agre hem vnslpyfully/ nat hane  
ne warie them/ ne harme them  
ne scorne them for none age/ for  
none vnclennesse/ for no wandp-  
ne folpe that they say or do/ but  
supporte them i their age and fe-  
blennesse/ as they supportyd vs i  
oure pouthy/ and holpe vs. and  
kepte vs in oure feblennesse/ whā  
we coude nat ne myght nat help  
oure self. We fynde Genesis  
ix. c. That Noe had thre sones.  
Sem Cham & Japhet. Whanne  
the floode was doon it happyd  
their fader noe dranke so wyne.  
that he was drōke/ for he knewe  
nat the myght of the wyne. For  
bifore the floode men dranke no  
wyne ne ete no flessh. And  
whāne noe was thus drōke/ his  
myddel sonne Cham fonde him  
liggynge bare/ so that he myght  
se his prey membris And anon

he laughed his fader to scorne/ &  
wolde nat hile his fad/ but wete  
and told it to his bretthern iapig  
and scornynge his fader But his  
bretthern wolde nat se that nyce  
sight/ but turned their face from  
their fader and cast a cloth vpon  
him and hiled him onestly. Whā  
ne noe awoke. and wiste what  
his myddel sonne Cham hadde  
doon to him. he was wroth with  
him and cursed his Canaan and  
al that shulde come of him/ and  
made him thral & bonde to Sem  
and Japhet/ and to their childer  
after them And thus for scornig  
and vnworship that the sonne  
dyd to the fader/ begāne first b-  
dage and thraldom and was co-  
fermyd of god. Diues. Sijth  
Cham dyd the synne & nat chas-  
naah whiche was yit but a child  
why cursed noe the childre cha-  
an. and nat cham the childre fa-  
der. Paupez. Noe wolde nat  
curse Cham in his persoon/ for  
god hadde blessyd him in his per-  
sone with his brettherne anoone  
after the floode And therfore he  
cursed his sonne/ and him in his  
sonne/ and punysshed him in his  
sonne/ and alle that shuld come  
of him For it was goddes dome  
that right as he hadde do shame  
to his fader/ so his children shuld  
be shame and shenship to hym

And as noye hadde no ioye of hi  
so shulde he haue no ioye of his  
children. **Oues.** The scruple is  
gode and rightful/ sape for the  
Pauper. **Therefore Salomon**  
saith. *Oculum qui subsannat*  
*patre: et despicit partum matris*  
*sue / suffodient eu corui de torre /*  
*tibus & demones / prouer. xxx. c.*  
The iye that scorneth his fader  
and dispiseth the birth of his mo-  
der/ raupns of the brokes/ thatt  
is to say. feendes of hel brokes.  
shal delue oute and pyke oute h  
iye. **And therefore he saith**  
in an other place. *Honora patre*  
*tui et gemitus matris tue ne ob*  
*liuiscaris. Memento qm nisi p*  
*illis non fuisses: et retribue illis*  
*quomodo illi tibi. Eccle. vii. c.*  
Worship thou thy fader/ and for-  
gette nat ye sighinges of thy mo-  
der. ne what payne she had whā  
she bare the of her body. **Thynk**  
that but by theym thou haddest  
nat been/ and yelde them and do  
to theim as they dyd to the. And  
god had him self in ye olde lawe  
who so cursed or waried his fa-  
der or moder/ he shuld be slayne  
*Leuitici. xx. c.*

The ii. chapter

**Oues.** Manye children  
wolde ful fapn se their fa-

der and their moder dede/ & they  
might haue her heritage/ a spue  
at their owne gouernaunce And  
ofte whāne they may nat haue  
it by their gode wyl ne by theire  
dethe/ they wole haue it by plee.  
and by maistrye. **Paup.** Such  
children fulle late shalle theyue.  
and they shal haue ful lytel ioy  
and worship of her children/ but  
moche shame and shenshyy For  
as salomō saith **He that cursith**  
his fader or his moder or disesith  
theym/ his lanterne shal be quen-  
chyd i the myddes of derknesses.  
that is to say. either he shal none  
eyre haue/ or if he haue he shalle  
be withoute worship For the he-  
ritage saith he to whiche childre  
hasten fast in this maner/ shalle  
want blessing and grace of god  
in the laste ende. **Prouer. xx. c.**  
And in a nother place he saith. &  
it so so withdrawith any thyng  
from his fader and from his mo-  
der. and saith it is noo synne/ he  
is as wythpdy as a manqueller.  
*Particeps homicidie ē. Prouer.*  
*xxviii. c.* Also we fynde in the se-  
conde boke of kinges *2d. c. &*  
absolon the sone of David wold  
haue put his fader dauid out of  
his kingdome/ and he droue him  
oute of the cite of ierlsm barofote  
For he came so sodeynly on him  
that dauid was besy to fle. and



## The fourth.

saue his lyf Sone after absolon  
pauē bataple to his fader in the  
felde. But as god wolde he was  
discounfited/ and moche of his  
follre slayne/ bothe by Werde. &  
by the Wylde beestes.

Thanne absolon fledde ry-  
dunge on his mule. discheuele. &  
is open heded And as he rode Un-  
der an oke/ his here that was ful  
longe and ful seyre smote by a-  
monges the bolwes/ & there faste-  
nyd so that ye mule passyd forth  
in his rene But absolon henge  
styll by the here. tyl that Joab.  
that was cheefteyne and prynce  
of the oste of dauid came to him  
and smote him throughe the hert  
with thre sperys/ and dyd stoon  
him ful by to the deth/ that was  
the mooste dispitouse dethe in the  
lawe And soo absolon that was  
thā ye fairest mā lpylg/ for haste  
that he hadde to the eritage and  
dyd suche Wrong to his fader/ he  
lost bothe his heritage and his  
lyf Also adony his brother wolde  
haue been kinge Whyle his fader  
dauid luyde/ and dauid priued  
him of the kingdome for euil. &  
made salomon kinge/ that was  
thāne nat xi. yere olde And after  
warde adonye was slayne for he  
wolde haue ben kinge ayēst his  
faders ordenaūce Therefore god  
bad i the old lawe Deutro. xxi. c.

if ther were any Unbuxū chylde  
& wralde & wolde nat obey to his  
fader and moder/ they shuld lede  
him to the rulers of the cite. and  
say to them in this wyse Dure  
sonne is skoute & proude/ he wol  
nat here oure techyng ne our bid-  
dyng/ but he pueeth him to ryot  
glutonye and lechery/ & to grete  
festes and fare And god bad & al  
the people of the cite or of & tow-  
ne. shulde sle that Unbuxū chylde  
With stones/ in example of alle  
other For Whanne yonge follre.  
wepe rebelle to fader and moder  
and puee them to suche ryot and  
Welfare/ and ydelshyp/ but they  
be chastised & Withstode i the be-  
gynnyng/ they shal shēde the co-  
myntee of the peple/ by robbery.  
murdre & manslaughter/ by rof-  
sions & Wicked cumpanyes and  
make rebellion & risynge ayenst  
their soueraynes/ and so be cau-  
se of destruction of the londe of  
the cite and of the comyntee Also  
M<sup>r</sup> y<sup>s</sup>. c. Criste in the gospel re-  
preueth al tho that by ypocrysy.  
Withdrawe nedful luyng from  
fader or moder/ Under colour of  
goddes Worshyp and holy churche  
And he repreueth tho men of ho-  
ly churche that so enfourme the  
chylde to say to their fader and  
moder. that they may nat wor-  
shyp god and holy churche for ye

coste & they do to susteyne theim  
felf/ and so make fader and mo-  
der to lyue in myschepf/ & mē of  
holy church may lyue in delice.

The iii. chapter.

**N**Ot only by the precept of  
god ben we bounden and  
taught to worshyp and help our  
fader and oure moder/ But also  
by example in kynde as tellithe  
the maister of ppirties. That  
Whanne the stork that is clepyd  
Liconia. in latyn hath brought  
forth her bryddes to flight/ both  
the male and the female be woxen  
en fulle feble for traueple & they  
hadde in the brydpyng and bryng-  
pyng forth of their bryddes/ and  
so feble that they may nat wel  
helpe theim self. For bothe the  
male and the female spytte by dy-  
uerse tymes on the eyren/ & chaū-  
ge their traueple in brydpyng of  
their bryddes/ and in fetyng of  
mete and drynke for them self. &  
for their bryddes. And therfore  
Whanne the bryddes been woxen  
and may ffe/ they fetyche mete to  
their fader & moder into the nest  
as longe tyme as they traueiled  
to bryng forth their brydes/ tyl  
they be releuyd and may traueple  
to helpe them self. Also he tels  
us & ther is a brydde that is cle-

pyd a pellicane. Pellicanus.  
And ther is a grete enemyte be-  
twene the pellican and the addre  
The addre waiteth Whanne the  
pellican hath bryddes/ & Whanne  
she is out of the neste to gete me-  
te to her & to her bryddes. the ad-  
der crepith vp into the neste and  
fleeth the bryddes. Whanne the  
pellican cometh aghen/ and syn-  
dereth her bryddes slayne on this  
maner/ she mourneth thre days  
es and thre nyghtes for derthe of  
her bryddes. The thridde day she  
settith her aghen ouir her bryddes.  
& with her bylle she sympteth her  
felfe in the syde. and spryngith  
the blode on her bryddes And by  
the Vertue of the bloode she ray-  
seth them fro derthe to lyf. By the  
bledyng she wepith so feble & she  
may nat traueple to fede her self.

Whanne some of her bryddes  
for loue and pitye put theim to  
traueple and fede their moder/ &  
some yeeue no tale of her but on-  
ly fede theim self. Whanne the  
moder is amendyd. and woxen  
stronge/ the bryddes that helppd  
her she loueth and cheriffeth.  
And the other & wolde nat helpe  
her/ she betith and bylleteth and ca-  
stith them oute of her cumpany.

The liii. chapter.



## The fourth.

saue his lyf **S**one after absolon  
paued batayle to his fader in the  
felde. But as god wolde he was  
discounfited/ and moche of his  
folke slayne/ bothe by swerde. &  
by the wyld beestes.

**T**hanne absolon fledde ry-  
dynge on his mule. discheuele. &  
is open beded And as he rode vn-  
der an oke/ his here that was ful  
longe and ful feyre smote by a-  
monges the bolles/ & there faste-  
nyd so that ye mule passyd forth  
in his rene But absolon henge  
styll by the here. tyl that Joab.  
that was cheefteyne and pryncce  
of the oste of dauid came to him  
and smote him through the hert  
with thre sperys/ and dyd stoon  
him ful by to the dethe/ that was  
the mooste dispitous dethe in the  
lawe And soo absolon that was  
thā ye fairest mā lyul/ for haste  
that he hadde to the eritage and  
dyd suche wrong to his fader/ he  
losse bothe his heritage and his  
lyf Also adony his brother wold  
haue been kinge whyle his fader  
dauid lyuþe/ and dauid priued  
him of the kingdome for euit. &  
made salomon kinge/ that was  
thāne nat xi. yere olde And after  
warde adony was slayne for he  
wolde haue ben kinge ayēst his  
faders ordenaūce Therefore god  
had i the old lawe Deutro. xxi. c

**I**f ther were any vnbyū chyl-  
dren a wraue & wolde nat obey to his  
fader and moder/ they shuld lede  
him to the rulers of the cite. and  
say to them in this wyse Dure  
sonne is stoute & proude/ he wol-  
nat here oure techyng ne our bid-  
dyng/ but he pueeth him to ryot  
glutony and lechery/ & to grete  
festes and fare And god bad & at  
the people of the cite or of & tow-  
ne. shulde sle that vnbyū chyl-  
dren with stones/ in example of alle  
other For whanne yonge folke.  
wepe rebelle to fader and moder  
and puee them to suche ryot and  
welfare/ and ydelshyp/ but they  
be chastised & withstode i the be-  
gynnyng/ they shal shēde the co-  
myntee of the peple/ by robbery.  
murdre & manslaughter/ by col-  
lusions & wicked cumpaynes and  
make rebellion & risynge ayenst  
their soueraynes/ and so be cau-  
se of destruction of the londe of  
the cite and of the comyntee Also  
M<sup>r</sup> p<sup>r</sup>. c. Criste in the gospel re-  
preueth al tho that by ypocrisy.  
withdraue nedful lyuynge from  
fader or moder/ vnder colour of  
goddes worship and holy church  
And he repreueth tho men of ho-  
ly church that so enfourme the  
chyldeyn to say to their fader and  
moder. that they may nat wor-  
ship god and holy church for ye

coste & they do to susteyne theim  
felf/ and so make fader and mo-  
der to lyue in myschep/ & me of  
holp churche may lyue in delice.

The iii. chapter.

**N**Ot only by the precept of  
god ben we bounden and  
taught to worshipping and help our  
fader and oure moder/ but also  
by example in kynde as tellithe  
the maister of ppirties. That  
Whanne the stork that is clepyd  
Liconia. in latyn hath brought  
forth her briddes to flight/ both  
the male and the female be wop-  
en fulle feble for traueple & they  
hadde in the bredyng and byng-  
punge forth of their briddes/ and  
so feble that they may nat wel  
helpe theim self. For bothe the  
male and the female sytte by dy-  
uerse tymes on the eyren/ & cha-  
nge their traueple in bredyng of  
their briddes/ and in fetyng of  
mete and drynke for them self. &  
for their briddes. And therfore  
Whanne the byddes been wop-  
ed and may fle/ they fetyche mete to  
their fader & moder into the nest  
as longe tyme as they traueiled  
to bynge forth their byrdes/ tyl  
they be releupd and may traueple  
to helpe them self. Also he tels  
us & ther is a bridde that is clez

pyd a pellicane. Pellicanus.

And ther is a grete enemye bi-  
twene the pellican and the adde  
The adde waiteth Whanne the  
pellican hath briddes/ & Whanne  
she is out of the neste to gete me-  
te to her & to her briddes. the ad-  
der crepith by into the neste and  
steeth the briddes. Whanne the  
pellican cometh apen/ and syn-  
der the her briddes slayne on this  
maner/ she mourneth thre dayes  
es and thre nyghtes for derthe of  
her briddes. The thridde day she  
fettith her apen ouir her briddes.  
& with her bylle she smyteth her  
felfe in the syde. and spryngithe  
the blode on her briddes And by  
the vertue of the bloode she rap-  
seth them fro derthe to lyf. By the  
bledyng she wepith so feble & she  
may nat traueple to fede her self.

Whanne some of her briddes  
for loue and pitee put theim to  
traueple and fede their moder/ &  
some yeeue no tale of her but on-  
ly fede theim self. Whanne the  
moder is amendyd. and wopen  
stronger/ the briddes that helppd  
her she loueth and cherissheth.  
And the other & wolde nat helpe  
her/ she betith and byllet and ca-  
stith them oute of her cumpany.

The iiii. chapter.



The fourth.

**Dives.** This precepte biddeth  
 us worship fader and moder / & b  
 we may do withouten ony coste  
 and with litel trauaile / For we  
 may rype a pens theym . knele to  
 them and take ther blessing and  
 speke to them with reuerence and  
 so kepe ye comaundemēt / **Paup**  
 The comaundement byndeth  
 us not only to worshippe . fader &  
 moder with such reuerence doing  
 but also to worship them w<sup>h</sup> helpe  
 pe at nede / **Dives.** Where findest  
 thou that helpe at nede is cleped  
 worship . **Pauper** In the firste  
 pistle that seint poule wrote to ye  
 bussop tymothee . v. c. where seint  
 poule had that he shuld worship  
 Barrey Wide Wis. That is to saye  
 he shulde susteine them with go-  
 dis of holy church And he clepith  
 there Barrey Wide Wis. that had  
 no good to be sustained wiche of  
 ther owne / And if that she hadde  
 childre or fader or moder or whe-  
 reof to liue . he had that she shuld  
 serue to reule hir houshold and  
 helpe fader & moder as they hol-  
 pen her / And in the same chapter  
 he biddeth that prestis and men  
 of holy church that reule wel her  
 sugettis . shuld haue double wor-  
 ship of the peple . That is to saye  
 the glose that the people shulde  
 obey to them & do them reuerence  
 and finde them at that theym ne

de . and namely to them that tra-  
 uayle in preachinge and teachinge  
 of the gospel / **Dives.** It is oþer so  
 ly . when folk for age and feble-  
 nesse maye not ne can not helpe  
 them self ne gouerne theym selfe  
 thane to be take to ther childres  
 gouernaunce of the holwshold . &  
 putte them self in keeping of ther  
 children and ther gouernaunce .  
**Paup.** More semely it is that  
 they putte them in her childrens  
 gouernaunce and keeping than i  
 straungeris Namely if they ha-  
 ue founde them good and kinde  
 to them bifoze But for any trust  
 in ther children I wold not coun-  
 sei'e them fully dysmytten them  
 of her good / But alwey reserue  
 the lordship to them self . and ther  
 children in baigere / And therfor  
 salamon sayth / Audite me mag-  
 nati and omnes ppli ac. Eccle.  
 xxxiii. ye grete men and gouer-  
 nouris of holy church and ye al  
 people liste now to my sayd peue  
 to no man ne woman power by  
 on the by thy self Neithir to sone  
 ne to doughti ne to brother ne to  
 frend peue not alwey to other me  
 thy good and thy catell For hap-  
 pely it may repent the . and than  
 shalt thou ptepe to haue helpe of  
 thine owne good and thou shalt  
 noon haue . Melius est vt filii  
 tui te roget qm respicere in ma-

nus filiorū tuorū Eccl. xxxiii. c.  
It is better sayth he that thi chyl-  
dren pray the and aye helpe of  
the: than thou loke ito ye hādes  
of thy children for helpe. I fynd  
that an olde man bitoke to hys  
sonne hys houshold and paue hi  
al that he hadd to kepe him wel  
in his age. Firste he lay with his  
sone in the chaumbre. at the last  
he was put oute of the chaumbre  
a layde him bysynde the spere at  
ye hal dore. For he collyght a row-  
ghide so: his sonne and his sones  
Wpfe might no rest haue by hym  
in the chaumbre. And Whan he  
lay so nigh the halfe dore he had  
moch colde and cleppd to hi hys  
sonnes sonne a litel childe: and  
badde him goo to hys fader: and  
aye of him some cloth to kepe hi  
with from colde. The childe ded  
the erande: and the fader toke ye  
childe an olde sache. Haue sayd  
he: and bidde hym lay this on hi  
Nay fader sayde the childe. Butt  
hpyte it in too. and sende ye him  
the halfe: and kepe ye to you ye  
other halfe: tyl to the time whan  
ye be olde that ye may thāne hil  
you therwith and kepe you fro  
colde. Not longe syth thys caas  
bisel in colchestre. There was an  
olde man sumdel lettred: which  
bitoke his sonne in his age al ye  
housholde: and paue him al that

he hadd for to kepe hi wel in his  
age. First he lay in chaumbre wi-  
th his sonne: after he was putt  
alsoone: in an oute chaumbre in  
the yerde: and was seruede fulle  
rudl both at bedde and at boord.  
On a daye he prayde his sonnes  
Wpfe to lene hym half a bussel to  
mete by a certeyn thyng. Butt  
he wold not tel hir what he shuld  
mete. She toke hi half a bussel  
haupng greate wondre what he  
shulde doo therwith. He wentte  
into his chaumbre and shett the  
dore to hym. He toke a fewe pēs  
and halfpens a fethingys: that  
he hadde: and put them into the  
trauises of the half bussel. And  
sone aft he toke hir a peny hir half  
bussel. She looked besyly in the  
half bussel: to knowe what he  
hadde mote therby. And thanne  
she soonde that money hanging  
in the trauises and clistes of the  
half bussel: and she wend that  
he hadde mote money by the des-  
sel. And went a she wode it to hir  
husbond: and he wende the same.  
For his fader kept eu a gret but  
the besidis his bedde wel lockid.  
Right heup it was. But his sone  
might not wete what was therein.  
But after this dede he hopide  
ther hadd be therein moch mony.  
And in hope of that money he  
his Wpfe kepte well and onestly.



## The fourth.

hys fader in to hys dethe.  
Whanne he was dede: he brake vp  
the hutchie for hie sonde he non  
thereto. And thanne sonde he in  
hutchie but erthe and stones and  
a betylpyngie ouer it With a scr/  
owe theron in the wich was wrez/  
ten in this maner / With this be/  
til be they beten that her children  
her good shal letyn: and prue a/  
Way al ther thinge & goon them  
self on beggynge.

### Capitulum. B.

**D**ives per contrate. Crist  
sayth in the gospel. Qui  
non odit patrem suum et matrem  
suam: non potest meus esse disci/  
pulus. Luce. xiii. c. He that has  
tith not his fader and his moder  
he may not be my disciple / But  
that we be bounde to hate we be  
not bounde to worshyp ne to hel/  
pe / Therfore thanne we be ney/  
ther bounde to worshyp fader ne  
moder: ne to helpe them at nebe  
Pauper. Crist sayde tho wor/  
des whanne nighe al the worlde  
was sethen and of falsse bileue:  
Whanne nighe al the faders and  
moders were in falsse bileue and  
in breedly synne / And therfore cri/  
ste sayde tho wordes. Not that  
childrē shuld hate the p̄sōs of yē  
faders & moders But they shuld

hate their falsse bileue / and theyr  
Wicked liuynge. and so vs mus/  
te al if we wyl be saued / we shul/  
de loue euery man and woman  
and hate their synne / And in as  
muche as fader and moder with  
stonde vs in goddes weye: we sh/  
uld hate ther maleice and forsa/  
ke ther wicked liuynge and for/  
solue godd and be hely to draue  
fader and moder after vs in god/  
des weye by good tēchynge and  
ensaumple / Diues. per contra/  
te. Crist sayth in the gospel. Vē/  
ni seperare hominem aduersus pa/  
trem suum et aduersus matrem  
suam m̄. p. c. Pauper. In god/  
des cause and in truth man and  
woman olthe to forsake fader  
and moder if they wyl bestonde  
goddes canse / and holde a pens  
the truthe / And so Crist cam for/  
to departe man and woman fro  
ther fader and moder: that stode  
in falsse bileue a pens god / Criste  
cam not to put ful hate bitwene  
man and his fader and moder:  
But for to make man & woman  
to forsake fader and moder for  
goddes sake: If they wyl let the  
from godde / And therfore he say/  
the in the same place. He that lo/  
ueth fader and moder more than  
me he is not worshyp to come to  
me / we shuld loue fader and mo/  
der and helpe them at nebe / than

## Precepte.

they be gethen and neuer so Wicked but we shulde loue god more than them And if we may not please godd and them also: we shulde offende them and please god: and alwey loue ther person and hate ther synne / And be bisy to amende them by good enforcements with loue & lownes and reuerence. **Diues.** yet contrate **Seint poule** saith. *Non debent filii parentibus thesaurizare sed parentes filiis .ii. ad cor. xiii. c.* Children owe not to trespoure ne to gadre to gidre to ther faders & moders: but faders and moders owe to trespoure and gadre to ther children. Therefore thanne it semeth that children shulde not care for ther fader and moder: but fader and moder shulde care for ther children. **Pauper.** Exche of them owe to care for other / But more the fader and moder for pe child: thanne the child for fader and moder. **Diues.** Whyp so **Paup.** For the child is toward and by comon course of kynde is sempnge lenger to spue thane his fader or moder / And his children shulde be his faders children and his moders / And so fader and moder care not only for ther owne children: but also by wey of kynde they care for per children children: & haue effectis

mot to ther children: than ther children for them / And more care for ther children: than ther children for them / And therefore right as the rote in the tree by wey of kynde poueth more moysture & vertue by to the tree and to the crope / Thanne the tree or the crope poueth doune to the rote: so by wey of kynde the fader and the moder moste be more besie to helpe ther children: and to ordeyne for them. Thanne the children for fader & moder that sooner by wey of kynde shuld dye / Nevertheless right as the crope refresshethe the rote by moysture of dewe and of reyne and bishadeth the rote fro the hete of the sonne: so all the children refresshe ther fader & ther moder in ther nede: and kepe them from messchese as moche as they may in good maner and kepe them wel and onestly / Not for to make them riche: ne nozif the them in delicis.

## The sixte chapter.

**Diues.** Whane man or wo / man entreteth into the religion: he is dede a penste the world: Therefore thanne it semeth that bi the religion he is bounde from this precept / And he that is not bounde to helpe his fader



## The fourth.

or moder at nede / For Whan he is professed in religion he maye not yeue / For he hath nought haue nought may yeue. **Paup.** Ma and woman by this precepte is bound to two thingis: to reuerence fader and moder and to helpe them at nede / As for the reuerence the religiouse is as moche bounde or more as ye seculare in time and place Whanne and Where he may doo it. But as for ye secunde poynte that is to helpe them at nede if his fader a moder haue not wherby to lyue: ne he of power to gete ther liuynge onestly: the sonne owthe not to entre such religion: there he may not helpe the for if he do he may be cause of ther dethe: But if his fader and moder haue enough to liue by: he may entre religion tho we fader and moder forbide it him: He shall not spare for losse: prayer: for blessinge / ne for crisse / For as saint austen sayth in epla ad letum. This precepte byndeth there that theynges of more charge a more prospe lett it not. **Dines.** yet contra te. If the religiouse kepe not this precepte bi cause of his religion: he dede a mysse in takynge of his religion **Pauper.** That is sothe. **Dines.** I suppose he se neuer aft his fader ne moder ne do the

no helpe ne reuerence: Howe he kepeth he thanne this precepte. **Paup.** Thow he se the neuer after: ne helpe them at nede ne do to them reuerence: if his wil be good to helpe them at nede: a to do them reuerence if he might come to them hym selfe: or by mene pson: yet he kepe the precept / For thow this precept byndeth all man and woman: yet it byndeth not for all weye. as say these clerkes nat for euery tyme ne for euery place: ne for euery cause. Butt only for suche cause: tyme a place Whanne they may do it lesuly / And thus bynde al preceptis affirmatiue / But preceptis negatiue binde euery tyme and for euery tyme / **Dines.** What if fader and moder falle in mischewe after he ther sone is professed in religion: owe not her sone to forsake religion. and helpe his fader and moder in ther mischewe. **Pauper.** Some clerkes sepe for as moch as he is dede a peny the worlde by his profession therfor he is discharged fro cure of fader and moder. as he is discharged therof by bodely dethe / And he owe not to goo oute of his religion: but dwel styl vnder obediens of his prelate / Netheles he owe to do his deuor to helpe the sauynge his obedience and ones

## Precepte.

tee of his religion. In su. co. li.  
iii. li. p. p. li. q. C. C. p. li.

**D**ives. As I sayde firste. He þ  
nought haue nought may yeue.  
but the religiouse maketh so his  
profession þ he may no thing ha  
ue in propre. Hou shuld he than  
helpe either fader or moder: or o/  
ny other of his kyn Pauper. If  
he be a religious mendicant: he  
may begge for his fader and mo  
der as he doth for him selfe: and  
so releue and helpe them by men  
ys almes. And if he do so: Witth  
oute doute god shall sende hym  
enoughe by cause of his charyte  
And he shall fare the better for th/  
em bothe in body and soule. And  
if he be a religious possessore  
endelwyd by temporall goodes he  
may releue them in the same ma  
ner. Or elles by almes of the hous  
e. Which is endelwed principly  
to helpe the nyd. and namely fa  
der and moder. For seint poule  
sayth that who so haue not cure  
of his next: he is worse than iell  
sarsyn or paynym.

## The seuenthe chapter.

**D**ives. As thei say the go  
des of holy church maye  
not be aliened: ne pouen in God  
to the vse of secularis. Pauper.  
for bede elles. For all that  
holy church hath. it is pouen to  
holy church. or elles purchasyd  
by substance of temporel lordes  
to helpe cristen people in misce/  
se. And therfore holy churchys  
goodes ben cleped the goodes of  
the pore and of the ned. p. vi. q.  
i. decime et c. qui. Dives. The  
se religiouse possessors endelw  
ed in so grete richessys: saye that  
they be the goodes of the house:  
And therfore noon of them may  
yeue ony thing of the goodes wi  
oute comon assent of the couent  
And leue of ther souerayne. And  
so me thinketh that it is full har  
de to ony religious possessore  
to helpe ether fader or moder by  
goodes of his house. For the re  
ligious may scarcely help them  
selfe by goodes of his house: he  
shall ful euyl or may releue fader  
or moder by goodes of his house  
For redely he shall synde bothe  
his prelate and his couent apes  
hym: allegginge dilapidacion &  
wast and pouertie and greate ne  
de Withe oute nede. For per ther  
is no house that wyl saye þ they



## The fourthe

haue enoughe. **P**auper. A sorp  
 lordship is thanne the lordshipp  
 of religeouse that may nat in so  
 greute richessys passynge dukes  
 eerlis barons. releue the mysshief  
 of theyr olwe fader and moder.  
 But sothely they shewe wel that  
 al ther besynesse is to spare to pur  
 chase to begge of lordes and la  
 dies. and of other men sondes a  
 rentys gold and siluer. Not for  
 help of the pore: but for to mayn  
 teyn ther pride and ther lust face  
**S**aynt benette ofte wythe goos  
 de consience paue to the couentys  
 gode to folke i mischese. For  
 we rede p<sup>o</sup>. li<sup>o</sup>. dialogor. That  
 there was a good simple man di  
 sesid for he ought a man twelue  
 schillinges: and he had not wher  
 with to paye. He cam to seint be  
 net and prayd him of help. Seint  
 benet sayde that he hadde noght  
 thanne wher with to helpe hym.  
 But come a yen sayde he to me:  
 after too dapes: and thane **I**sh  
 al helpe the if I may. Seint be  
 net for petie that he hadde on that  
 man praide to god for help. And  
 sodynly he soond sigging thret  
 tene schyllinges on the butche of  
 the couent that was full of wbe  
 te. Whiche money seint benet to  
 he a paue to that sorp man: and  
 had him paye twelue schillinges  
 for his det. And twelue pens on

he had him here for his surynge  
 And Withe oute doute if seint be  
 nette hadde hadde so moche mo  
 ney of the couent: He shulde ha  
 ue do the same With the couents  
 money With out assent of the co  
 uent. For we fynde in the same  
 boke that there was a grete hun  
 gre in that cuntre þ seint benette  
 dwelled in. And whanne he saw  
 folke at mysshese: he paue a way  
 nigh al the godes of the couent  
 so that therere was no thing left  
 in the couent wherby to liue but  
 a litel oyle in a glasse. Ther cam  
 a man to hym whos name was  
 agapitus: And prayde him for  
 goddes sake to geue him altyll  
 oyle. Seint benet had the monke  
 that hadde the oyle in heppynge  
 deliuer that oyl to that nedimā  
 The monke for negardship and  
 for that it was the couentys gos  
 de wolde not deliuer it to the ne  
 dy man. For if he paue that a  
 wey ther shuld noon leue to pe  
 couent. Seint benet was myss  
 payde: and hadde another mon  
 ke take the vessel of glas with  
 the oyle and caste it oute at the  
 window: for þ the monke was  
 so vnobediet for the oyle. Whan  
 it was caste oute: it felle doune  
 more than an hundred foote on  
 craggis and stones. For the hou  
 se stode spon

Precepte.

an hygh hyl / a netter ye glas bra  
he ne the oyle spylt. Thanne sit  
benet had the monkes take it as  
it was / and geue it to ye nede mā  
And thanne bifoze al the mon-  
kes he vndername the celleret of  
hys pride and of his wanebileue  
Thanne saint benett withe hys  
brethren prayde to godd that he  
wold sende them some oyle wher  
by to leue / And anon a tūne that  
saye there besyde boyde sodenly  
was so ful of oyle that it ranne o-  
uer in the floze / We reden also in  
the lpf of saint gregory that the-  
re cam a man a myde saint gres-  
gory almes for goddis sake for  
he hadde lost al hys good on the  
see: and onnethe he escaped with  
lif Saint gregory that was than  
but abbot: bad his almoner ge-  
ue hym siue pens / And he did so  
The same day he cam aghen: and  
a myde almesse: and hadde as mo-  
che / He cam aghen the thyrde day  
and allegyde greate pouertye: he  
hadde lost moche goode: and  
gate but litel a pen Saint grego-  
ry bad hys procuratour a rewlir of  
the couentis godis that he shuld  
geue hym his almesse / He answer-  
de and sayde that there was non  
thinge lefte: but adiffhe of siluer  
in which his moder was wont  
to sende hym mete / Saynt gres-  
gory bad hym geue the poreman

that diffhe / And so he dede This  
pore man was goddes aungel: i  
ye lehenes of a pore man / a for  
thys almesse god made seint gre-  
ry afterward pope of Rome / We  
fynde also i the lpf of saint frau-  
ces That he bad hys brethren ta-  
ke the clothes of our ladies ault.  
a geue the to ye pore folk. viii. c.  
Diues. the religeouse saye that  
the godis of the couent ben alle  
theyre goodis in comon. And  
therfore may non of theym geue  
oute a wey withoute assente of  
them al: for by comon rewle of  
the lawe: that toucheth al moste  
be approued of al / Quod omnes  
tangit: ab hominibus approbari  
debet. And by a nother re wle. the-  
re may noo man geue any other  
right: but such right as he hathe  
hym self / Nemo potest plus vi-  
ris transferre in alium quam sibi co-  
petere dinoscitur / And therfore  
sithe no persone of the couent has  
th any right in godis of the cou-  
ty: therfore non of them maye  
geue any almes of the couentys  
godis ne non other goode with-  
oute assent of them all: or of the  
more parte / for what thinge is  
any monkes of the couent: it is  
the couentis / And what so he get-  
teth. it is the couentys. Quia de  
quid acquiritur monacho: ad-  
quiritur monasterio. Pauper.



## The fourth

Bi such ipocrise vnder the color  
of pouerte they mainteyn ther pri  
de & ther auarice: & occuppe gret  
ter lordshippes than do many du  
kes earls and barons to greate  
hindrynge of the lond and gret  
disease of the pore people / For þ  
god ordeined to be comon to hel  
pe at nede all men at nede: they  
say that it is thers and no mānis  
els / So that foure men of religi  
on in one house myghte spende  
xx. thousand marke bi ther wil &  
by ther comon opinyon / al that  
good schuld neythir turne to help  
of the lond ne of the pore people  
but all to helpe the pore couent  
Dines. Say to my skillys.

Paup. Thy skillys be not wor  
the / For the godes of religiouse  
schulde be more comō than other  
mennes godis: to helpe the lond  
and the pore peple / And therefore  
sayth ye la W: þ comō lpf is nede /  
ful to al men / & namely to them  
that wyl folowe the lif of cristes  
desiples / For as the epre: or the  
light of the sonne may not be de  
perted: ne appropried to one pla  
ce more thā to a noyer / So saith  
he schulde al these worldly godes  
be comon in nede .xii. q. i. dilec  
tissimis / And therefore they þ has  
ue most nede: haue moste right  
to godes of the religiouse And  
the lordship is no more appropried

to the religiouse than to the secu  
leris / For bothe seculars and  
regulers schulde be holpen therby  
But dispensinge gouernaunce:  
And heppinge of the goodys of  
holy church: is appried to the re  
ligiouse and to other men of ho  
ly church / And therefore sayth  
holy Writt that in the begynnyng  
of holy church al thinges were co  
mon to the multitude of al cristē  
people nat only to the apostles:  
but to al cristen people. Actus  
um. quartum. capitulum. .xii. q. i.  
dilectissimis.

And there  
fore if religiouse mispēde the go  
des that be taken to them: & help  
not the neddy peple: they do cristē  
peple grette wronge For they wi  
thhold them her right: and make  
ppre to them þ owthe be comon  
to al It is a shame and an ouer  
greate abusyon: þ amān of reli  
gion shal ride with his tenth sū  
me or with his twenty sūme on  
an hors of ten pounde in a sadel  
al gold bigon And for pouertie  
that he byndeth him to in his p  
fession as they saye he maye not  
peue an halfpeny for goddys lo  
ue ne helpe his fader and moder  
at nede withouten appnyng leue  
of his souereyn / Syth god that  
is souereyn of al bad them helpe  
fader & moder at nede / For god  
dis biddig is most to charge And

# Precepte.

seint peter sayth / Obedire oportet domino magis quam hominibus  
 Men muste obeie to god more  
 than to man / And therfore god  
 may saie to such folke of religi-  
 on that Witholden almesse from  
 fader & moder & from the poore pe-  
 ple to make her house & her couēt  
 riche. y<sup>e</sup> he sayde to the maisters  
 of the lawe and to the phariseys  
 that were men of religion that ti-  
 me Quare transgredimini man-  
 datum dei propter tradicionem Des-  
 tram vobis breke ye goddes com-  
 maundenent for poure statutys  
 and poure lore m<sup>r</sup>. y<sup>e</sup>. ix. c. Dis-  
 ues. It is long sithe I harde the  
 speke of this matter. passe forth  
 & speke more to purpos Daup.  
 Also we be bounde to worshi-  
 pe fader and moder / nat only in res-  
 uerence doing and helping at ne-  
 de but also in obeipng to her bid-  
 dyng and her lore / For salomon  
 sayth / Audi patrem tuum qui ge-  
 nuit te / et ne contempnas cum seuer-  
 uerit mat tua y<sup>e</sup>. y<sup>e</sup>. xiii. c. Here  
 thy fader that the begat & dispise  
 not Whanne thy moder is olde.  
 That is to saie / For any age di-  
 spise hir nat / But be slow and mes-  
 ke to hir and set hir teching i her  
 Iudicium patris audite filii di-  
 lecti &c. Eccl. iii. c. ye dere chil-  
 dren here ye the dome of your fa-  
 der: and do ye so that ye be saued  
 Be that worshipty his moder: he

maketh hi a tresoure in ye worlde  
 de compynge / Be that worshi-  
 py his fader: he shal haue ioye of  
 hys children / And he shal be hard  
 of god in hys praiere: and he shal  
 liue the lenger good lyf / And he  
 that obeith to his fader: he shal  
 restreth his moder / Be that drede  
 god: he worshi-  
 pe fader & moder  
 And he shal serue hi that bigate  
 hi as his lorde i worde & in dede  
 and in al paciēce worshi-  
 py thy fa-  
 der sayth he: that goddes blessing  
 mai com to ye The faders blessing  
 sayth he maketh the stable & seker  
 ye housis of her children: and the  
 modris curse distroith her housis  
 doue to grounde He is ful of wic-  
 kide fame that: forsaketh hys  
 faders obedience / And he is a cur-  
 sed of god y<sup>e</sup> angreteth his moder  
 & wyl not do hir bidding / Al these  
 ben salomonis wordis eccle. iii. c.  
 And therfore god bad that chil-  
 dren vnbuyum to fader and mo-  
 der shuld be stoned to deeth deut.  
 xxi. We reden ieremie xxxv. c.  
 That ionadab had his children  
 that they shuld neuer drinke wyne  
 ne make house ne solwe sonde ne  
 set vine / And for that they kepte  
 her faders bidding: god seyde to  
 them by the pphete ieremie / For  
 that ye haue obeide to the pcept  
 of ionadab your fader and kept  
 al his comaundementis: therfore  
 ye hired of ionadab shal not fail



## The fourthe

his cōmaundementes. Therfore the kynrede of Jonadab shalbe nat faple/ but al daies that kyn red shalbe in my sight/ & I shalbe haue ipe to them and helpe them But the wicked people of iuda. and of ierlm that wold nat obey to my cōmaundmentes I shalbe dystrope. Therfore seint poule saith Filii obedite parentib' Be stris. ac. ye children saith he oz be ye pe to your faders & moders for that is rightful thinge. Wor ship ye fader and moder for this is the first cōmaundment and bi heste/ that ye may be wese in lye unyng longe vpon erthe And ye faders saith he prouoke ye nat. ne styre ye nat your children to wrathe vnslytfully/ but norys sheth them in gode lore and i vndernampng of oure lord god. Ad ephe. vi. c. Criste goddes sonne god and lord of al thing bicame subgett to mary his moder & to ioseph his keper/ yeuynng Be al ensample to obeye and to be buyum & meke to fader & moder And salomon saith. Audi fili mi disciplinam patris tui. My dere sone here ye lore of thy fader/ & forsake nat the the lawe of thy moder/ & thane thou shalt haue grace and Worshyppe. Prouer. i. c. And as he saith in a nother place. He is a sole b scor

netb his faders lore. And he that kepith his faders vndernampng shalbe the more wise and the more slye. Prouer. p. c. Also he muste worship fader and moder with gode lypunge for as salomon saith. Dolor patris filius stult'. The childe sole is sorowe and shame of his fader. Confusio patris de filio indisciplinato Of the sone euil taught cumeth shame and shenship of the fader. and his doughter sole & euyl taughte shal lese his worship/ & the wyse doughter shalbe gode heris tage to her husbode to saue him. And the doughter that shendith her husbonde is in grete despyte and shame of her fader. that bigat her Eccle. p. ii. c. The wise sone gladith his fader The sone b is a sole in lypunge is his moders sorowe Prouer. p. c. Ira patris filius stult': et dolor matris genuit eū. puer. p. vii. c. The sole childe is wrathe & tene of his fader/ and sorowe of his moder. that bigatte him.

### The v. chapter.

**A**nd therfore salomō saith. Virga et correptio tribuunt sapiam/ puer aut qui dimittitur voluntati sue confudit matrem suā. puer. p. xix. c. That is to say The yerde vndernampng yeuen wytte and wysdome to

# Precepte.

the childe/ and that childe is le-  
ten haue his wyll in his pouthe  
shendith his moder & al his kyn-  
rede. Example We haue in the  
first boke of kinges. of hely that  
was higheest bussshop and preest.  
of goddes salwe/ and of his son-  
nes opshyn and pphnees. That  
for their fader Bndirnam theym  
nat ne chastised hem of their wic-  
ked tatches/ for the children syn  
and for his mys sufferance. god  
toke from him his dignyte. & fro  
al his kynrede for euyr/ & slewe  
his children and nigh al his kyn-  
rede in batayl. And so the wy-  
ked taches of his childre Bndwor-  
shipyd him and alle his kynrede  
for euyr/ & brought them to ende-  
lesse shame And his mys suffer-  
ce was cause of their deth and of  
his shenship and shame to al her  
kynrede. The synne of his chil-  
dren was pride letchery lusty fa-  
re and glotonye/ and sleuth & re-  
chlesnesse in goddes seruyce and  
in goddes salwe And therfore go-  
de frendes & gode childre I pray  
you alle that ye be buyd & meke  
to fader and moder/ & worshippe  
them nat only with reuerence do-  
yng in dede and speche/ but prin-  
cipaly with poure gode luyng.  
& poure gode berynge. For that  
is the most worship that ye may  
do to them/ and the moste belon-

nyng if ye do anyng And do ye so  
poure faders and moders & poure  
kynred may haue iope of you/ &  
than shal ye haue iope of poure  
children. For the wise man saith  
Qui honorat patrem suum iocunda-  
bitur in filiis suis Eccl. iii. c.  
Heb worshipeth his fader shalle  
haue iope of his children. And  
who so worshipeth nat his fader  
& moder in this maner/ but doth  
them wrath and tene by his mis-  
luyng and euyr taches/ he is a  
curst of god Maledictus qui  
non honorat patrem suum et matrem  
suam. Deutro. xxi. c. Acurst  
be that childe saith he that wor-  
shipeth nat his fader and moder  
with his gode luyng/ but Bnd-  
worshipeth them with his mys-  
luyng. For al the myscheuys of  
the childe turne to dishonour & sha-  
me of fader & moder. And al the  
godenesse and al the gode berig  
of the childe/ turne to grete wor-  
ship of fader and moder/ and of  
al the kynrede A grete worship.  
is to fader and moder whanne me-  
blesse them and prays them for  
godenesse of their children & say.  
blessyd be ye fader that the child  
begatt/ & blessyd be the moder  
him bare Therfore saith the wy-  
seman that god worshipeth the  
fader in his children. Whanne he  
seeth them gode children.



## The fourth

**Eccle. iiii. c.** It is grete vylonye to fader and moder whanne mē curse them and deprave them for wychednesse of their childre And therfore the wise mā saith. Non iocunderis in filiis impiis Haue thou no ioye ne lhyng in thy children if they be shrewys & drede nat god It is better sayth he to haue one gode childe/ than a thousande children shrewys/ & better to dye withoute/ thane to leue after them shrewyd childre. **Eccle. xvi. c.** For as he sayth. **Sapie. iiii. c.** Alle the children b come of wyched folke shalle be wytnesses of wychednesse apēst their fader and moder/ whanne they shalbe chalengyd of their wychednesse at the dome For the fader and the moder shal all were thane for their owne wychednesse/ and for their children wychednesse But the wise man saith/ if thou haue children tech them wele/ and bolwe them and make them souple and meke in their yowthe. If thou haue daughters. kepe wele their bodies & honestly/ but shewe them no glade chere/ be nat to homely wiche them **Eccle. vii. c.** While a tree is a smalle sprynge it may be bowyd as men wole haue it But whanne it is ful wopen/ it wole nat be bowyd So may the child

in the yowthe w' a spytel mayge be chastised and made lowe and meke But whanne he is wopen & rottyd in pride and mysuse of sprynge/ it is ful harde to lowe it or to amende him. And therfore the wise man sayth. Qui parit virge odit filium: et qui diligit eum in infanter erudit **Prover. xiii. c.** He that sparith the yerde hatith his sonne/ and he that loueth his sonne techith him and chastifeth him wisely. **Example** we haue in kynde of the egge. Whiche of all foules may be fertyest/ and is myghtiest in sight/ in somoch that he may se & loke apenst the sone whanne it shyneth moste bryght without blemysshyng of the ipe. And whanne she hath briddes & they be ful wopen/ she doth hem loke apenst the sonne And tho loke wele apenst the sonne without blemysshyng of ipe/ them she loueth and cherissheth. And them that wole nat he may nat loke apenst the sone/ or blemyssh their ipe in lokynge apenst the sone/ she betteth them and bylleteth them. And but if they amende them/ she casteth them out of the neste/ and putteth them out of her company as for noon of her briddes. Thus shulde faders and moders tech their children to haue their ipe vp to god that

to sonne of rightwisnesse: & take  
 heede to goddes lawe by exam-  
 ple of tobie: Whiche sayde to his  
 sonne. At the dayes of thy lyf ha-  
 ue thou god in mynde: & be wa-  
 re that thou assente to no synne  
 ne leue not goddys commaundes-  
 ment. Tobie. iiii. c. And therfor  
 salomon sayth. Eccl. vi. That  
 the wicked man that loketh not  
 vp to the sunne of rightwisnesse  
 is so blent with derkenesse of sin-  
 ne that he woot not what is go-  
 derne what is wicked. And ther-  
 fore sayth he in the next chapter  
 wisdom with riches is more p-  
 fitable than with oute riches: &  
 it profiteth most to them that se-  
 the sunne. that is to say to them  
 that haue eye to the sunne of right-  
 wisnesse. that is god. For as sa-  
 lomon sayth. Oculi sapientis in  
 capite eius. Eccl. ii. The eyes  
 of the wise man be alwey in hys  
 heede. That is to say in crist that  
 is heede of holy church and of al  
 thingis. And dauid sayth. Sic  
 oculi seruorum in manibus dñi  
 rum suorum et sicut oculi ancil-  
 le in manibus domine sue: ita o-  
 culi nostri ad dominum deū nos-  
 trum donec misereatur nostri.  
 As the seruantys haue ther eyes  
 to the handes of ther lord: and  
 as the mayde in chambere hath  
 hys eyes to the handys of hys las-

dy: So muste vs haue oure eyes  
 vp to oure lord god til he wyl  
 haue mercy on vs.

The eleuenth chapter

**D**ives. Reson puerth that  
 men shuld teche ther chil-  
 dren goddes lawe: & gode the w-  
 is / and for to take heede to god &  
 made vs al of nought / and bou-  
 ght vs so dere. But now we men  
 saye that there shulde no lewed  
 folke entremete them of goddes  
 lawe: ne of the gospel: ne of hos-  
 ly writ: nether to kun it ne to tes-  
 che it. Pauper. This is a soule  
 errour and ful perilous to manys  
 soule / For every man & wo-  
 man is bounde after his degre to  
 do his besines to knowe goddis  
 lawe that he is bounde to kepe.  
 And fathers and mothers godfa-  
 ders and godmodres be bounde  
 to teche ther children goddes lawe  
 or elles do them be taught. And  
 therfore god sayth. Erunt vba  
 hec. &c. These wordes I bid ye  
 this daye shulde be in thy herte.  
 Thou shalt tell them and teche  
 them to thy children. Thou shalt  
 tell them theron sittege i thy house  
 amougys thy folke: And whan  
 thou goest by the way. Whan th-  
 ou goest to slepe. & whan thou a-  
 risest thou shalt bynde them as a



## The fourth.

token in thy hande in thy dede: i  
thy werke they shulde be alwey  
fyrting byfore thy eyen of thy  
herte / Thou shalt wryte them  
in thy thressheolde and in thy do  
rys of thy house that is to saye  
Whanne thou comest in: and Wh  
anne thou goest oute. i thi begin  
nyng and i the ending of euery  
dede / alwey loke & thou ne noon  
of thyne forfette a pens goddes  
lawe by cause of the. Deut. vi.  
c. And in another place of the sa  
me boke he saythe thus / Thou  
shalt teche my wordis to thy chil  
dren: to thy folke. and to thy kin  
nesmen. Deut. xiii. c. And saint  
austen sayth that ech man in his  
owne honshold shuld do the offi  
ce of the busshoppe in techynge:  
and correctinge of comon thyn  
ges / And therfore sayth the lawe  
That the office of techinge and  
chastisinge longeth not only to  
the busshop: but to euery gouer  
noure after his maner / & his de  
gree. To the pore man gouning  
hys pore housholde / To the riche  
man gouernig his folke / To pe  
busbondman gouernynge hys  
wyf. To the fader and mo  
der gouerninge ther children / To  
the iustice gouernynge hys cun  
tre. To the kynge gouernynge  
hys people. xiii. q. iiii. duo. & q.  
v. no putes. And oon neighboze

shulde teche another / For saint  
Peter sayth. Every man mines  
tre on to other the grace that he  
hath taken of god. i. petri ii. c.  
Dives. My fader and moder  
be dede: And therfore I lete me  
dischargid of this commaunde  
ment. Pauper. Thow they be  
dede: yet art thou bounde to doo  
them worsship and to helpe ther  
soules with hooly prayers and  
almesse dedys if thou myghteste  
Also thou art bound to worsship  
them with thy good lyvinge: as  
I sayde firste / For the wisman  
sayth That he that techeth well  
hys childe: he shal be praysed and  
worsshiped in hys childe amon  
gis hys kynred he shal haue ioy  
and worsship in hys childe / The  
fader of the well taught childe i  
some maner is dede: & i some ma  
ner is not dede. For he lefte hys  
chylde lyke after hym / For all if  
the fader dye bodely: yet he lyue  
and is worsshipped in the good  
nesse of his children / Est mortu  
us et quasi non ē mortu⁹. Eccl.  
xxx. c. And in the wichyd lyuig  
of the childe: the fader is vnwor  
sshiped and dede. Whyle he gothe  
vpon ert⁹ / Also by thys coman  
dement we be bound to worsship  
godfader and godmoder.

## The xii. chapter.

**A**lso to Worſhip god: that  
is fader of al thyng that  
is cleped fader of mercyes: and  
god of al conſorte. Pater mīaz.  
et deus totius conſolacionis.  
He is oure fader for he made vs  
of nougt. he bought vs w<sup>th</sup> the  
his blod he findeth vs al that vs  
nedeth and moche more: he ſaues  
th vs. he kepeth vs. he ledeth vs  
he fedeth vs: he medeth vs. He  
is our fader by grace. For by his  
grace he hath made vs eyres of  
heuen bliſſe. Was there neuer fa-  
der ſo tendre ouer his childre: as  
god is tēdre ouer vs. He is to vs  
bothe fader and moder. And ther-  
fore we be bounde to loue hym.  
and to worſhip him aboue al thi-  
ge. as I ſayde in the fiſte com-  
maundement: But he maye ſay  
to vs as that he ſayde to the vni-  
uerſe ierlwis. Filius honorat pa-  
trem: et ſeruus dominum ſuum  
timebit. &c. The ſonne ſayth he  
by wey of kynde worſhippeth his  
fader: and the ſeruant ſhal dre-  
de his lord. Syth thanne I am  
fader of al. Where is my worſhip  
And ſyth I am lord of al. Where  
is my drede: Nepther ye wor-  
ſhype me as a fader: ne drede me  
as a lord. Malach. i. c. Nunquid  
non eſt pater vni<sup>us</sup> omniū Beſtra  
Nunquid non deus vni<sup>us</sup> crea-  
uit vos: Haue ye not ſayth he al

oon fader. & oon god made you  
all. Why thanne ſayth he deſpiſe  
ye ech man other. That is bys  
brother by pyde and ouerſedige  
and brekynge the cōmaūdemēt  
of poure formfadiris: Malach.  
ii. c. Alſo for tendre loue he hath  
to mākynd: he clepeth hymſelfe  
oure moder ſayng to ſinful ſou-  
le: Wenest thou ſayth he: that ye  
moder may forpete hir pong chil-  
de that ſhe bare of hir body: and  
haue no reuthe ne petye thereon:  
And thou ſhe forpete hir childre &  
haue no petye thereon: yet I ſhal  
not forpete the to ſhe we the mer-  
cy. ysa. xlii. c. And therfore he  
ſayth. Ego mater pulcre dilecti-  
onis &c. I am moder of ſapre lo-  
ue. of loue drede. of knowynge  
of holy hope. In me is al maner  
grace of truthe & of lye. In me is  
al hope of lyfe of vertu of mercy  
al of al maner goodneſſe Eccle.  
xxiii. c. And thus by this precep-  
te we be bounde to loue our god  
and worſhip him a boue al thyng  
ge as oure principal fader & mo-  
der. And that principaſy for the  
mercy and pety that he ſhelweth  
to mankinde i his gouernaunce  
& keeping By the fiſt cōmaūde-  
ment we be boande to worſhype  
him a boue al thing for he is end-  
les might as god & beginner and  
ſhaper of alle thyng.



## The fourth.

### The xlii. chapter

**A**lso we be bounde by this  
comādemēt to worſhip  
oure goſtly fader that hath cure  
of oure ſoule: as pope .and oure  
biſſhop oure prelate. oure pſon.  
oure decary . oure curate. our cō  
feſſoure / And oure moder that ſhe  
muſte worſhipe is holy church.  
Of this maner fader and moder  
ſayth ſalomon / Audi fili mi diſ  
ciplinam patris tui: et ne dimit  
tas legē matris tue. Wi dere ſon  
ſayth he here the loze of thy goſt  
ly fader: and forſake not the law  
of thy moder holy church. p̄u. i. c.  
Of theſe maner faders ſpeke the  
alſo holy Wryt / Corde ſaythe he  
here byfore thou maदेष्ट choſon  
faders . and maदेष्ट them ful ho  
ly. ii. macha. . i. c. Prelates of ho  
ly church be cleped faders / For  
ther offyce is to gendre folke in  
right byleue: and to noziſhe the  
in good thelps: and Vertuous  
liuynge / And therefore ſaint pou  
le ſayth / Per euangelii ego vos  
genui. By this goſpel I begate  
you in criſt / Such faders be wor  
thy double worſhip: as ſaith pou  
le ſaythe / For they be worthy to  
be reuerenced of ther ſutgettis: &  
to haue ther liuynge / Therefore  
they owe to haue tiſhes and offe  
ringys of ther chyldren: that be

Under cure / For as ſaint pou  
le ſayth in the ſame place / The  
werkeman that wel traueilethe  
is worthy hys mede. i. tymo. v. c.  
But now god may ſay . Regna  
uerunt ſed non ex me. Prelates  
haue repned in holy church: &  
not of me ne by my pleaunce I  
made them not I chaſe the not  
And therefore ſaint poule ſaythe  
that thoſe men haue ten thouſed  
maiſters yet they haue but felwe  
faders / For prelatis for the moſt  
part ſeke moſt ther owyn pſyſt thā  
proſpyt of mannys ſoule. Omēs  
que ſua ſunt querūt nō que Jeſu  
cristi / Such prelates and cura  
tis be not faders of the peple: but  
wolues of rauyn that deuoure  
goddes peple. Sicut eſcā panis  
Of ſuch prelatis & curatis ſpeke  
yſaie the prophete. Ipi paſtores  
ignorauerūt itelligēciam. &c.  
Such ſhepeherdis prelates and  
curates knowe not goddis lawe  
ne the vnderſtonding of goddes  
lawe / Al they bolwed alwey from  
goddes wey to ther owyn wey of  
faſſe conſcience from the higheſte  
to the loweſt. yſaie. lvi. c. And for  
that ſayde he . that the ſhepeher  
dis prelates and curates of holy  
church dede ſoo forſpy: & wyll  
not ſeke by oure lord god to ple  
aſe hym and to ſerue hym / Ther  
fore they haue loſt vnderſtōdig

and wit to teche the people / And so al ther floche is disperlyd by cressie debate diuision & discencion Jeremie. p. c. Who saythe god by toke the shepherdes & plates & th us disparplen and al forrende pe floche of my pasture or leselwe is cristen people. Jeremie. p. llii. c. And therfore saint gregori in his omelie. omē. p. llii. De signauit dominus. Maketh his mone & sayth thus Praye ye to god that he wyl send trewe werchemen in to his corn. That is to say and / gis his people / For ther is moch corn and moch people to be tau / ght / But felwe werchemen of pre chours to teche them and to tyll manys soule. For thow we there be folke to hyre / There be felwe to sepe or to teche / We se wel say th he that the world is ful of pres tes / But ful tytel ony of theym worchethe in goddes corn / For we take saythe he the offyce of presthode: but we fyll not to do the werke of the offyce.

The xliii. chapter.

**A**lso by this precept we be bounde to worshyp oure eldre. that be oure faders in age And therfore god sayth. Coram tang capite consurge. &c. Ryse up sayth he byfore the whyt her yd man: and worshyp pou the p

son of old man or Woman: and drede thy lord god / That is to say For drede of god worshyppe thou thy eldres: and despyse the not for no age for no febilnes se. leuitici. p. x. c. And therfore saint poule had the busschop ty motie that he shulde not vnder nyne hys eldre ne olde folke to shrapely ne to proude: but prai them as faders to amende them. ponge men as bretthern. olde women as moders. ponge women as systers in al maner chastyte t. ad timo. liii. c. Diues. Dst ty me olde folke be more shere wys than other and be ful harde to amende thei be so coted i sine And therfore as me thinketh them ne deth to be harde vnder noman & sharply / For god saith. h ye childe of an hundred yere shall dye and the synner of an hundred yere shal be cursed. psa. p. lxx. Pau per. Some olde folke be vertuous and not customable to sine Suche olde to be worshipped: & if thei do some tyme amisse: for that h they be not customable to synne / therfore ther prelatys shulde the more spare them and mor worshippfully speke to the Som olde folke be customable to sine and wyl not amende them: and such be worthp no worshyp: as god sheweth wel by the wordys of ysai. And therfore saint



## The fourth.

gregori sayth that the olde man  
sole shuld be harde vnder nomā

### The yd. chapter.

**D**ives. Thy answer is skil  
ful: say forth I praye the  
Pauper. Also by thys precepte  
we be bounde to worshype oure  
kyng. oure lege. oure souereins  
alle / For al tho that haue gouer  
nauce of vs or of the comontie  
or we by ther office and ther digni  
te: to be faders of the comontie &  
of ther sugetty: And be besy to  
saue ther sugetty: as the fader  
hys children / And therfore naa  
man pryncce of syrpe was cleped  
fader of hys seruanty. iiii. R. v.  
c. And iob sayde. Water erā pau  
perum. I was fader of the poze  
and ye cause that I knew not I  
traced it and sought it by besply  
iob. xxiij. c. And therfore saynt  
poule byddeth the peple do wor  
ship and obey to ther souereyns.  
And he sayth thus. Serui obedi  
te dñis vestris carnalibz. ye ser  
uantes obey ye to your fleshy lor  
des with drede and tremelng in  
simplesse of your herte: as to  
crist / Serue ye the not only at ye  
ipe to please them: but as crystys  
seruantis: do ye the Wyll of god  
of hert wythe gode Wyllseruynge  
them of oure lorde god. Not as  
men. That is to sape: serue  
ye them truly for ye drede of god  
and for the loue of god And then

ke ye that the scrupce that ye do  
to them: ye do it to god. And he  
principally shall yeld you your  
mede / For weete ye well sayth he  
that every goode dede that man  
or woman doth: be he free be he  
bond: he shal take his mede ther  
fore of oure lorde god / And ye  
lordes & souereins sayth he do ye  
the same to your seruantis: and  
forgeue them your thretynnges  
and thenke ye and weete ye it wel  
þ god i heuin is god both of you  
and of your seruantis. and soo  
ye and they haue bothe oon lord  
oon god that accept no man for  
hys persone. but yelde ech man  
and woman after he deserueth.  
Ad eph. vi. c. Dives. By these  
wordes it semeth that seruantis  
for her true seruice: shal haue mo  
ch mede. Pauper. That is soth  
For he that doth goddes byddig  
god shal yeld him hys mede / And  
it is goddes biddynge and gods  
des Wyll: that they serue truly &  
lowly ther souereyns / And ther  
fore sayth the glose: That sythe  
crist biddeth the seruantes serue  
truly: if they serue truly: they ser  
ue not only mā ne womā but pil  
cipally they serue crist / Dives.  
why byddeth the apostle that the  
seruantes shuld obeye and serue  
to fleshy and carnal lordes Pau  
per. For the glose sayth: Them  
most by goddes lawe obeye not

only to good lordes: but also to  
 shrewys. Therefore saynt Peter  
 sayth Subiecti estote oim huma  
 ne creature ppter dñi ac. Be ye  
 sugettis sayth he to every man &  
 woman that is poure souereyn  
 not for them sylfe: but for god.  
 Be ye sugettis to kynge to dus  
 hes & to temporal lordes & the  
 ye that odg hathe ordeyned them  
 to veniaunce of Wicked doers &  
 to preysing of good folke. For  
 thus is the Wyl of god that with  
 poure good dedys and poure me  
 ke seruice ye stoppe & make styl  
 the vnhunnynge of the vniwise  
 folke. Serue ye as fre men: that  
 is to saye not only for drede of  
 man: But for drede and loue of  
 god as goddes seruantes. Drea  
 de ye god. and Worshyppe ye your  
 kynge. And ye seruantes be ye  
 sugettis and meke in al drede to  
 poure lordes that is to saye not  
 only in scruple drede. but also in  
 loue drede for goddes sake. Be  
 ye sugettis for goddes sake: not  
 only to gode lordis and wel reu  
 led: but also to shrewys and ty  
 rantis. Non tantū bonis & mo  
 destis s; etiā discolis. For than  
 ne is man and woman worthy  
 thanke of god. Whanne for con  
 sciens and goddes sake he suffe  
 reth patiently disese Wytthe oute  
 gylt. If ye be beten and bo  
 rted for poure synne and poure

trespase: ye be worthy no thank  
 neyther of god ne of man. But  
 if ye do wel. and with that suffre  
 patiently disese vngyltly. Than  
 be ye worthy moche mede of god  
 And for to do th' cristen pauce you  
 ensauple Whanne he suffered  
 patiently bitter deth withuot gilt  
 that ye shulde folowe hys step  
 pes and patiently suffre woo wi  
 th oute gylt. These be the wor  
 des of saint peter in hys first pist  
 le. ii. c. Here to accordethe saynt  
 poule in his pistle. Ad romanos.  
 viii. c. Where he sayth thus Eue  
 ry soule. that is to say. every mā  
 and woman moste be suget and  
 meke to the power aboue them  
 and to hys souereyns. For there  
 is no power ne lordshype but of  
 god and of goddes ordinaunce:  
 And therefore saythe he. Whoo so  
 withstondeth the lordship and the  
 power of his souereyn: he wyth  
 stondeth goddes ordinaunce and  
 getteth him dampnacion Wytthe  
 oute end. For why sayth he prin  
 ces & lordes be ordeyned of god  
 to drede of Wyched Werke: not  
 to drede of gode Werke. Wolt th  
 ou not drede the power of thy so  
 uereyn? Do wel and thou shalt  
 haue preysing of him. For if he  
 be a gode lorde: he shall loue the  
 the better. And if he be a shrew  
 thou shalt haue the more preysing  
 of god & thou doest wel vnder a  
 n iiii



## The fourth.

Wicked souereyn as saythe the  
glose. Thy kyng thy lord is god  
ges minstre ordeyned of god to  
thy good. If thou do anys brede  
thou for he bereth not the swerd  
without cause. For he is goddes  
mynistre: to venge the wrath of  
god in hym that doth anys. And  
therfore sayth he. Be ye sugettes  
and meke to your souereyns as  
to the nedful ordinaunce of god  
not only for to fle wrath of your  
souereyns: but also for consciens  
And therfore ye yeue tributes to  
your princes and lordes: for th  
ey be goddes mynestres and ser  
ue therfore in defendyng and go  
uernance of the people. And as  
the glose sayth. in that ye yeuen  
them tribute ye serue god: for th  
ey be goddes mynestres.

### The xvi. chapter

**D**ives. Whanne saint pou  
le sayde tho wordes: emp  
ours kynges and nyghe al prync  
ces and temporal lordes. Upon  
erth were bethe and of false by  
leue: how might they be goddes  
minystres or goddes seruantes?  
Paul. Eueri creature is suget  
and seruant to god: or wyth hys  
wyll: or wythe oute hys wyll.  
And therfore saynt aysten. By  
psalme. Exaudi deus oracione

meam. sayth thus. Wene ye not  
god suffereth wicked folke to be  
in thys worlde with oute cause?  
For eueri wicked man sayth he  
eithur god suffereth hym to lyue  
for to amende him. or elles that  
good men maye be amended by  
hym. and wyne mede by him in  
that that they suffre hys malysce  
patiently: and trauayle for to a  
mende him. The malysce of shre  
wys is purgatorie to gode folke  
and shrewys be goddes scourge:  
to chastyse goddes children. Wh  
ch he had ordeyned to the kyng  
dome of heuen. and to punyshe  
and purge the synnes of theim  
god loueth. and also to punyshe  
other shrewys. And therfore god  
sayde to the synful ielows. For ye  
wil not here my wordes ne kepe  
my lawys: Therfore I shal send  
aft my seruant nabugodonosor  
kyng of babiloyne: and bryng  
him & al his peple upon this son  
de: and dystroy this sonde by cau  
se of synne. Jereie. xxxv. c. Thys  
nabugodonosor kyng of babil  
loyn was an herthen man a syn  
shewe and had noo loue to god  
ne knewe hym for hys god. He  
was a wicked tyraunt & destrui  
ed goddes lawe and goddes pe  
ple and goddes temple in ierlm.  
And yet god cleped hym his ser  
uant. For he was goddes yerde

## Precepte.

to chastise shrews and to punis  
 she the synnes of goddes people  
 And as ye se that Whanne the fa  
 der hath beten his childe Withe a  
 perde he castith the perde into ye  
 fire: right so Whan god hath chas  
 tised and scourged his chyldren  
 by Wyched men and by Wyched  
 tprauntes that be goddes perde.  
 But if the tirauntes amend them  
 he shal cast them into the fyre of  
 helle With out end / And therfor  
 he sayth. *De assur Birga furoris  
 mei et baculus ipse ē ac.* Woo be  
 to the people of assur and to hys  
 kynge: for they be the perde and  
 the staf of my wrath:

I shalle sende theym a pens the  
 false peple And openste the peple  
 to which I am wroth I shal byd  
 him dystroy the peple: robbe the.  
 & sle them / But he weneth not so  
 but he witerhe it al to hys owne  
 myght. & he dothe of malpce & I  
 bid hi do my rightfulties *ysa. x. c.*

### The xlii. chapter.

**D**ives. Syth it is so that  
 all lordship and polwer ier  
 th cometh of god: me meruelet  
 moche why god geueth Wyched  
 men such polwer in thys worlde?  
 Pauper. The polwer cometh  
 of god: but the malpce & Wicked  
 nesse & Wyched couetise cometh  
 of man. Dives. God knowith  
 ther maleice and what they wyll

do. Why geueth he than such lord  
 ship and polwer to shrewis Pau  
 per. For comon synne of the pe  
 ple / For synful people rebel and  
 false is worthy to haue no good  
 lord merciable ne benygne But  
 for to haue cruel lordes false ty  
 rauntes lyke the peple / And ther  
 fore iob sayth. *Regnare facit p  
 pocritam ppter pctā ppli.* God  
 maketh an ypocrite a wicked sy  
 uer to regne for synne of people.  
*iob. xliiii. c.* And therfore say  
 the holy Wryt that god pauerhis  
 people a kynge in hys wra<sup>t</sup> such  
 as shulde disese them. *Dsee. xlii.*  
*Dabo eis regem in furore meo.*  
 Dives. The phylosophe saythe  
*liii. c.* that the Wicked man is  
 worthy no worship: and only ye  
 goode man is worthy worship /  
 For as he sayth there / worship is  
 mede of Vertue / And so he that is  
 not Vertuous and Vicious as ty  
 raunts be: is worthy no worship  
 Pauper. & is soth Dives. Why  
 byddeth than god a peter a poul  
 as thou hast sayd & me shuld do  
 worship & obey not oly to ye go  
 be lordes but also to the Wyched  
 Paup. As I sayd first we shul  
 be obey & do worship to them not  
 for themselfe but for god and for  
 polwer & god hath pouen theym  
 And for that they represent god  
 des pson in erthe we shulde wor  
 shippe theym not ther owne pers



The fourth

sonnes but for the dignitie þat god  
hath pouen them and made this  
oure souereins And they be gode  
and vertuous We shuld do them  
worship and obeye to them not  
only for her dignite: but for ther  
vertu and oure owne ppyt/ And  
therfore saint poule sayth. Obe  
dite prepositis vris. &c. ad hebr.  
xiii. c. Obey ye to youre prelatys  
and souereyns and be ye meke &  
subget to them: For why sayth he  
they be ful besy and traueil to sa  
ue youre soules. as thei that shul  
de geue answere for your soules  
at the dome. Diues. Many of  
them care ful lytel for mannys  
soule/ They care moze to get mo  
ney and mannys good/ And ma  
ny of them be ful febyl lyuers.

**P**auper. Whanne they be suche  
take no ensauple of ther wy-  
ked luyng. do not as they doo.  
But as thei sey Whanne they tech  
wel. and reuerence theim for ther  
bignite and for ther ordre. for so  
Bedeth criste in the gospel. Di-  
ues. I suppose that thei neyther  
do wel ne teche wel: for many of  
them be ful selwed/ **P**auper.  
yet as longe as they be thy soue-  
reyns or thy curates thou shalt  
obey to them in al thing resona-  
ble and lesul that longeth to her  
office. and do them worschipp for  
ther dignite. not for ther persone

But for god. Whos persone they  
present in messis singing in the  
tis hering and in other sacramen  
tis peupng and in gouernynge.

The xviii. chapter.

**D** Jues. I suppose that my  
leige lord the king bydde  
me do atþynge. and my mapster  
oz my souereyn bydde me do the  
contrary oz if my curate byd me  
do atþing, cōtrary to my Bissþop  
pis byding to whom shal I obey  
Pauper. In that cas thou shalt  
obey to thy kyng that is thy so-  
uereyn. and thy mapsters soue-  
reyn also. and thou shalt obey to  
thy bussþop that is thy curates  
prelate and thyñ also. if the kyng  
ges bidding and the bussþoppes  
benot ayens goddes worþshippe  
And if thy kyng thy pope: oz thy  
bussþope: oz any other souereyn  
byd the do any thyng that thou  
knowist wel that it is ayens god-  
des worþship and ayens hys law  
thou shalt not obey to the i þ but  
to god þ is ther souereyn: & thyñ  
also. And therfore sayth saint pe-  
ter to the ieiwis Obedite oportet  
magis deo qm hoibz It biþoweth  
to obey to god more thā to men  
If it be righteful to het you rather  
er thā: god: denie ye. and ye salve

## Precepte.

sayth that if oni souereyn bid his  
 suget ony thing that is contrary  
 to god: the suget shal not obeie  
 ne do ony thing vnrighful and  
 vnonest: ne that shuld harme ye  
 comontye for hys biddinge if he  
 knowe wel that the biddinge be  
 not lesul. i. q. iii. nō semp. **Oines.**  
 I suppose that the sugette be in  
 dout whether it be goddes lawe  
 or nap. **Paup.** Chan shal he o-  
 bey to hys souereyn: and he is ex-  
 cused / but if it be in such thinge  
 he is bounde to knowe & to kun-  
 As if he byd him ony thinge he is o-  
 penly apens goddes comaunde-  
 ment or apens the septe. or apens  
 goddes lawe or lawe of holy ch-  
 urch / that he is bounde to knowe  
 thanne shal not he obeie in ony  
 wyse to hys biddige. **Oines.** Is  
 the suget bounde to obeie to his so-  
 uereyn in al thing lesul. **Paup.**  
 Seruage and subiection came  
 amongys mankyng for pryde  
 and othe synne / But as sayth a  
 greute clerke. seneca .ii. .iii. de  
 beneficiis. This seruage wentt  
 not into al men ne in al women:  
 But the better parti of man and  
 woman that is the soule is oute  
 takyn from such seruage & ony  
 man's body and womans is bounde  
 to seruage of temporall lordes  
 and of ther souereyn. & man  
 nys soule and womans is fre so

that he maye haue hys thought  
 hys loue. his wyl in ward as him  
 selfe. With oute leue of his soue-  
 reyn / And therby he offedeth not  
 hys souereyn ne pleseth. But on-  
 ly god he knoweth suerly manny  
 bette / But only in the dedis of ye  
 body the suget is bounde to obeie  
 hys souereyn. **Oines.** In which  
 dedys? **Paup.** In suche as lon-  
 ge to reule and gouernaunce and  
 in such thinges as he hath made  
 hym suget into hys souereyn: in  
 such the suget owthe to obeie to  
 hys souereyn / As knyght in ar-  
 mes is bounde to obeie hys chef-  
 teyn & hys leder in thynges that  
 longe to armes / The bond man  
 to hys lord doing scruple wor-  
 kes in dutie of his bondage: the  
 sonne to his fader: in thing that  
 longeth to good noztur & reule  
 of his houshold: the wif to hir hus-  
 bode: i thing he lōge to matrimony  
 & social liuing / not in werkes of  
 vileyn seruage / And if the wif o-  
 bey more than she is bounde to.  
 And do more dedis of lo wnesse i  
 plessaunce of hir husbonde than  
 she is bounde to: she is more to  
 prayse. and the more he owthe to  
 loue hir & haue hir in worship as  
 his owne selfe / And if she do it  
 for goddes sake: god shal be hir  
 mede thowhe hir husbound be ful  
 vnkinde. But in thinges that



## The fourth

longe to the kyng of mannis body: man ne Woman is not suget to hys lord ne to hys souerayn temporal. But only to god / For al men in thynges that longe to kynde of body be euen: as i substance of the body: in bringing forth of childre / And therefore the seruant may wedde without leue of his lord. and the sonne without leue of his fader / And the seruant may kepe hym chaste without leue of his lord and a peny hys byddynge. and the son a peny the byddynge of hys fader and wedde a peny his byddynge and if him like. Netheles it is gode that yonge folke in such thynges folow the counseile of fader and moder and of ther frendes: But if ther counseile be to let the from god / For this shal also husbond and wif as a peny vsing of ther body be euen and eche of the hath power ouer others body.

### The xix. chapter.

**D**ives. Is the people bounde to obey to the Pope to ther bishopp to ther curate in all thyngis what they wyl byd them do? **Pauper.** In al thynges that longeth to keeping of seyntes and of goddes lawe: and fleeing from vices to which thyngis they boū

de them in ther baptem: they be bound to obey / And in al thyngis of the which the gouernauce longeth to men of holy church by common lawe grounded in goddes lawe to gouern the people not i other thynges that long not to men of holy church: ne in ther preceptis not grounded in goddes lawe / And i the same maner clerkes be bound to obey to ther prelates in thynges that long to ther offyce grounded in goddes lawe & religious to ther prelates i thynges that long to keeping of religion / **Dives.** I suppose lordship or prelaci be occupied vncrightfully by might and falsnesse. by symonye gyle and tresoure be ther suggettis bounde for to obey to them? **Paup.** If they obey to them in thyngis lesul it is medeful / Netheles some clerke is sai that such cas men be not bounde to obey: but for to fle slaūder and the more defese. **Petrus** in scrip. sup ii. sent. d. xl. a. sm. confes. li. iii. ti. . xxxiii. q. v. But for as moche as god puethe oft tymes the realmes and ye lordshipis of this worlde: and prelacye also not by mannis lawe ne mannis dome. But by his owne prescript dome and he is souerayn might lord of lordes & hig of higes therfor it is most sure to obai

to such lordes and souereyns as  
longe as god sufferith them. For  
god geueth lordship and prelaci  
in this worlde: bothe to good &  
wycked. And therfore as we syn-  
de in daniel's prophecie: god ma-  
de nabugodonosor the wycked  
tyraunt kyng and lord of the  
greate part of this worlde: And  
after for his pryde he toke his  
kyngdome fro him: and made hi  
in wyte lyke a beste. that he wend  
to haue be a beste halfe lyon halfe  
oye. and so he went on all foure  
and fedde him amongis bestes in  
the forest seuen monethis tyl he  
knewe that god was pryncypal lord  
of euery kyngdome & that he geueth  
kyngdom lordship to whom he  
wyl. daniel's. iiii. c. And therfor  
god sayde to sedechy that was  
kyng of goddes peple: and to o-  
ther kynges in the cuntre besyde  
I made erth man and beste. By-  
on erth in my greate might: and  
I haue pouen the lordship to hi  
that me lyketh. And I haue pou-  
en al these lordes & kyngdomes  
here a bouthe to nabugodonosor  
my seruant kyng of babilon: &  
al nacions chulden serue hi & his  
sone & his sones sone: & what na-  
cion or kyngdome wil not serue  
him ne obey him: I shal dystroye  
nacion by swerd hagre & moreyn  
& whoso wyl serue hi & obey to hi

I shal late him dwel styll in his  
owne londe. And therfore serue  
ye him mekely & obey ye to hym  
& ye shal liue & fare wel. ieremie.  
xxv. c. And crist in the gospel  
sayde. Reddite que sunt cesaris  
cesari: et que sunt dei deo. yelde  
ye to the empour of Rome: that  
is the emperours and yelde ye to  
god that is goddes. And yet the  
empoure of Rome had no right to  
ye lordship that he occupied: but  
onli bi the yeste of god & by swerd  
Dines. I suppose that the bus-  
shop by a prest curs a man whi-  
ch man the prest holdeth vngilty  
and the multitude of the people  
also. Pauper. Eytther the bus-  
shop biddeth the best denounce  
him a cursed. or he biddeth him a  
curse hym. If he by the preste  
denounce him accursed in the bus-  
shop's name. if he may not wel  
put it of. But he shal by wey of  
charite excuse that man i as mo-  
ch as he knoweth him vngilty.  
And also excuse the busshop: say-  
ing that he is mys enformed: & if  
he had knowe the treweth: he wol  
be not haue cursed him. And he  
shal counsel that man to suffre it  
to wyl for helpe of his soule. And  
he shal enfourme the busshop as  
sone as he may of that man's  
vngyltynes. But if the busshop  
by the preste acurse hi the prest



## The fourth

moste take hede whether his yn-  
giltpepe is openly knowen or is i  
doute: or it is certeyn but not o-  
penly knowen / If his yngiltpe-  
pe be openly knowen: the prest  
shal alegge to ye bussshop that he  
is yngiltpe and proue it by wyts-  
nesse And if he faile i his prose he  
shal obey to the bussshopps byd-  
dynge thow he knowe that the  
man is yngiltpe / And if he maye  
proue hym yngiltpe: he shal not  
curse him. thow the bussshop byd-  
him neuer so fersly If it be i dout  
whether he is giltpe or nay: Tha  
the prest shal obey to the bussshop-  
ps byddynge. *Sm. of. li. ti.  
xxviii. q. vi. Quid si episcopus.*

### The xx. chapter.

**D**ives. Whan the officerys  
of the kynge knowe well  
that a man or woman is damp-  
ned to the dethe yngiltpe: shal  
they obey to the iuge that bydde  
them sle man or woman withou-  
te gilt? Dauper. If the officer  
be sekere he is yngiltpe: he shal  
not sle him: but he shal obey to  
god that biddeth him sle no man  
ne woman yngiltpe / But if he be  
i doute whether he is giltpe or yn-  
giltpe: thanne he shal obey to the  
iuge & do his biddind / And he is  
excused by his obediens. *Kap. li.*

*ti. ix. de iuramento & periurio. L.  
xiiii. quid de iudice. Netheles ye  
sugettis moste be ware in suche  
doutis. & they presume not to mo-  
ch of ther owne wyte / For ful oft  
a man weneth to knowe a thing  
& be i certeyn of his knowinge  
and yet he is deseyued: & it is not  
as he weneth / And it is ful per-  
sious to the suget to repugne the  
dome of his souereyn: & to resue  
ye wit & the setece of many wyse  
men / And therefore I counsele  
the sugettis & the offyceris i such  
thinges to stond to ye consiens &  
the ordinance of ther souereyns  
& obey with the sozow of herte ha-  
uing pety of manis dethe & of his  
disese & no lyking in cruelte And  
therefore god bad in holy writ: i  
men shuld folow the sentence of  
ther iugis & do ther bydding And  
who so wolde not obey them. he  
shuld be slayn. *deut. x. vi. c.*  
The kynges iustice represente  
the kynges persone in ful highe  
degree / And therefore men moste  
be more adred to withstand his  
sentence and his dome / For his  
dome is cleped goddes dome: &  
as salomon sayth / *Sicut diuisi-  
ones aquarum ita cor eius in ma-  
nu dñi. ac.* As the wateris sayth he  
may lightly be deyped & drawen  
in diuerse parties: so is the herte  
of the king & of iuges: & rebler*

## Precepte.

in the honde of oure lord / He shal encline it whether he wyl / For the dome that semeth vnrpght / full to manns wyl: is rightfull in goddes sight / And thow the dome be rightfull in goddis sight and thow the man be worthi to dye. if ye iuge wene that it be vnrightfull & he puerth the sentence wenyng sekerly / that it be vnrightfull: he senneth dedly. thow his sentence be rightfull / For as saint poule sayth All that is not done of feyth and of good conscience it is synne / If the man be gilti: the law and his mysdoedis sle hym / If he be vngyltly slayne by fals dome of the iuge or by a falsse queste or by them h myse enformed the queste they sle him & not the officerys. but if he do it wetingly a pens the worship of god: whanne the falsbede of the dome is openly knowen. or if he do it with the thynge in cruelte. Diues. Is the religious man or woman bounde to obey his prelate: whanne he byddeth hym to ony thing ayens his rewle. Pauper. In al thyng that longeth to very obseruance of his rewle or is nedeful to good & trewe keepinge of the rewle: he is bound to obeye. but he haue resonable excusacion / In other thyngs that be pertinent to the rewle &

to his profession or contrarie to the rewle: he is not bound to obey / For if he were bounde to al such byndyngis: his peere of nought shulde serue of nought. For his prelate might so agregge the hardnes of spynge in religion in double more than he made his profession to. and bynde hym to more penaunce without comparison than euer he thought to bynde hym to: and put hit in another maner spynge. that he made neuer his profession to: ne knowe in the peere of his assaye his noucery / And by the lawe euery howe is sette in some certeyn / But if the religious were bounde to obey in al thyng: his profession were al vncertein and vnassayed in his noucery / Nevertheless it is a greatesse perfection to obey in alle thyngs lesul after man or woman may do sayng his rewle and goddes worship / And if his prelate byd hym do ony thyng ayens his rewle: he must take heed whether his prelate may dispense with h point of rewle or nay / If he knowe wel he may dispense with h: he oweth to obey his bidding. But if he know wel he may not dispense with h point of the rewle: he shal not obey to him in that: & he shal also obey if he be in doute whether he may



## The fourth

dispense or not Diues. Tel me  
some example Paup. In fast-  
tyng in Wakynge: in silence ke-  
ping: & in diuerse obseruance of re-  
ligion: the prelate may dispense  
as he cas he owyth to dispense a peny  
his sugettis Wyl: Whan he seeth  
that his sugett may not kepe su-  
che pointis of his rewle with ou-  
te bnderinge of him selfe or with-  
oute bnderinge of other thingis  
that be more to goddes worship  
And ofte tymes the sugettis Wyl  
do more than they may do: and  
put them to more than they may  
perfourme: And than the prela-  
te as a good fader owyth to ta-  
ke heed thereto: and for saluacion  
of his suget dispence with hym &  
put him discrete goynace for sal-  
uacion of the persone. and for ye  
worship of god: And the sugette  
owyth to obey his bidding & stod  
to his ordinaunce: With good  
conciens: In some thynges the  
prelate may not dispence: as in  
the principall pointis of euery re-  
ligion. that is to lyue in obeiden-  
ce: in pouerte and chastite: And  
many other thingis ben exempt  
by lawis of religion in which ye  
prelate may not dispence: And  
therefore if the prelate byd the su-  
get do ony thynge that is a peny  
the principall pointis of his rewle  
or a peny such thingis in which

he may not dispence: his suget  
owyth not to obey his bidding

## The xxi. chapter.

**D**iues. If the bishopp byd  
a clerke geue his boke to  
his nece or newewe or resigne his  
church: & his benefice that ye bish-  
shope may geue it to his nece or  
newewe: or to some of his knyghtis  
that clerke bound to obey his bid-  
ding of the bishopp: Pauper.  
Nay forsothe: For it longeth not  
to the bishopp to bidde such thinges  
/ Nethesles if the clerke haue  
gode boke and is unable to pro-  
fite in boke: and the bishopp bid-  
de him lene the boke to another  
clerke that is able to profite in  
boke and to helpe holy church:  
he is bound to obey: If he gate  
the boke of holy church: as if  
it were pouer or biquethid him to  
profit of holy church: But if ye  
boke be purely his owne: he is  
not bound to obey that bidding  
Diues. What if the bishopp bid  
his wyfe breke a bolwe that she  
hath made to god: as of fastyng  
of pilgrimage. continence. wak-  
ward goyng and such other: Is  
she bound to obey his bidding  
Paup. ye forsothe: And but she  
obey the his bidding in that she

she synneth. And if she do his bidding only for obedience: she will. nethe more mede. for in that she obeyeth to god which biddeth her obey to her husband. And so in she doth the wil of god: thow she be soze that she may not persfourme her owne ppyt. q. d. no suit more ouer leue frid pe that vnderstonde that as sayth saynt bernard i epla ade mber. Same thinges be partly good of the selfe: and to such we be bound by goddes salwe. as ten comauendments. Same be ful wicked of the selfe: and tho we be bounde to she by goddes salwe wpehouten any bydding of any souereyn vnder god. And therfore in such thynges stondeth not properly the virtue mede of obedience to man or woman. Other thinges there be that maye be goode and they may be wicked. and wel do and euyl do. and i such thinges stonde the properly obedience: men owe to ther souereyns: for in such we shulde stonde to ther wyll and to ther wytt more than to oure owne. for in such stonde properly the vertue of obedience: men owe to man for goddes sake. And the harder that the precepte be: if it stonde with reson: the more medeful is the obedience. for the more man or woman forsaketh his owne wyll for goddes sake

ke the more is his lownesse. and the more is his mede.

The xxii. chapter.

Also leue friend by this comauendment we be bound to worship alle that be in higher state & dignite than we be. for al such be cleped our fathers i worship patres honore. And therfore i holy wytt al men of worship be cleped senes et seniores. that is senpours in french. And in frenche tung mene of worshippe and lordes be cleped senpours. a pateris that is fathers i englissh. for they be fathers in worship & owe to be worshipped as fathers by this comauendment. for comendment in men of worshippe is and oweth to be sadnesse of wytt and wysdome as in men of age. for in them is the age of wytt & wisdom: tho they haue no grete age of yeres. And therfore sayth salomon. Senectus bene uabilis est non diuturna neque annorum numero computata. The age of worship stonde not longe luyng ne in noumbre of yeres: but it stonde in wytte and wysdome. for the wittys of the wysman ben old and sadde: and a clene life is cleped age of elde. Sapie. iiii. c. And therfore god byddeth in old salwe. Honorapsonam sentis et time dominum of



deum tuum. Leuitici. xij. Wor/  
shipp thou the persone of an olde  
man & drede thy lord god / And  
in the newe lawe he sayth thus.  
Deum timete regem honorifica  
te / Drede ye god and worship ye  
poure kynge. i. petri ii. c. That  
is to saye for drede of god Wor/  
shipp thou thyne eldre and for dre/  
de of god worship thou thy king  
and thy souereyn and all that be  
in hygher degre than thou art.  
For syth god hath put them i de/  
gre of worship: thou moste for  
drede of god worship them / And  
but thou worship them: elles th/  
ou offendeste god / And therfore  
saint peter sayth / Omnes hono  
rate. worship ye al men and we  
men after ther state and ther dig  
nity And saint paul biddeth that  
al thinge shulde be do onestly & i  
ordre. Omnia honeste et secundum  
ordinem stant. i. ad cor. xliii.

The xliii. chapter

**A**lso leue frende by this co  
maundement we be bound  
to worship holy aungels & sain  
tes in heuen: for they be oure fa  
ders in age in worship in cure & i  
heppinge of vs / For they longen  
after vs that ther noumbre and  
ther company that was lessed by  
the pryde of lucifer myght be res  
tored aghen by saluacion of vs.  
And therfore nyght and day thei  
prayen for vs to god for helpe &

grace nedful to vs. Of these fa  
ders spekethe saint poule in hy  
piste: and sayth thus I knele &  
praye for you nyght and day ye  
fader of oure lord Jesu criste of  
whom is named al maner of fa  
derhede in heuen and in erth. Ep  
quo omnis paternitas nominat i  
celo et in terra. ad eph. iii. c. For  
as the glose sayth ther disposici  
on the aungels be oure faders in  
heuen ordeyned for vs and in er  
the prelatys be oure faders hauing  
cure & heppinge of vs / And so bo  
th prelatys in erthe and aungels  
in heuen ben oure faders / And  
therfore as saye al these clerkes  
Ech man and woman hath two  
aungels assignyd to him of god  
oon another of the sende / For ye  
sende satanas at goddes suffer  
raunce assigneth to him a wicked  
aungel to tempte him and to les  
se him / But god of his goodnes  
assigneth him a good aungel to  
saue hym and to hepe hym / Of  
which good aungel criste sayth  
in the gospel. that they se al wey  
the face of the fader in heuen: for  
they be al weye in his presence &  
speke for vs and praye for vs.  
And therfore saythe saynt ierom  
By on the same worde of criste  
aungels bere oure prayer & oure  
good dedis into heuen and hepe  
and defend vs agens the malice  
and the stepghe of the sende And

therefore the angel raphael whā  
ne he had led the sōne of tobie in  
to ser cuntre and sauīd him from  
many perels and brought hym  
apen in greate welth: he sayde to  
tobie / Whanne thou preydeste  
with bytter teys and beriediste  
the dede bodis & lestest thi mete  
& haddeste dede bodys by dape  
in thy house and berieiste them  
by night for goddes sake apens  
the wyl of the wicked king sēa  
theris: Thanne offered I thy pi  
er to oure lord god. tobie. iiii. c.  
Also we rede i the fourth boke of  
kynges the vi. chapter. That ye  
prophete helisee was sodenly  
by nyght byseged in the cete of  
dothaym with the ost of the kyn  
ge of sirie In the morowe the ser  
uaunt of helisee saue the oste ar  
boute the cete and he was ful so  
ry: and sayde to his mayster heli  
see Alas alas alas what shal we  
do: we be so byseged with the oure  
enemys that we may nat escape  
Than helisee sayd to hi Drede ye  
not for we haue more folke wi  
th dothanne they haue with the  
Thanne helisee prayde to god &  
he wold open the ipen of that ser  
uaunt: that he myght se what hel  
pe helisee had with him / And as  
non he saue the byllys aboute he  
liful of hors and charettys brē  
nyng as fyer and a greate peple  
arayed to batell that was the ost

of aungels sent of god in to he  
ping of helisee through whos hel  
pe the prophete helisee ledde al ye  
oste that byseged him into the ce  
ty of samarie amongys alle ther  
enemys / For they were so blent  
that they wylt not whether they  
went / They come to take helisee  
and helisee toke them with hel  
pe of aungels: and dyd with the  
what he wolde / And therefore da  
uid sayth. Monte in circuitu ei  
et dñs in circuitu ppli sui. The  
byllys: that is to say aungels be  
aboute the gode man and the go  
de woman to kepe the / and god  
is aboute his peple to saue them  
And therfor saint Cecile sayd to  
hir husbonde Valerian / I haue  
goddes aungel that louethe me  
ful wel and kepeth my body wi  
th greate cheerte that no man sh  
al defoule me / And if thou wylt  
by soule loue defoule me: he shal  
fle the / And if thou loue me with  
clene loue and wil kepe my ma  
denhode pood and clene. he shall  
loue the as wel as me / And w hā  
ne thou art cristened: thou shalt  
se him / Anon hir husbond Valeri  
an by hir counsel went and was  
cristened of the bysshop saint Be  
gan. And whan he was cristened  
he cam apen a fōd saynt recily  
praisig i closet: & the angel stōd by  
his syde by with wingis & fetters  
ful bright and his faceshon and  
o ii



## The fyfte

gylmered as the flame of fyre he  
 hade in eyther hande a garlonde  
 made of rospes and lyses ful fay  
 re and fressh and ful swete i smel  
 ling / He yaued vnto saynt cecile  
 one another to Valerian and bad  
 them kepe them in clenness both  
 of body & of soule / For why sayd  
 he. I haue brought them oute of  
 paradise / And ye shal knowe by  
 this token / For they shal alwey  
 be grene and fressh and neyther  
 welke ne fade: ne lese ther swete  
 sauore: and no man ne woman  
 may se them: but they that loue  
 clenness and chastyte: as ye do  
 We rede also in the lyfe of saynt  
 agnes whāne she was but thret  
 tene yere of age: suffered deeth for  
 the loue of god: and for the loue  
 of chastite. for she wolde not as  
 sent to be wedded to the grete loz  
 des sone of rome: for he was her  
 then / And also for she wolde ke  
 pe hir maydenhode to crist / She  
 was made naked and led to the  
 bordell house: to be defouled of  
 synful wretches / But sodēly hir  
 here wep so moche: that it filled  
 and hidde al hir body / And whā  
 ne she came to the bordell house  
 hir good aungel was redy: and  
 brought hir a clothe as whyte as  
 snowe ful mete to hir body: and  
 bylapped hir with so grete sygh  
 that there might no mā loke vp

on hir: ne no man durst entrepe  
 place / Thanue the lordis sonne  
 as sole hardy ran into that light  
 for to defoule hir / And anon the  
 sende whom he wolde haue ser  
 ued him: slough him / But saynt  
 agnes with hir prater to god and  
 help of hir gode aūgel repesed him  
 from deeth to life. to shame and  
 shenship of al betthen peple / For  
 anon he went oute of that house  
 and cried openly that there was  
 no god but crist: and despised her  
 malwētes and ther falsbylene  
 Also whanne saynt agace was  
 berped hir aungel in the liknesse  
 of a ponge man clothed in cloth  
 of silke with an hundred ponge  
 men al clothed in white: that we  
 re aungels also or els holy sou  
 les: came to the beripng and say  
 de a stone of marblye vpon hir gra  
 ue with a writyng of grete cons  
 fort to al the contrie: & went not  
 thens tyl al the beripnge was do  
 and neuer after was se any of al  
 that cumpany / Also the good aū  
 gel brake the whells that shulde  
 haue slayne saint katerpne And  
 whāne she was dede for goddes  
 sake the aūgels toke hir body &  
 bare it i the erth into ye mounte of  
 synai and there beried it worship  
 fully / And therfore leue frend I  
 pray you ye haue saintes in he  
 uen and holy aūgels i reuerence

## Precepte.

and deuotion: for they be to vs  
fader and moder as I sayde first  
worship ye oure ladi moder and  
mayde aboue al: next after god  
and thanne other sayntes bothe  
man and woman and holy aun/  
gels: as god geue the you grace.  
worship ye them: not as god  
but as oure tutors defendours &  
keepers and oure leaders and go/  
uernours vnder god and menis  
betwene vs and god that is fa/  
der of al and souerain iuge to que/  
re him & to praye for vs to gete  
vs grace to do wel & forpeneues  
of oure mysdede And therfore da/  
uid sayth *Pro hac. id est p missionem peccatorum orabit ad te ovis scilicet in tempore oportuno* Every saint  
that pray to the lord in byssful  
tyme for mercy and forpeneuesse  
of sinner And leue frend by ye her/  
self to youre aungel as to hym he  
is next you and hath moste cure  
of you and is moste besy to saue  
you vnder god And if ye wyl for/  
solwe his gouernance and trust  
in him al goodnes & reuerence &  
clennes by ye he shal faithfully pleine  
you to him & speke ye to him homely  
to be youre helpe as he is youre  
tutor and keeper assigned of god  
and say ye oft that holy prayer/  
*Angeles qui me seruatis* &c.

The xliiii. chapter

**D**iues. Thy speche pleseth  
me wel and thy wordis be

goode and deuoute: but I pray  
the say forth of this comaunde/  
ment if thou can more. *Pauper.*  
Also by this comaundement men  
of holy church be bound to wor/  
ship ther patrones / For the pa/  
trone of the church is fader of ye  
church and of the benefice i that  
that he begynneth it of nought  
*p. vi. q. vii. pia in glosa. Diues.*  
For which thing is a man cle/  
ped patron. *Pauper.* For thre  
things / For fundacion that is  
peuping of ground: for the firste  
dotacion: and for makynge of ye  
firste church. *Patronum facit  
dos edificacio fundus. Diues.*  
What worship olde men of holy  
church to do to ther patrones: &  
what right longeth to ye patron  
*Pauper.* It longeth to him for  
to present a persone able and pe/  
ue the church and the benefice by  
wey of almes to whom he then/  
keth able by assent of ye bishopp  
Also it longeth to him to main/  
teyn the church and to kepe it fro dis/  
pidacion and from destruccyn &  
from al maner wrongs as a go/  
de fader & a gode tutoure & as a  
true aduoket to kepe & defende the  
church and the mynistrys of the  
church from al wrongis and di/  
sesys by on his power And if he  
fynde person beher or curate or  
ony other clerke or prelate mys/  
usynge the benefice i which he is  
o iii



## The fourth.

patroun: he owte to amende  
them in fayre maner if he maye  
And if he may not he owte to tel  
the biffhop therof: or summe of  
his officeris. to whom longethe  
the correction of fuch defaultys:  
And if the biffhop do not his de/  
uoure ne his officeris: he ſhal tel  
it to the archebiffhop And but he  
do hys deuour he ſhal tel it to ye  
kyng: p. vi. q. vii. filijs And ther  
fore men of holy church that be  
auaūced by ther patrouns moſt  
nedely do ther patrouns woꝛſhipp  
and haue them in reuerence by  
wepe of kyndneſſe: and for nede  
of helpe to be mapntened in ther  
right / And alſo for brede of ther  
offens / For if they miſbere them  
ther patrouns may depꝛue them  
of ther benefice by aſſent of the  
biffhop: and in caſe apens the  
biffhoppis wyl / Alſo it longeth  
to men of holy church to ſuſteyne  
ther patrouns & ther chidren when/  
ne they falle to nede / And if they  
be taken priſoners to helpe to paye  
ther raunſome. p. vi. q. vii. de lra  
Ep. li. iii. de iure patronat. c.  
nobis fuit Et vii. q. i. apſicos ac  
ſacꝛozum .et ibidem q. ii. aurell.  
And it longeth to men of holy  
church to do ther patrouns woꝛ/  
ſhip i ſittinge in goinge: and put  
them on foze in ſitting in goinge  
p. vi. q. vii. pia mentis / And it lo/  
geth to ye patroun to haue ye pꝛi/  
cipal place and ſytt principally  
hys church. *Tabula iuris: dicit  
one patronat. / And for woꝛſhip  
of the patroun: & his eſe the preſte  
may ſinge two meſſes i one day  
Extra. li. iii. de celebracōe miſ/  
ſar cōſuluiſti And when the pa/  
trou preſenter the a perſone to the  
biffhop: whiche perſone he wyl a/  
uaunce: the biffhop is bounde to  
reſerue that perſone: but if he be  
proued & know for a wicked mā  
and vnable p. vi. q. vii. monaſte/  
riū / Alſo the patroun may in hys  
fundacion byfoze the ſalowyng  
of the church reſerue to him acer/  
teyn rente by yere by aſſent of ye  
biffhop to reſerue it of the church.  
Ep. de iure pat. t. ptea. Et  
hoſtienſis i ſua li. iij. c. li.*  
Alſo if a plate be choſyn in a church  
collegiat: as in an abbey po/  
rry chauntry: he ſhal by the lawe  
be ſent to the patroun: or that  
he be conſirmed and if he be vna/  
ble: he may & owte to withſtand  
the confirmation. Ep. de iure  
patronatus. c. nobis fuit & p. vi.  
q. vii. filijs. Alſo he maye in hys  
fundacion of the church collegiat  
reſerue to him to be in the elec/  
cion of the plate of the church wi/  
th aſſent of the biffhop or of the  
pope by the ſame lawe: but he  
moſte ſhe we that witen whene  
he wil ſe it / Hoſtienſis li. iii.  
Ru. de iure parōat. / Et tabula

iuris diccione pzonat' Et extra  
de iuro patronato nobis fuit in  
glosa. Dives. Patronus synd ful  
oft ther auailces ful ynkynde to  
them and ful pzoowe / And ther  
fore many a patroun maye save  
filios exaltari et enutriui: ipfi  
autē spreuerunt me. ysaie. i. c.  
I haue auaunsed chyldren and  
brought them vp of nought and  
they haue despiced me. Daup.  
Such ynkind men of holy chur  
ch but thei amēd thē thei shal ha  
ue goddes curffe: that he pauer to  
al suche in the same chapter. De  
genti peccatrici pplō graui iniq  
tate: semini neqm filius scelerat  
tis / Woo be to the synful people  
beup througħ Wickednes. to ye  
Wicked sede. to the ynkynd syn  
ful chyldren. Dives. If a church  
be destroyed: and a man do it ma  
ke apen of his cost: shal that mā  
be cleyed patroun of the church  
Dauper. yesholwe he do make  
it apen of the same mater that it  
was made of by fore / And the pa  
tron that was by fore patron on  
ly by makynge of the church or  
peupng of the grounde leseth his  
right of the patronage But if he  
were patron by botacō he leseth  
not hys right of patronage. In  
tabula iuris patronatus. If the  
patron darp in his representaci  
on presentynge first one and speke  
another: it stondeth in the same

and the Wyl of the bysshop to res  
seue which he Wyl. Tholwe the  
patron of laise present a persone  
ynable: he leseth not his right of  
representacion ne owte to lese it  
But if a college present a perso  
ne ynable: in that he leseth hys  
right of presentacion for that ty  
me / And if a clerke present a per  
sone ynable he is worthy to lese  
his right of presentacion for h  
ty me. Extra de eleccione. cū l cū  
tis / The patron of ye laise mai  
aspyde but foure monethis of his  
presentacion / The college and  
the clerke patron mai a byde six  
monethis: and if they passe ther  
tyme by retchelesshede or by byp  
ge: the bysshop shal ordeyn for h  
church and benefice / No man  
owte to present himsilfe / The  
patron maye lesully present his  
sonne: hys neuellē. and ony of  
his kyn: if they be able & power:  
And if a patron be poze and ned  
the bysshop may geue hym that  
benefice in whiche he is patron:  
and he may take it of his pest: so  
that pest come only of the bys  
shoppes free Wyl: With oute ony  
pcuringe of hymisylfe: Hostiens  
sis li. iii. de iure patronatus.

The xxv. chapter.

**D**ives. I thā ye for than  
hast told me more of thys  
cōmādemēt than euer I haue  
bifore / But yet me meruelethe  
o iiii



The fourthe.

moche why þ god biddeth not mē  
do almesdede to straügerys & to  
other folke at nede I non of al pe  
ten cōmaundementys / For but  
men be bounde thereto by goddes  
cōmaūdemēt: I holde it no ded  
ly synne to leue it: Ne men shuld  
not be dampned for they dede it  
not Paup. By thys cōmaūde  
ment p̄cipaly we be bounde to  
helpe alle nedey folke by oure  
pow̄er / For by thys p̄cepte we  
be bound to shewe pety to al mē  
Diues. Contra God speketh in  
this cōmaūdemēt of worship  
þ togeth to fader & moder Paup̄.  
That worship stondeþ in  
two thingys: I affection of herte  
thenkige: & in dede doynge / By  
affection of herte we shulde loue  
al men & wemē w' drede to offed  
them vnshilfully By dede doing  
we shuld do al men reuerence aft  
ther degre: & helpe theym in nede  
as we wolde be holpe oure sisse:  
And therfore saint peter biddeth  
vs worship al men / And saynt  
poul biddeth þ ech man & womā  
shuld put other bifore i worship  
for ech man owth to holde wpyth  
other his fader i sū degre.

The xxvi. chapter.

**D**iues. why so? Pauper.  
For ech man passith other  
i some degre of worship & in that

he is his fader / Or in beynge or  
i wisdom: or i goodnes / In be  
ynge we haue many faders / For  
sūme be faders of oure first beynge  
as oure bodely faders & moders:  
þ vs bigate / Sūme be faders in  
wel beynge: and that in two ma  
ners: for sūme gostly sūme bode  
ly / In wel being gostly: be oure  
faders plates of holy church and  
al that haue cure of oure soules.  
In wel beinge bodely be oure fa  
ders al that haue cure and gouer  
nauce of oure body and of oure  
liuing in thys worlde as kinges  
princes: lordes and suche other:  
Also al that be elder in age & had  
ther beynge byfore vs: be oure fa  
ders / Faders in wisdom be p̄  
chours techers: men of lawe cler  
kys and men of age: whyche by  
long experyēce knowe more thā  
ther yonger / Faders in goodnes  
be al holy men: and al that passe  
vs in goodnes / And for that ech  
man owth to deme other: better  
than himsilfe: therfore ech man  
owe to worship other as fader in  
goodnes: but if open malysce ma  
ke him lyke a beste and noman.  
And therfore saynt poule saythe  
Supiores sibi iuicē arbitantes  
Euery man and woman deme  
other his souereyn in goodnesse.  
Ad philip. ii. c. / For as the glose  
sayth there: Chowe we seme so /

## Precepte.

ueren to other by some goodnes  
and dignyte that is in vs opely  
knowen: yet ther mai be su good  
nesse preuely in a nother of lowe  
er degre: in Whiche goodnes he is  
oure souereyn in goddes syghet. /  
Diues. Why is this comaundemēt  
pouen With a bieste of hel  
th and Wellfare moze than any of  
the other comaundementis. For he  
sayth thus: Wo2shyp thy fader &  
moder: that thou may lyue long  
Spon erthe & fare wel in the lond  
that thy lord god shal geue the.  
Deut. vi. c. Pauper. For sythe  
god hoteth so grete mede for ke-  
ping of this pcept: that is mozte  
natural: and wherto man & wo-  
man is mozte enclined bi wey of  
kynde: he sheweth wel that men  
shuld haue mozt mede for kepig  
of other pceptis that be not so na-  
tural. And by the mede assygned  
for kepig: god sheweth wel what  
peine man & womā shal haue for  
the breking: bi to sape shortly /  
se Spon erth. & euyl fare: both he-  
re and in lond of deth: and after  
lese the lond of life Without end  
and Wende to the londe of woo &  
of derthenes. *Terra miserie et te-  
nebray.* And for that this pcepte  
is principal of the secunde table  
and in maner includeth al sif fo-  
llowing. therfore to this comaū-  
dement he knitteth the mede for

the keeping of al: and payne for  
breking of al. For after he hoteth  
many diuerse medys to thepyn  
kepe hys bestys: & many mysche-  
ues to them that breke the. And  
al they be cōspēded i thys short  
biest knit to this comaūdemēt  
For the bieste is mozte cōueni-  
ent to this comaūdemēt. For as  
saint poule sayth: ruth pety and  
almesdebe is good for al thigys  
and hath hys mede both in thys  
Wo2lde & also i the tother Wo2ld  
that is comyng Diues. Shewe  
me that. Paup. For it is good  
reson that they lyue longe: Why-  
ch maynteyn wel thepyn that be  
beginnyng of ther lyfe: that is  
fader and moder. For Whanne  
the rote of the tre faylethe by de-  
faute of the tre aboue thanne ye  
tre shal sone fayle and sere vp.  
And it is not worthy that he liue  
long ne fare wel that Wo2shipeth  
not them ne helpe them: by Whiche  
he lyueth: and hath his lyfe and  
hys Wellfare. And he that Wo2-  
shipeth not the beginning of his  
his beyng: is wortthisone to lese  
hys beinge. And he that  
helpeth other With hys good to  
lyue longe good life: is worthy  
to haue good and good lyfe.

The xxvii. chapter



**A**lso leue frend ye shal vnderstonde þat god sayth these wordys not only to euery person by hymselfe: but he sayd the to al the peple & to euery people: as to one person not onli for worshiping of ther fleschly fader and moder: but also for worshiping of ther souereyns in ther degre as I sayd before. For why as longe as any peple is buynd & meke to ther souereyns: & wyl solo we ber gode gouernaunce. and worship men after ther degre: & euery man be payde w<sup>th</sup> his owne degre & do the dute of his degre: so longe the peple is able to kepe þat lond that god hath pouen them to hye gode tyme. But whanne they wyl rebelle apens ther souereyns and wyl not stond to ther ordinaunce but euery man wyl be his owne man: and solowen his owne fantasies: despise his souereyns ther dome & gouernaunce: ne yeue no tale of goddis lawe ne of londis lawe ne of holy churchys lawe: ne haue men of vtue & of dignyte in worship: but for pryde haue the in despise and be best to worship the selfe in hindring of other that peple is able to the swerde: & able to lese his lond. For as ye se at the ipe tyme of tēpest: tho the bodys of the tre bete the selfe to gydre & al to brest & fall downe as long as ye rote of þe tre kepeth

him fast in his place and ryseth not: so long ye tre shal not fal. But whā the rote beginne to rise oute of his place: anon the tre begyn to fal. Right thus it fareth by ye peple of a lond. **T**ho w<sup>th</sup> tempest of pryde of couetise: of enuie: of lechery fal sūtime in the crosse of the tre: þis is to say amongis lordes & souereyns & the grete mē. if the pore peple þis rote of the tre & of al the comonte kepe the styl in lownes: & do mekely ther dwte to god kepe his comāndmentys & the good preceptys of ther souereyns: so longe is hope þe peple shal fare wel after þe tēpest & not be destroyed. But if they these apens god by customable deadly synnes: & apens ther worldly souereyns: & wil enternete them of euery cause of that lond & of holy church: & termine euy cause by ther wyl body & crosse of þe tre shal falle. For it is not possible that the rote shuld be so highe as the crosse of the tre: but the tre fell. **N**e þe fote shuld be aboue the hede: but the body fell. **D**ives. **T**his is ful soth we se it at ye ipe. For þe rebellion of ye pore peple is cause of destruccō of this lōd. For sythe they are sen apens ther souereyns: was there neu<sup>er</sup> stabilitie in this lōd: but alwey sythe ye tre of ye peple of this lōd & the realme: hath stond in fallynge

## Precepte.

Pauper. Unbypūnesse & pride  
was principal cause of lesing of  
londys and of realmys / And pri  
cipaly the cause of saluacion of  
realmes londys and comontees  
is obedience and bupūnesse: he  
the man in his degre obey to his  
souereyn & worſhip hi as fader / &  
therfore leue frende I pray you  
for goddes sake that ye worſhip  
al poure faders and moders in  
ther degre: as I haue sayde And  
haue ye old folke & feble wor  
ſhip: while ye be in yonge age: &  
worſhip ye the age that ye draw  
to and haue no ſcorne of the old  
folke for feblenes and ynclenes  
that ye ſe them in / But thenk ye  
that ſuche ſhall ye be if ye abyde  
ther age: feble ynourne and loth  
to the ſpyght / For ſuche as ye be  
nowe: ſuch were they ſatime Je  
ſareth bi age of man and womā  
as it doth by a precyous ſtone he  
is cleped crisolitus / This ſtone  
as ſaythe the mayſter of hildes i  
the begynnynge of the day it ſhy  
neth bright as any gold / But as  
the day paſſeth ſo paſſeth his bri  
ghtneſſe / And the nyte euen the  
more it fadeth: ſo that bi euen it  
is like a clott of erth / Thus it fa  
reth by man and womā in this  
world / For in ther youthe and i  
ther begynnynge they be ſapier  
rede and roby and freſhe as roſe  
in may: ful luſty to the eye But

as youthe paſſeth ſo paſſeth ther  
belwte / And as they olde: ſo they  
fade: tyl at the laſte the daye of  
ther lyfe cometh to an ende / And  
than be theye but a clott of erthe  
ful ynourne & gaſtly to the ſight  
Here endeth the fourthe precept &  
here begynneth the fiſt precept.

### The fiſte chapter.

**D**ives. As me thenke  
th: thou haſte enfor  
med me well in theſe  
iiii. cōmaūdementis  
Nowe I praye the for charitye  
thou wilt enſourme me: in the  
fiſte Paup. The fiſt cōmaū  
dement is this Non occides that  
is to ſay. Thou ſhalt nou ſlee  
In which precept god forbiddeth  
vs al maner manſlaughte yn  
leful both bodely and goſtly / He  
biddeth vs he ſlee no man ne  
womā ynrightfully ayens the  
lawe. neyther with herte cōſetig  
to his deſth: neyther by wrathe &  
hate For as ſayth ſait tohn Qui  
odit frēm ſuū homicida eſt / He  
hateth his brother is a manſleer:  
For of wrath & hate cometh mā  
ſlaughte / Alſo bi this pcept he  
forbyddeth bering figthing and  
maynig pſonynge baniffing out  
lawinge / For theſe & ſuch other  
be a maner of deſth & deſpoſe to  
deſthward / & therfore it ſhuld not  
be do to mā ne to womā without



grete gyft / Also he forbiddeth  
 We sle no man ne Woman Withe  
 oure tunge: hym byndering and  
 procuringe hym dethe: ne fauou  
 re peupnge: ne false Witnesse be  
 ringe: ne lesynges makynge: ne  
 by diffamyng ne bacbitynge For  
 bacbyters and Wyched spekers.  
 he manquellers. And therfore sa  
 lomon sayth: that moche folke  
 hath falle by the swerde: but not  
 so many as haue he slayn by the  
 tunge. Eccle. xxviii. c. And  
 therfore he sayth puer. xviii. c.  
 That life & deth be i pe hōdis of  
 the tūg his to say in the myght of  
 pe tūg For by hondis i holy writ  
 is vnderstond myght and powe  
 And therfore dauid saith *Equa  
 eorū gladius acutus.* The tun  
 ge of the ielwis and of other wic  
 ked spekers: is a sharpe swerde.  
 For the ielwes slowe cristē Withe  
 ther tungen. not Withe ther hon  
 des / For they procured his dethe  
 by false Witnesse: and by exctig  
 of the people / But paynys  
 slowe him Withe ther hondys and  
 dyd him on the cros / And yet  
 as sayth saint austen the ielwes  
 were more gilty of cristys dethe  
 than pylate that dampned hym  
 to the dethe: or the knyghtys that  
 dyde hi on the cros For Withe her  
 tungen the ielwis slowe him: and  
 were cause of hys dethe / And ther  
 fore sayth the salwe. that he that

sleeth hys brother Withe his hond  
 and he that hateth hys brother  
 and he þ bacbyteth his brother.  
 al thre be mansleers. De pe. di. i.  
 homicidiaz. The bacbyter sleeth  
 thre at onys / He sleeth himself  
 by his own malice. and him that  
 hereth him: and him that hath ly  
 yng in hys false tales and hym  
 that he bacbyteth / For he  
 maketh him to lese his good na  
 me: and perauenture his lyf / He  
 maketh him also to lese charyte:  
 Whā he knoweth his wehīd spech  
 þ he hath sayde byhind hym And  
 so by lesyng of charite he leseth  
 god that is hys lyfe of hys soule  
 And therfore the wys man liketh  
 nethe the bacbiter to the adder  
 byteth and styngeth in stylnesse  
 Eccle. p. A shrewyd adder is the  
 bacbiter that sleeth thre Withe oon  
 bretch / Therfore salomon sayth  
 Kepe ye you from bacbitynge of  
 the partyd tūge For wehīd word  
 sayd in prey: shal nott passe in  
 vayne and Wytte oute woo / For  
 the money sayth he that lyth sle  
 the soule. Sap. i. c.

The secunde chapter.

**D**ives. Is flaterynge ony  
 gostli māslaughter. Pau  
 per. In so moche as it sleeth the  
 soule bothe of him that flatereth  
 & of him that is flattered: i so mo  
 ch it is gostly manslaughter.  
**Dives.** Is every flaterynge

## Precepte.

gostly man slaughter and dedly synne? Dauid. Nay. For flatering is a speche of veyn praysing sayde to man or woman with intencion to please them. And that maye be do in thre maners: as praysing man or woman in goodnesse and in good that he hath. Or els praysinge them in goodnesse and good that they haue not. Or els praising them in threldynesse and falsnesse: of which manner flatering spekethe dauid and sayth. *Qui laudatur peccator in desideris anime sue et iniquus benedicetur.* Forsoth sayth he pe synner is praisid in desires of his soule: and ye wicked man is blessed of folys. For whanne threldynesse: thanne the world praiseth them and worshippeth them. The firste maner of praysinge if it be do only to please man & not god: it is synne. and in cas dedly synne. And therfor saint poule saith that if he wold only please man & not god: he were not cristys seruant. But it be do to please god and for a good ende it is comendable and medful. For in good folke vertue is praised wepethe. *Qui laudatur crescit.* But this maner praysinge is no flatering. The secunde maner of praysing if it be do for god and for a good ende it is sufferable: & in cas co-

mendable and medful. But if be do wetingly: only to please man and not god. it is dedly synne. The thyrde maner of praysinge if it be do wyllyngly and wetyng it is dedly synne. And therfore dauid sayde. *Plenum peccatis non lingua pinguet caput meum.* Lord god sayth. Lete not the oyle of ye synner make fatte my hede but say. Lete my herte neuer haue no lychynge ne tope in false flatering. For as saint austen saith ye tūg of ye flaterer do more harme payn the swerde of the enemye pursuig. Therfore salomon sayth: it is better to be vnder nomen of the wyse man: than be desepued by flatering of folis. *eccle. vii.* This synne of flatering is so grete & greuous that if any man of holi church were customable therein: he shuld be degraded. Also if he were a traptour or a teller of shifte. *distincc. xlvi. clericus.* God petyeth curs to al false flaterers sayinge in this wyse. *De qui consument puluillos sub omniū cubito manus et faciunt ceruicaria sub capite vniuersae etatis ad capiendū alas.* Who be to them that solwe smale softe pelowis vnder euery elbowe. and make pelowis vnder the hede of euery age to take the sowles of my people. They dchened soules that were not quik. But depe in dedly synne: and so



defouled me by fore my people.  
For by cause of ther flaterynge  
they pouen no tale of me: ne de-  
ded me: ne worsshyp me / For an  
handful of barley sayth he & for a  
goblet of brede they slo we soulis  
that were not dede: and they de-  
kened soulis that lyued not ma-  
kyng lesingys to my peple that  
loued lesingys / And they confor-  
ted spynners in ther synne and in  
ther falsnesse: and dysconforted  
good folke in ther goodnes and  
in ther truth. Eze. xiii. c.

The thirde chater.

**D**iues. This vice of flate-  
rynge regneth ful moch in  
this lond For the peple is so blet  
with flaterynge and lesinges: &  
they se not the mischef & thei bel  
And therefore they lyue forth in  
pride and not lo we them to god  
ne pray to god for helpe as they  
shuld do: if they knewe ther mis-  
chefeuousnesse that they be in.

Pauper. Therefore god sayth  
Popule meus q te beatum dicunt  
ipsi te decipiunt et viam gressuum  
tuorum dissipant / My people  
they that se that thou art blessed  
& in welth: thei disseyue the & dis-  
trop the wey of thy goinge: that  
thou might not forth ne haue no  
spede in thi werkyngs for defaulte  
of grace. ysa. iii. c. Diues. What  
is vnderstonde by the pillours &

god speketh of a peny flaterer  
Pauper. As saint gregory say-  
th. moralium. p. viii. c. sup illud.  
iob. p. vii. Donet deficiam nō re-  
cedam &c. He that preyseth man  
or woman in his wicked werke  
he leyth his pyllo we vnder his  
elbowe / And he that gladdeth the  
herte of the synner in his synne  
he leyth a pelowe vnder his hede  
For by the hede is vnderstonde  
the herte / For why by such flate-  
rynge they reste softly and slepe i  
ther synne and dye gostly wythe-  
oute payne and persepue not thei  
owne dethe / And therefore salo-  
mō sayth. that he that iustifyeth  
the wicked man and dampneth  
the rightfule man: both thei be ab-  
hominable to god. puer. p. vii. c.  
Therefore god sykeneth the flate-  
rers to them that playstren & pat-  
ten wallis and wolys with out  
For thinge that is foule thei ma-  
ke it to seme fayre and make fol-  
ke to haue lyking i ther synnes.  
Therefore god sayth that the sin-  
ner maketh the wal of synne by  
twene hym and god. But flate-  
rers playstren and paynten the  
wal of synne. Eze. xiii. c. Al so  
flaterers be lychened to an adder  
that is cleped dipsa whiche as the  
master of kindes sayth. li. p. viii.  
he is so litel & thow a man trede  
theron he mai not se it But his  
venom is so violent that it sleeth

# Precepte.

a mā o2 he fele it / he deth With  
oute payne / Right so flateringe  
semeth but a smal synne and yet  
it is ful venemous and sleteth mā  
nys soule o2 he fele it / And With  
oute payne bringeth him to end  
les payne / Flaterers be lykened  
to an adder that is clyped tyrys.  
Whiche is leest of al edders: and  
yet his venym is not curable as  
sayth the mayster of kynd in the  
same place / Right so flaterynge  
semeth but a ful lytyl synne and  
yet it is so venemous that it wyl  
not be lightly helyd / For whāne  
man o2 woman hath lykinge in  
flateringe and reldeth his lyfe  
after flaterynge tynge: it is full  
harde to that man o2 woman to  
be saued / For as longe as men  
prepsen him in his synne: so lon  
ge he is bolde in his synne / And  
if men begynne to lacke him: he  
fallerh into sorow and dyspey  
re / Therefore saint iames sayth  
that the tynge is but a lytyl men  
tre: and repseth by grate desese  
it is a wicheid thing that hath no  
rest ful of dedly venym. iac. iii. c.  
And the prophete dauid saythe.  
Acuerunt linguas suas sicut ser  
pentes: Venenum aspidum sub  
labijs eorum / They haue shar  
ped ther tynge as adders: the ve  
nym of adders is vnder the lyp  
pes of flaterers and wicheid spe  
kers / And if a man do his dedys

only for to be prepsed & flatered  
of the people: flaterynge is hys  
mede / And whāne flaterynge  
ceseth and the wynde turneth a  
peno him he hath no lenger lylig  
in good dedys / and so as the gos  
pel saythe. for that he sekerh thā  
he in prepsinge only of man for  
hys good dedys and not of god:  
therefore al suche be lykened to  
the fyue maydens folys & wolde  
mete With ther husbond criste ies  
su at the dome With lampis With  
outen oyle / That is to say With  
good dedys With oute gostly mer  
te and ioye and conscience For  
they hadde no ioy in ther goode  
dedys: but in prepsing and flate  
ringe of the people / And therefor  
criste sayth in the gospel they ha  
ue take ther mede in this worlde  
and at the dome they shal be shet  
oute of heuen blisse from endles  
mede both flaterers and they &  
haue lykinge in flaterynge and  
do ther dedys only for flaterynge  
and prepsing of the people / But  
the fyue wys maydens as sayth  
the gospel hadden oyle i ther lan  
pis that is to say gostly ioy and  
lyhlyg i ther good dedys And there  
fore they shal be receyued of ther  
husbond criste into the blesse wyth  
outen ende / And as saint auster  
saith in his sermon bi oyle is vn  
derstonde both gostly praysynge  
And worldly praysynge



and myrthe. Gostly prepsing a gostly myrthes is cleped the oyle of the holy gooste. But worldly prepsing and worldly myrthe is cleped the oyle of synners. And therfore he saythe that flaterers selle oyle to the maydens folys that is to saye to synners as ofte as they flater theym and prepe them in ther folys and in ther pryde for to haue mete or drinke or money or worship. or any temporal lurre. & so bringe the in error & folys & plesse & praisse theim in ther synne. But as dauid sayth. Deus dissipauit ossa eorum qui hominibus placent. God hath dystrope and shal dystrope ye bones of them that plesse men in dyspote of god and disseue men and women by flateringe. Wpyshed tungenes do moch harme and sle many soules but the flaterig tunge is worste of al. And therfore the wyse man sayth. Susurro et bilignis erit maledictus a deo Eccl. xxviii. The musterer and the double tungened man shal be accursed of god. For he troublith moche folke that haue pesche thyrde tunge sayth he hath stired and moued moch peple oute of pees & disparplid theym fro nacion into nacion.

The fourthe chapter.

**D**ives: What is susurro. he cleped a musterer Pamp. It is a preuey rowner: that preuely tellethe false tales amongis the people for to make discencion and debate amongis the people: and telle tales preuely whiche he dare not tel openly ne may not a bolwe them. Of whiche folke saint poule saythe. Susurrones detractores deo odibiles. Ad rom. i. c. Such musterers and backbeters god hateth them. For susurro is a preuey backbiter & a preuetyer that maketh debate amonges frendes. And as the wyse man sayth. God hateth al that solwen discord amongis brethren and frendes. puer. vi. c. And as he sayth in another place. Such preuey musterers defoule the soule. and thei shal be hated of al bothe of god & of al the court of heuen Eccl. xxi. And therfore god sayth. Non eris susurro nec criminatoz in populis. Thou shalt be no musterer amongis the people to sette loue and pees: ne thou shalt be no tale teller ne blabbe to defame man or woman falsly or ony synne that is preu. Leuitici. xix. c. Soche preuey musterers and backbeters make discencion and heuynesse in euery comonte. in euery housholde in euery company. And therfore

Whanne they be knowe for such  
they shulde be put oute of cum-  
pany: or elles chastised / For the  
wyse man sayth Whanne the wo-  
de is withdrawe: the fyre abateth  
and is quenched. Right so sayth  
he withdrawe such prey muste-  
res and bacbiters: and put them  
oute of company: and chidinge  
and debate shal cese. Prover.  
xxvi. c. Dives What is bilinguis  
that thou clepest a double tūged  
man. Pauper. Bilinguis and ye  
double tūged man is he that say  
the one with his mouthe: and  
theneth another in his herte: &  
he that speketh the good byfore a  
man: and bispynde hym he speke  
th him euyl: he that sayth a true  
the one tyme: and another tyme  
he forsaketh it he that is vnsta-  
ble in speche: and now saythe  
one and now another / Of such  
god speket and sayth. De bilinguis  
detestor. proverbiis. viii. c.  
Iblate and lothet the mouthe  
is double tūged. Dives. What  
clepest the wyse man the thyrde  
tunge that dothe so moche woo.  
Pauper. The thyrde tunge is ye  
flaterynge tunge: whyche is the  
worste of all / For euery flaterer  
that flatereth man or woman in  
his synne: he is a flaterer he is a  
bacbiter: he is double tūged: &  
so he may be cleped in latyn the

linguis: that is treble tūged in  
englysshe / The flaterer blyndeth  
so folke that he flatereth: that  
they take no hede to theyn sylfe  
ne to god: ne knowe not the sylfe  
and waye so proude & they yue  
no tale of ther euencysten / Also  
the flaterer lacketh and bacbite-  
th altho that he heteth: & hom he  
flatereth so to please him: and glo-  
dereth another manns name to  
enchaunce his name: and so ma-  
keth discorde and discencion / Al-  
so flaterers be double tūged For  
as lightly as they preyse man  
or woman: as lightly they wyll  
lacke theyn. if they sayle of ther  
purpose & haue noo lucre by ther  
flateringe as they wend haue had  
For comonly graete preysers be  
grete lackers: and as moche as  
they preyse man or woman oute  
of mesure by flateringe: as mo-  
ch they wil lacke him or another  
by bacbytinge / Therefore seneca  
sayth: Lauda parce vitupa peti-  
tus. Preyse scarsely. But lacke  
more scarsely / For these shyllis  
salomon saythe: that the thyrde  
tunge hath stired moche ito pri-  
de: and so made them falle i sha-  
me and shenship and dysperpled  
the fro nacion to nacion It hath  
destried walled townes: & dosue  
by the housis of grete lordis: It  
hath lye a wepe the myght and



## The fyfte.

the Vertue of peple that Were ful strong and made them feble. For flaterers make towne nacions and lordes bolde to beginne Werres: ples and debate: by Whych they come to nought. For they be so blent by flatering and ouerpreysinge: that they knowe not themselfe: but Wene to ouerlede al men tyl at the last they be destroyed themselfe. Also as the Wyse man seyth: the thirde tynge hath caste stronge Wemen: that is to saye good Wemen spheer and Vertuouse oute of ther Vertue: & priued them and put them from ther trauals. For Whane a gode Woman hath traueyled moch of hir lyfe to plesse god & to haue a gode name: cometh a fals flaterer in gyle and with flatering wordes & sayre bisestis of matrimony: or of richesses byngeth he hyr to synne & doth hir to lese hir good name and byngeth hyr to shame and Delen. And therfore seyth the Wyse man in the same place. Eccle. xxviii. c. that Who so taketh hede to the flatering tynge. that is the thirde tynge: to haue syhinge therein: he shal neuer haue reste. And he shal haue no frende in Whom he may reste ne trust. For flaterers be no true frendys: but alle blinde so men & thei mai not knowe ther frendis

ne take hede to the speche of ther frendys that wold say them the soth & warne them of ther harme.

## The fift chapter.

**D**ives. That many a gode Woman is deceyued: and destroyed by flatering: men knowe wel. But that flatering destroyed cetyes: lordes houses nacions and desperpled them from nation to nation. I se not: but I praye the telle some exaumples. Paup. As we fynde i the fourth boke of kynges and the boke of ieremye. For the chyldren of israel wolde not here the wordys of ieremye and of other true prophets: ne do thereafter: but had syhing in flatering of fals prophets. Whiche bisight them welth and prospeite for to plesse the peple: therfore was the cetye of ierusalem destroyed and nigh al pe cetyes and castells of the sonde. The kynge sedechie was taken & his chyldren slayn byfore hym: & after his ieyen were put oute. All the lordis and the gentilis of the sonde eyther they were slayn: or elles ledde prysoners into babiloyne. The peple was sleyn with hungur moreyn & swerde. And al tho that were left a lyue after

that the cetye of ierusalem was taken were desparpled in diuers nations: and slayn in diuers manner: for they trusted alwey in flaterynge of false prophets: and folwe ieremye and other good prophets that sayde them the truth and wold haue saued them. And I dare say that flateringe of false prophetis and prechours: and of other spekers that blynde the people with plesaunt lesiges: ne wyl not vndo to the ther wickednesse: is principal cause of destruction of many realmys and lond/ des people: and cetyes into this day: as we might se at ipe if flateringe and lesiges blent vs not. Dives. When prech these dayes ful welle a pens synne. Pauper. Same do so: but a pens the grete synne that al the lond is entred in: and al cristendome knoweth: and is open cause of oure myschese. opens that no man precheth but nighe al be aboute to maiken it. Dives. Which sine is that Pauper. Ofte haue I tolde the: but thou beleueste me not. So ouer the se: and there men shal tel it yf if thou age. We fynde i the thyrde boke of kynges: that the kyng of israel whos name was achab was styred to be sege the cetye of ramathigalaad: and so begyne wete opens the kyng of sirie. This a

chab sent after foure hundred false flatering prophets of his londe whych were wont to plesse hym: and to flater him: and axed them counseyle and holwe he shulde spede. They flatered him al and badde him go and fight: and sayd that he shuld spede right wel and take the cety and destroie al the lode of sirie. Thanne at the counseyl of iosephat the king of iuda that was come to helpe hym: he sent for mychee goddes prophete to knowe what he wolde saie. And as he came towardys the kyng the masseger sayde to michiee pe prophete. Al other prophets wi/ the one mouth tel oure lorde the kyng good tidynge and saye he shal spede right wel. I praye the saye as thepe saye. Thanne the prophete answered what my lorde god saythe to me: that shal I speke to oure lorde the kyng. And whanne he cam by fore the kyng he said to pe king achab. I salwe bi dyson al the peple of israel despyled i the hillys: and scatered aboute as shepe wythoute a shepheard. Anon the king was wra/ th and saide that he tolde him neuer good ne welthe. Thanne the prophete sayde. Here the worde of god. I salwe oure lorde god sit tynge on hys sete: and al the oste of heuen stondynge bysydys him



## The fyfte.

on the right syde and on the lyste syde / **E**hanne sayde oure lorde god: who shal desepue archab hlyge of israel to do him go a fighthe in ramothgalaad and fall i fighthe Anon a Wicked sprite stode for the: and sayde I shal desepue hi **E**han oure lorde ayed him how he shuld disseue him I shal seide he go oute and be aspryte lye in the mouth of al his falsse prophe tps / **E**hanne oure lorde god sei de **T**hou shalt desepue hym and thou shalt haue the maistri of hi **G**o forthe and do as thou haste sayde / **E**hanne the kynge Was more Wroth: and comaunded hi to presone / **T**he kynge leste the counseile of the propheete michee and folowed the counseile of his falsse prophetis: and Went to bas teile and Was slayne: and his pe ple discourmyt. **D**iues. **D**auid speketh moch in hys boke of the gylous tunge: that is cleped in lateyn. lingua dolosa. **P**auper. **T**he gylous tung is the flaterig tunge / **F**or comonly every gyle in spech is medled With flaterige **I**n gilous spech be two thinges sleyght and flateringe. And ther fore gilous spech is lyckened to an anglyng of fyssh / **F**or in the anglyng be two thinges: the ho ke a the mete on the boke / **T**he boke is the sleyght in spech: the

mete on the boke is flaterynge dra With man Woma on to the de uelys boke **T**hus adam and eue Were desseiued With ye fendes spe che: **F**or slyly he ayed **E**uill by god bad that they shulde not ete of cuery tre i paradise / **A**nd Wha he salwe hir Vnstable and doutig he put therto the mete of flaterig and sayde: that they shulde not dye but be as goddes kunnynge good and Wpcked / **A**nd so by fla teringe the sende losse alle man kynde / **F**igure hereof We haue i ye secud boke of higes p. c. **W**he re We fyd bioab gilously slough the noble prince amasam Wpthe a knyfe craftely made spghilpe to go oute of the sheeth / **A**nd Wha he shulde stekke hym Wpthe the knife he toke hi by the chyn and sayde to to him heyle my brother **A**nd for hys flaterynge and say re Wordis: amasa toke no hede to the knyfe / **A**nd in the same man ner Whanne iudas betraide crist he sayde in flaterynge and gyle **A**ue rabi Heile thou master.

## The sixte chapter.

**D**iues. **T**hou hast wel de clared the myschese of fla teringe tungen **S**ay forth what thou Wylt. **P**auper. **A**lso god

Precepte.

forbedethe vs by thys commaundement that we slee no man: ne woman by oure dede: him a mysdoynge or him hurtinge / And so by this commaundement he forbiddeth vs Wrathe: and Wretche chydynge. despisyng: smityng: scornynge: and al suche meanes and motyues to manslaughtre. Diues. As thou wel saidest god forbiddethe not al maner man: slaughtre: but only manslaughtre vnrighful and ayens the law For god had that men shuld not suffice wyched doers tpe in dysse of the people. *Malificos non patietis viuere. epo. xpi. And also he had that we shulde slee no man ne woman righful and vngilty. Innocentem et iustum non occides. epo. xpi. c. Therefore I pray the tel me in how many maners a man is slayn vnrighful. Pauper. In thre maners First if he be slayn withoute gilt Also if he be slayn with oute ordre and processe of lawe / Also if he be slayn withoute lawful iustye ordeined of his lege lord to whom god hath pouen lyfe a tyme and the swerde to punyshe shewys: as saint poule sheweth wel in his pyste: *Ad romanos. xiii. c.* Also if he be slayn by enmitte hate and cruelte: for to haue vengeance: not for saluacion*

of the truthe and of the people.

The seuenth chapter.

**D**iues. Thy speche is skilful say forth Pauper. Al so if ony man or woman dye for defaute of helpe: Thanne alle shulde haue holpe them and misghe haue holpe them and wysetherof and wolde not helpe them be gilty of manslaughtre / And therfore saythe the lawe. *Pasce fame morientem si non passis occidis. dist. lxxvi. pasce.* That is to say fede hym that is in point to dye for hungre / If thou wilt not fede hym Whanne thou misghe: thou sleepest hym / Much more thanne they be mansleers that by extorcioun: rauyne and ouerledinge by might fraude and gyle robbe men of ther gode: or wytheholde men of ther good wherby they shulde lyue: and brynge them so in thought: sorow and care and so haste ther dethe Therfore god saythe that such maner folke as tprauntes extorcioners and false men deuoure his peple as the mete of brede / *Deuorant plebem meam sicut escam panis* And therfore he forbiddeth them and saythe to them / *Lyfne ye princes & lordes: and leaders of the people to you it longethe to knowe ryghtfulle dome to deme*



The fyfte.

What is good and What is Wp-  
 hed: What is truthe and What is  
 falle / Butte now we pe hate good  
 thinge and loue Wpcked thinge  
 and lothe goodnesse: And loue  
 shrewednesse / By Violence  
 and myght we hilde men and ta-  
 ke ther synnes from them and ta-  
 ke ther flesshe from the boonys:  
 These ete the flesshe of my peple  
 and hylde alwey ther skinnis fro  
 aboue them & breke ther bonys  
 Wpckee. iiii°.c°. And so al suche  
 be man slears in goddes syght.  
 For they haste mannys dethe by  
 myschefe: and sorowe and care:  
 that they byrnye them in Dines  
 What is Vnderstonde here by the  
 shine flesse and boonys Daup.  
 Three thinges be nedeful to euery  
 man and woman liuynge hylig  
 lyfelode: and helpe of frendes in  
 feblenes & dissease By the shine  
 hyleth and clothe the flesshe is Vn-  
 derstonde: clothinge: houseynge  
 armure: by Wpcked man is hiled  
 and defended fro tempestis: cold  
 and hete and enemies and many  
 deselsys / By flesshe is Vnderstond  
 mete and drinke: wherby the fles-  
 she is norissed / By the bonys  
 bere By the flesse and stenthe the  
 flesshe ben Vnderstonde manys  
 frendys: Wherby helpe hym at ne-  
 de: and bere hym by and stenthe  
 hym in feblenesse and disese But  
 these tyrauntys and extercioners

and falsse folke take alwey the  
 shine of the pore folke / For they  
 robbe them of ther housinge and  
 of ther clothig And they ete alwey  
 ther flesshe: for they take a weye  
 ther lyfelode: wherby ther flesshe  
 shulde be susteyned / For they pil-  
 le them so and make them so po-  
 re: that they haue neyther house  
 ne home: ne clothinge to ther bo-  
 dy: ne mete ne drynke to lyue by  
 Also they breke ther bonys: for  
 they pursue ther frendes & wolde  
 helpe them: and put them in such  
 drede that they dare not helpe  
 them and ofte bete them and bre-  
 ke ther bonys and mayme them  
 Exaumples of this we haue in  
 the fyrde booke of kynges: where we  
 fynde that there was a true man  
 dwellynge besydes the paleys of  
 achab that was kyng of israhel:  
 and the pore man was cleped na-  
 bot / And for he wolde not selle  
 his gardeyn to the kyng at his  
 Wyl: the kyng was wroth / And  
 by falsse dome and falsse witnesse  
 he dyd him be stoned to dethe and  
 so by fraude and manslaughter  
 he escheted to hit the pore man's  
 gardeyn / wherfore the kyng af-  
 terwarde was slayne / And the  
 quene iesabel for she assented:  
 and halpe to the dethe of the true  
 man: and was slayne also / And  
 boundys ete byr flesshe: and byr  
 boonys and lyched by hir blode

Precepte.

in vengeance of the dethe of na  
both. The kynge was slayne in  
werre. Hys wyfe iefabel was cas  
te oute of hir soler windowe and  
trode to dethe wpythe fete of ho:  
ys. And other two kinges of  
hir assaunce: and nyghe alle hys  
kynred was slayne afterwarde  
in vengeance of the dethe of na  
both. Achab hadde sytyt sones  
and ten bypunge after hys dethe  
and they were byshed in venge  
aunce of the dethe of naboth. iiii.  
regum. p. c.:

The eygth chapter.

**A**lso they be gylty of man/  
slaughter: that defraude  
seruautes of ther hyre. Therfor  
the wyse man saythe: That he  
that taketh awaye from the ser/  
uaunte hys brede and his byflow  
de: that hath he gote in wynecke:  
and swete: is as wyched as he  
steeth hys neygghboze. And he  
that shedeth mannis blode and  
seth that dothe fraude to the byred  
man be brethern: that is to saye  
they be lyke in synne: and wor:  
thy in lyke payne. Qui effundit  
sanguinem et qui fraudem facit  
mercenario sunt fratres. Eccle:  
siastici. xxxiii. And therfore

saynt James saythe thus to the  
falsen ryche courtouse men. Se ye  
hou the hire of poure werke men  
a laborers that haue reped poure  
feldys is defrauded by you: and  
not payde crieth to god for ven  
geaunce. And the cry of theym is  
entred in to the crys of the lordis  
of oostys. Jacobi. quinto capitulo.  
And the wise man saythe that  
who so offereth the sacryfyce of the  
pore mannis good: is lyke him  
that steeth the sonne in the sight  
of hys fader. And he that defrau  
deth the pore man of hys good  
is a mansleer. Homo sanguinis  
est. Ecclesiastici. xxxiii. Dis  
ues. Thys poynte of manslaughter  
ghether toucheth moche men of ho  
ly church. For as the lawe say  
the: The tythes of holy church  
be tributes of them that be in ne  
de: To reuele theim in ther nede  
And alle that men of holy church  
haue: It is the pore mennys  
goodys. And ther housys shulde  
be comon to alle men at nede.  
They shulde be besy to reserue  
pylgrymys: and kepe hospitall/  
te after ther powe. p. vi. q. i. decim  
me. etc. qm quicquid. Wherfore  
me thenkerthe: if ony pore folke  
periss by ther defaute & for that  
they wolde not helpe them: they  
be gylt of manslaughter. Pau  
per. That is forthe And therfore



The fyfte.

criste sayde thries to saint petre. Pasce / That is to saye fede my lambs and my shepe that be y<sup>e</sup> soules that criste bought w<sup>yth</sup> the hys blode / For prelatys and curatys of holy church moste fede ther sugetys by goode ensaumple yeuynge: and by helpe at nede / And therfore criste sayde twi<sup>ces</sup> to saint peter: fede my lambs But the thyrde tyme he sayde: fede my shepe / For as long as thei be lambs they y<sup>e</sup>ue neyther milke ne wolfe. But Whanne these be w<sup>axen</sup> shepethey. y<sup>e</sup>ue bothe milke & wolfe And so criste in his wordys badde that prelatys and curatys of holy church shuld haue double cure of the pore peple: to fede theym goostly and also bodely: w<sup>yth</sup> the bodely helpe at nede But they be not bounde to fede the ryche folke: but goostly: & the that haue noo nede: w<sup>yth</sup> the holy churchys goodys / And of the pore folke y<sup>e</sup>ue they no tale: but to p<sup>ro</sup>uylle them: and haue of them: & gette of theym What they maye by ipocrisie: by fraude: by drede and violence / And therfore god vndernymet the theym by the prophete ezechiel: and sayth thus to theym / De pastorib<sup>us</sup> israel Woo be to the shepherdis of israel: that is to saye to the prelatys and curatys of holy church: Whiche shuld be shepetherdys of goddys shepe:

and of the soules that criste bought so dere: Woo be to the shepetherdys: for they fede theimselfe and of the pore people y<sup>e</sup>ue they no tale / y<sup>e</sup> ete sayth he the milke and clothed you w<sup>ith</sup> the wolfe And that was farr y<sup>e</sup> stowe to fede wel y<sup>oure</sup> wombe: But y<sup>e</sup> fede not my stocke of my people: that was feble: y<sup>e</sup> helpped it not ne confortd not: And that was sore & syk y<sup>e</sup> heled it not. And y<sup>e</sup> was broke: y<sup>e</sup> bound it not aye<sup>n</sup> that was cast a wepe and forduen: y<sup>e</sup> fetchd it not aye<sup>n</sup>: ne ledde it aye<sup>n</sup> / That was perysshed y<sup>e</sup> soght it not: but w<sup>ith</sup> the feernes and hardnesse and by powder w<sup>yth</sup> theoute petye y<sup>e</sup> comaunded to theym many grete thynges and greuous and repned amongys theym as emperours / And so my shepe be scatered / For there is no shepetherde: that y<sup>e</sup>uethe ony tale of them. Ezechielis. xxxiii<sup>o</sup>: And in another place he sayethe thus / Woo be to the shepetherdys that thus descaterne: and forrende the stocke of my leswe: and of my pasture. Jeremie. xxi<sup>o</sup>. c. And therfore god acceptet he not y<sup>e</sup> prater of such m<sup>en</sup> of holy church: For they be w<sup>ith</sup> oute charite and ful of crueltie in p<sup>ro</sup>uylle of the pore people / And therfore he sayth to theym. Cum extenderitis manus vestras &c. Whan

## Precepte.

ye shal lyfte vp youre hondys to me: I shal turne my eyen alweye fro you: & whāne ye shuld multiplye prayers to me: I shal not be re you: for youre hondys be ful of blode. p̄sa. i. c. Upon whych wordys thus sayth the grete clerk/ he grosthed. dicto p̄liii. An vn/ iuste scheduler of mannis blode ha the bloddy hondys: for blode shedde oute is in the hondys of hym that is ye shedder oute. as the effec cion of the werke is in the cause: For the hond of the shedder is cause of blode shed. So thanne sytth bodely fode: is cause of blode of manny's body by whych hys life transitorye is susteyned: he that wythdrawet the sustynauce fro the poore in mysschance: he wyth drawet the from the poore man his blode: wherby hys lyfe shulde be susteyned/ And therfore god say the that the blode of the poore folke is in the hondys of theym: in whos hōdes thes is be withhold vniustly/ By whych theynge is or by the pryse of thoonedy folke shulde be susteyned/ Also all tho that wythholde poore mē ther go/ deythet by violence or by frau/ de or theste or oni deseyte bi whi che goode the poore folke shulde lyue: they haue ther hōdes defou led wyth the blode of poore folke. And in that that they fare desy

catly wyth poore manny's goode they ete and drynke the blode of the poore folke/ And ther clothig is defouled wyth the blode of poore folke/ And if they housen a byl den wyth the poore manny's gode they grounde ther housyng in ye blode of poore men.

### The nynthe chapter.

**A**lso euery man & woman and namely men of holy church that drawe folke to synne by mys entyspnge or by wyched ensaumples: or by false loze: they be gylty of manslaughte gostly/ And therfore saint gregori sayth in hys omelie: that men of holy church be gylty of as many dethe's: as they drawe soules to bedly synne by ther wiche exaumples: and ther wyched synge And therfore cryste byddet in the gospel: that there shulde noo man schaunder the selved simple folke/ For who so dothe it: it were better to him that he were cast in the se wyth a mylstone abou te his necke/ wyth word as saith ye glose is specialy sayd for mē of holy church/ And therfore salt poule saith to al crysten peple: & namely to prestys & clerkis. Ne ponatis offēdiculā frīb' vel scā/ dalū: is to say as sayth ye glose Do no thyng that mai be cause of fal



## The fyfte

Age a perissible of your brethren  
 ne cause of sorowe and heuines  
 Ad rom. viii. a therfore the saly  
 bydder the that whane bishops  
 a ther officers go a boue for to  
 visite: That they shulde do no  
 tprauntre: In takynge of ther  
 costys but visyte with charite: a  
 folwne with oute pompe of gre-  
 te arape and of grete mayne besy  
 to amende the defaultys: and to  
 preche goddes worde and to win-  
 ne manys soule. not to robbe the  
 folke of ther good but take ther  
 costys in esy maner. So that thei  
 schauldre not ther brethren ne ther  
 sugetts: ne be not greuous to  
 them: p. q. iii. cauend. Alle men  
 and namely men of holy church  
 moste besely fle schauldre: they  
 peue no man ne woman occasi-  
 on of schauldre ne of synne: butt  
 ofte tyme lyfe the harder and ab-  
 stepne them fro mani thynges les-  
 ful to fle schauldre: For as saythe  
 saint ierom: super mycheam All  
 that peue occasion of schauldre be  
 golty of altho that perisse by  
 schauldre. i. q. i. hii. quosquaqz Et  
 nota pro vitando scandalo in re-  
 bus licitis. ad ro. viii. et p. ad cor  
 viii. For these causys god saith  
 to men of holy church by the pro-  
 phet osee: pe be made snare to me  
 lokyng a fer: and as a net sprede  
 abrede on the hylle of thabor: a

pe haue bolwed doun sacrifices  
 to the depnes: that is to say pe  
 ought to be ware lokers to wor-  
 che wel: and warne men of petel  
 of synne: be made a snare and a  
 net in holy church: that is the hyl  
 of thabor: to take folke in synne  
 and draue them to folke / And so  
 pe haue slain soules a bolwed the  
 doun into the depnesse of damp-  
 cion and so made sacrifice to the  
 deuel of the soules that god to-  
 ke you to kepe. Dsee. v. c. Also  
 men of holy church sle ther suget-  
 ts gostly that mys eggynge mis-  
 counseple: and mys enformacy-  
 on bringe them in dedly synne: a  
 in eresie or elles lette them from  
 good dedys that thei wolde do a  
 so slayn good purpose and good  
 wyll that man or woman is in: a  
 in maner sleyn ther sayth wherbi  
 they shulde lyue. For the pphete  
 sayth: Justus ex fide uiuit. The  
 rightful man lyueth by feith. And  
 saint. James saith that saythe  
 wythoute good werkes of chari-  
 te is but dede: And also prayer.  
 Wythoute deuocion is but ded as  
 sey these clerkes. Diues. Chan-  
 nynghe alle the prayers that men  
 make: be but dede For comonly  
 in oure prayere we be destracte  
 and thenk on other thynges And  
 it is not possible to be alwey to  
 thenke on what we saye.

Precepte.

for there is no thinge so chaunge  
able as thought / & thow we thēk  
on that we sey .pit it is not in ou  
re power Witthoute special gyfte  
of god to haue deuocioun therin  
Pauper. Take it not so straitte  
for it is vnderstonde thus Prey  
ere Witthoute deuocioun is butte  
debet that is to saie Prayer ma  
de apens deuocioun is but dede.  
Dimes. Howe a pens deuocioun  
Pauper. As Whanne men prey  
apens the saluacion of oure sou  
les or other soules : & not for the  
worship of god but for ipocrisi or  
for worldly lucre Or Whā mē  
preye apens charite: as for to ha  
ue vengeance of ther enemyes : or  
for ony thing apens goddis wor  
ship: and in ther prayer submytt  
not ther wyl to the wylle of god  
Every prayere that is made to  
the worship of god by weye of  
charite and for a good end Witth  
purpose to please god: that preyer  
is made Witth deuocioun: tho we  
be that preyeth be distracte: and  
thēkethe not on his wordys: &  
peraventure vnderstonde the thē  
not: ne hath but lytel liking ther  
in / Lethelesse man and woman  
oueth to do ther deuoure: to thē  
he on god / and of that that he sei  
the in his prayere.

The tenth chapter.

**D**imes. Thy speche please  
me: sepe forth the what thou  
wylte Pauper. As I seide first  
at that lette man or woman of  
ther good dedys: and good pur  
pose and tpe them to synne and  
folly and brynge them in erreure  
or cresse by mys techyng be mā  
sters and symmys of the synde.  
Whych as criste sayth in the gos  
pel is a manqueller from the be  
ginninge of the world for throug  
hys mys counseyle: and hys fos  
dinge: he sloughe al mankynde  
bothe gostli and bodely at the be  
gynnyng of the worlde / Also he  
sloughe himsilfe throughe pride  
and many thousandys aungels  
that assentyd to hym / And yet he  
sefethe not to sle manns soules  
by false suggestiouns and temp  
taciouns: and that by hym silfe &  
Whanne men se him not / And sū  
tyme Visibily in the lickenesse of  
sum Visible creature: & so he tēp  
ted criste: eue and saint marty  
mani other / Sumtyme he temp  
tethe and slethe mannis soule bi  
hys limes that be wicked men &  
wpmen: Also men of holy chur  
che sle men and wpmen gostli of  
goddes word and of gode techig  
for as crist sayth *Non solum pane  
vixit homo: sz in omni verbo q*



procedit de ore dei. m. llii. c.

Man spuethe not only in bodeli  
biede: but moche more he spuethe  
in euery Worde that comethe of  
goddes mouthe: that is to saye i  
the Wordys of the true prechour  
For euery true prechoure sentte  
of god: is cleped goddes mouthe  
And therfore god saythe to the p  
phete: Si sepeaueris preciosum  
a fili quasi os meum eris. Iere.  
p. v. / If thou departe precious  
thinge from thinge that is foule  
and of no pryse: thou shalt be as  
my mouthe: For it longeth to ye  
prechoure of goddis Worde to co  
mende vertuis and despise vices  
to chese trathe and lette falshe  
to commende heuen blyssse: and  
gostly thinges and repreue pom  
pe and pryde of this worlde and  
fleschly thinges: And thane is ye  
prechoure as goddes mouthe and  
spekethe wyth goddes mouthe:  
and his Worde is goddes Worde  
By the whiche man and woman  
lyneth gostly: and escapeth end  
les dethe. And therfore dauid say  
th Misit Verbum suum et sana  
uit eos: et eripuit eos de inter  
fectionibus eorum: God hath sent  
his Worde and hath heled his  
people from gostly sekenes: and  
deliuered them from ther dypnge  
whanne they shulde haue dyed:  
throughe synne and helte payne

And therfore he sayth in the gos  
pel. that who so kepethe his wor  
de: he shal not ataste the dethe wi  
the oute ende. Sythe that gods  
des Worde is lyfe and saluacion  
of manys soule: alle tho that let  
goddes Worde: and lette them  
haue auctorite of god and by or  
dre take to preche and teche that  
they maye not preche and teche  
goddis Worde ne goddes lawe:  
they be mansleas gostli and gil  
ty of as many soules as perisse  
and dye gostly By such lettynge  
of goddes Worde: and namesly  
these proude couetouse prelatys  
and curates that neyther kunne  
teche ne wyl tech: ne suffre other  
that kane and wil and haue au  
torite to teche of god and of the  
busschop that proueth them the  
orders: but lette them for drede  
that they shulde haue the lesse of  
ther sugettis or els the lesse be set  
by: or elles that ther synnes shul  
be be knowe by prechynge of god  
des Worde /

And therfor  
re tene they haue to lese the sou  
lys that crist so dere boughte tha  
to here ther oldne synnes openly  
repreued generaly among other  
menys syns As saint austen sai  
th goddis Worde owt to be wor  
shippe d as moch as cristys body  
And as moch synne doth he that  
letteth goddes Word & despiseth

## Precepte.

goddies Worde or taketh it retche  
lesty as he that despiseth goddis  
body: or throughe hys neccligens  
leteth it falle to the ground. i. q.  
i. int rogo Vos / There the glose  
sheweth: that it is more profita  
ble to here goddes Worde in pre  
chyng: than to here ony messe:  
And rather a mans shulde forbere  
hys messe than hys sermoun For  
by prechyng folke be styrede to  
contricion and to forsake synne  
and the fende and to loue god: &  
godenes & be illumined to know  
ther god and Vertues from Vices  
trithe from falsheede: and to for  
sake errours and eresies / By the  
messe be they not so / But if they  
come to messe in synne: they goo  
away in synne: and shewis they  
come: and shewis they wende.  
And also the Vertue of the messe  
stondeth princypally in true by  
leue of the messe: and specialy of  
criste that is there sacred in the ost  
But that may man lerne by pre  
chyng of goddes Worde: and not  
by hering of mes / And i so moch  
beryng of goddes Worde: truly  
preched is better than hering of  
messe / Nethelesse the messe pro  
fiteth them that be in grace to ge  
te ye more grace and foryeuenes  
of Venyal synne: and encreffing  
of mebe: and lessyng the payne  
of purgatory. And the prest mai

be so good that his praper for res  
uerence of the sacrament shal ge  
te grace of amendement of hym  
that he preyeth for Both be gode  
but goddes Word owt to be mo  
re charged and more despyred tha  
hering of messe For Whanne the  
people dissipiseth goddes Word / &  
loth goddes Worde / that is gost  
ly fode to man: that pepse is but  
ded in goddes syght: and nyghe  
to the payns of hell And therefore  
dauid sayth: *Omnes escam ab  
hominata est anima eorum: et  
appinquauerunt vsqz ad portas  
mortis* / Ther soules haue lothid  
al gostly mete: that is to saye al  
trithe preching & teching of goddis  
Worde and so they be neygged to  
the payns of dethe.

## The eleuenth chapter.

**A**lso the prelates and cura  
rys be gylty of mās slaugh  
ter gostly: that knowe ther suget  
rys in dedly synne: and wyl not  
synnbe them ne speke apens ther  
synne. di. xliii. ephe seis: And ther  
fore god sayth to euery curate &  
prelate of hols church and to p  
rchours of goddes Worde / I haue  
made the a dailwaite to the pepse  
of israel: that is to saye to cristen  
peple & thou shalt here the Worde  
of my mouth & tel it the imp na



me And if I sape to the synful  
 he shal dye and thou telle it him  
 not: ne speke not to hym that he  
 may amende him and turne him  
 fro his Wicked Wey and lyse that  
 synful Wretche for thy defaute  
 shal dye in his synne: And I shal  
 seke the blood and the dethe of hi  
 of thy hond: and thou shalt an-  
 swere for his dethe. *Ezechie. iii. c.*  
 Also they be called mēsteers: b de  
 fraude and take alwey holly chur  
 che goodes. *xii. q. ii. qui xpi: ac: q*  
*abstulerit* / Also that preeste is a  
 mansleer gostly that deniethe the  
 sacrament of penaunce to man  
 or woman in his laste ende and  
 wyl not assople theym whanne  
 they repent them: and aye abso-  
 lucion / For so they put folke in  
 despeire apens ye goodnesse and  
 mercy of god that is endles: and  
 alwey redy to al that seke mercy  
 as long as the soule and yeboddy  
 be knyt to gedre: Exaumples of  
 the thefe that henge on the right  
 syde of crist: the which for payne  
 knowleched his synne and aye  
 grace and gate the blysse of para-  
 dyse: Whanne he sayde lord ha-  
 ve thou minde of me whan thou  
 comest into thy kingdome / And a  
 non criste rightful iuge that best  
 knewe his herte sayde to him: I  
 seve ye for sothe: thys dape thou  
 shalt be wythe me in paradise.

*xxvi. q. vi. si presbit. q c agnoui*  
*mus* / Where the lawe sayth that  
 they that be so harde by on men  
 in ther dyng: do not els but put  
 dethe to dethe Deth of soule to be-  
 the of body Oures. Moch folk  
 presume so moch on the merci of  
 god: that they yeue no tale to ly-  
 ue in ther synne moche of al ther  
 life in hope to haue mercy in last  
 ende. Paup. And yet if they ap-  
 mercy in due maner: they shal ha-  
 ue mercy: as the lawe sayth wel  
 in the same place: and holly writ  
 in many places / For god saythe  
 by the prophete. *Ezechielis*  
*xxviii. c.* That in what oure the  
 sinner sighith for his sinne and ap-  
 mercy I shal foryeue him his sin-  
 ne and foryeue his synne Nethe-  
 les I dare not hote suche folke  
 they shulde haue grace stede and  
 tyme to aye mercy as the nedeth  
 to aye For comonly such maner  
 folke be desseyued by soden dethe  
 or elles in ther dyng they lese  
 ther hedys and ther wyttys: and  
 begynne to raue. Or elles they  
 haue so moch payne in ther body  
 and so moch besynesse with the  
 world. that they thenke neyther  
 of god ne of the selfe / And as sei-  
 th saint austen in his sermone de  
*innocentibus Iusto dei iudicio*  
*agitur Ut mortens obliuiscatur*  
*fui: q dū diueret oblit⁹ est. It is*

## Precepte.

goddis rightfuf dome þ he forpe-  
te himfelfe in his dypnge that ha-  
th forpetyen god in hys fpyunge.  
As fel in englonde befidyng open-  
ford. There was a tpraunt in pe-  
cūtre that bredde not god ne had  
petye of man. Ofte men preched  
him: & coufeyled him to gode. He  
had despite of ther wordes: And  
fayde that if he myght haue thre  
wordes byfore his dypng: he ſh-  
ulde be faued as wel as the beſte  
man leupnge. At the laſte it by-  
felt that he rode by the weye to be  
on a queſte byfore a luſtice. And  
he bygan to ſlepe: hys hore ſtom-  
akid: & he fel doune & brake hys  
necke. And in his falling he ſay-  
de with greate herte. Dre Daun-  
te a deſpis. that is to ſaye in en-  
gliſſhe: Nowe forth to the deuyl.  
And ſo he had thre wordis to his  
dampnation: not to his ſaluacti-  
on. Therefore the Wiſman ſayth  
De p̄piciatu pctōz noli eſſe ſine  
metu. Be not wythoute drede  
of forpeuenefſe of thy ſynnes: ne  
put ſynne to ſynne: ne ſeie not þ  
the mercy of god is grete: he ſhal  
haue mercy on the multytude of  
thy ſynnes. For mercy & wrathe  
alſo haſti come fro him nigh to  
mankynd. But his wrathe lokez  
th to ſinners that wyl not amēd  
themy: and hys mercy to them  
that wyl amend them. Ne terdaa

conuerſi ad dominum &c. There-  
fore lette not to turne the to god  
and delape not from day to day.  
For if thou do: hys wrathe ſhal  
come ſodently and deſtroye the.  
Eccl. v. c. For ſuche folke that  
be ſo bolde in ther ſynne in hope  
of the merci of god & do the wors  
by cauſe of his godnes: they ſcor-  
ne god and ſeke degeaunce: and  
no mercy. They take hede to his  
mercy: and not to hys rightfu-  
neſſe. David ſayth. Vniuerſe  
die domini miſericordia et Veri-  
tas. At the weyes of god and at  
his domes be mercy and truthe.  
If thou ſeke mercy it were apēs  
hys rightfuſneſſe but he ſhelved  
mercy: and but thou ſeke mercy  
rightfuſneſſe moſte dampne the.  
Seke mercy: and mercy and his  
rightfuſneſſe wyl ſaue ye: if thou  
ſeke it in due maner.

## The vii. chapter.

**O**Jnes. Theſe wordes be  
gode and cōfortable and  
reſonable: Say forth what thou  
wylt. Pauper. Alſo he is aman/  
ſteer goſtly: that makethe ony  
man or woman to forſwere the.  
For he ſleth hys owne ſoule and  
he ſoule þ he dothe ſoo forſwere  
hym. xxii. queſtione. v. iſte. At



## The fyfte

so men sle theymselfe as ofte as they assent to Wicked thoughtis in herte: & turne them a weye fro god in Whom is al oure lyfe And therfore salomon sayth. *Auerfis paruulaz interficiet eos .pū.i.* take the turnig alway of the lytel children sle them / For they that sone be ouer come in temptation and sone assent to the fend: be lykened to ponge children that be feynt and feeble to withstand ony thinge / Of such children god sayth that y child of an hundred yere shalbe accursed of god *isa. lxv. c.* Also they slee ther soules that gedre foule lustys & vnlesful desires in ther herte and wyl not redely put them oute Therfore ye wyse man sayth. *Desideria occidunt pigritū puer. pxi.c.* Wicked desires sle theym that is slowe to put them oute / And therfore dauid sayth *Beatus qui tenebit et allidet paruulos suos ad petram* Blessed be he that shal holde him with god and smyte doune hys smale ponge thoughtys and desires to the stone: that is cryste. Blessed is he that anon as he begynnethe to haue suche wyched thoughtys: anon beginne to theke on cristis passion: and of goddes salwe as sayth saint ierom in hys ppylle. *Ad paulam et eustochium* Diues. It foloweth

of the wordys that Who so doth ony dedly synne: he is a manslayer: And so euery synne is forbode by this precepte. *Non occides* Thou shalt not slee / Why pauer than god ten preceptis. syth thei be al comprehendid in one Paup. For dutie of māns wyte: it nedeth to proue mo than one to declare māns synne: that he may knowe whanne he synneth: and holwe he may sle sine Al the salwe and al the prophycie as crist seith in the gospel hangeth in two preceptys of charite which teche vs to loue oure god aboue al thinge: and oure euencristen as oure selfe / But yet god wold declare the two preceptys by ten preceptis that man & woman shuld the better knowe them and please him: & the more sle his offences. Oures. Why declared he them more by ten preceptis than by twelue or by nyne / For he myght haue pouen many mo: whanne he pauer but ten / Pauper to proue omdon many was not profitable ne to proue omdon felwe / And therfore god pauer hys bestys in the noumbre of ten / for as ten is noumbre perspyte: and conteyneth al noumbrys: so goddes salwe is perspyte: and al is comprehended in ten bestys that be so knytte togedre and of so greate accord: h

## Precepte.

Who so trespasseth in one he trespasseth in alle. And therefore sayth the saint James in his epistle: he that holde a man kepe al the lawe: & he offende in one: he is giltty in al. For wher sayth he: god that bad the do no lecherie: He badde the not slee. And therefore sayth he: Thou shalt do no lecherie and thou shalt not slee: thou brekeste the lawe. Jacobi. i. c. For as sayth saint austen. in libro de decem cordis. Alle the ten commaundmentys be conteyned in the two preceptys of charite: And the two preceptys of charite be conteyned and knyt in this one precepte of kinde. Quod tibi non vis fieri: alteri ne facias. tobie. iiii. That that thou wylte not be do to the do it not to another: And soo as saynt austen sayth there: Al the lawe is conteyned in this one precepte of kinde. That thou wylte not be do to the: do it thou not to non other. And so nedys he that offendeth in one: offendeth in al. And therefore dauid and saint austen also clepe goddes lawe a salwtree and an harpe of ten cordys. And therefore dauid byddeth the to prepe god in the harpe: & in the salwtre of ten cordys: that is to saye in good keepinge of the ten commaundmentys. Confitemini domino in cithara in psalterio decem cordarū psallite illi

And if it be so: that one corde in the salwtree or in the harpe be broke: or oute of tune of a corde w<sup>th</sup> other cordys: al the songe that is pleyde therin shalbe vnlihyng to al that here it and not plesant. As telleth the mayster of kynde Li. xviii. That thow the harpe be wel stringed w<sup>th</sup> stringis made of ashepe: and ther be one stringge that is made of a wolfe sette in the harpe: it shal make al other at discorde: So that they shulde not a corde whyle it is there. And it shal fete at wo al the other cordys. Rycht so thow a man or a woman kepe wel all the commaundmentys as to manys syght: if he breke one: he is giltty of alle in goddes syght: as saint James sayth and his wyfe whyle he is such is not plesant to god. And the songe of his harpe: that is his luyng and his conuersacioun is at discorde w<sup>th</sup> the god and al the courte of heuyn. & as the wolfe is alwey contrarius and ennemy to the shepe: so is he at discorde and ennemy to god dys shepe that be al tho he be i wei of saluacyoun: And as longe as thou kepest wel the ten bestys i lownesse: so long the stringes of thy harpe be in good acorde as the stringges that be made of a shepe. But if thou folow the maners of the wolfe. and breke out



of goddes cōmaundementys by  
gyle: by rauepne. by malpce and  
falle couetyse: by falle cōtriulge  
Thāne thou makest i thyh har-  
pe astringe of the Wolfe: Whypch  
shal spend the harpe of thy liuig  
and destroy it: but thou doo it a  
wey by sorowle of herte: sbrist of  
mouthe & amendys mak yng.

The viii. chapter.

**D**ives. I wolde se more or  
openli hou be that syneth in  
one synneth al ten cōmaūdemē-  
tis Pauper. If thou trespass in  
manslaugther: thou trespassste  
apens alle ten heestys: For thou  
Dn Worshipest thy god: in h that  
thou brekest hys cōmaūdemēt:  
and so defoulest hys image Also  
thou takest in Deyne hys name:  
that is criste and cristē For thou  
doyst not as acristen man shuld  
do/ Also thou halowyst not from  
synne as god had the by the thir-  
de cōmaundement/ Also thou de-  
spisest and not Worshipest fader  
and moder that be god and holp  
church: and thi bodely fader and  
moder/ For ihy wyched tatchys  
be shame and shenship to thy fa-  
der and moder/ Also thou doeste  
lecherye in that h thou louest thi  
wyched Wyl and thi malpce mo-  
re than god/ And for to haue thy  
wyched Wyl persourmed: thou  
forsakest god and takst thi sou-  
le to the fende/ For What thinge

man loueth mor than god: With  
that thinge he dothe gostly leche-  
ry and fornicacion and auoutre  
Also thou beryst falle witnesse &  
lyest many lesingys to maitein  
thy synne: or elles to hyde it: Al-  
so thou stelest thi soul & his soul  
Whom thou sleepest fro god: that  
bought hi so dere also Whā thou  
sleest: thou doste apēsthe nyntē &  
the tenth cōmaundement/ For  
euery manslaugther is do for co-  
uetpse of Vengeaunce: or for co-  
uetpse of erthely good. or for co-  
uetpse of flesshely lust: as of mē-  
nys wyues: or of ther children or  
of ther seruantys: or for couetise  
of Worshyp: so that if thou slee:  
thou forfetist apens al ten com-  
maundemētis/ And so it may be  
sheldid of ech of al ten. that he h  
breketh one: breketh al: and he h  
is gylty i onededly synner: is gylty  
i al viii. & i al x cōmaūdemētis  
And in token of thys saint iohn  
salwe a woman sit yng on a redde  
best ful of names of blasphemie  
Which beste had seuen hedys & x  
hornys. Apoc. .xviii. By thys  
woman is Vnderstonde pryde. &  
Danyte of this Worlde/ By the  
red best that she sate on is Vnder-  
stond the fende & dedly syne that  
is ful of blasphemie apens god:  
This beste had seuen hedys and  
ten hornys: That is to sai seuen  
dedly synnes and breking of the

Precepte.

ten cōmaundementys: in token  
that what man or woman falle/  
the i on dedly sine opeli: he falle  
thi al seuē preuēti i goddis sight  
And whanne he brekethe one cō-  
maundement: He brekethe alle  
And therfore sayth saint James  
he that offendeth in one offen-  
deth i al is gylty of al iac. ii. c.

The viiii. chapter.

**D**ives what longethe to ye  
precepte of kynde he saynt  
austen speketh of: to the loue of  
god or to the preceptys of the fir-  
ste table / For we may do to god  
neither good ne euyl. Pauper.  
Not it is he mai not do to god  
neither gode ne euyl And yet as  
saynt austen saythe in the same  
boke. De decē cordis Thys pre-  
cepte of kynde byddeth vs to lo-  
ue oure god and serue him wel &  
truly: and kepe alle hys heestys  
For why al we be goddys seruā-  
tes And if thou haddest a seruāt  
sayth saint austen: thou woldest  
that thy seruānt serued the wel  
and truly I pray the thāne saye  
the he serue thou wel & truly thy  
god: that is thy lorde and his lor-  
de: Thou woldeste that thy ser-  
uant were true to ye and not fal-  
se he thou not false to god Thou  
woldest no mā shuld defoule thy  
wyse: defoule thou not thi soule

that is goddys spouse. ne non o-  
ther soule: Thou woldeste that  
no mā shuld destroi thi house: ne  
defoule it: defoule thou not than  
goddes temple: that is euery cle-  
ne cristen soule / Defoule it not  
by lecherie ne by no dedly synne  
For saint poule sayth: that who  
so defoulethe goddes temple: god  
shal destroy him: Thou woldest  
thy seruānt kept wel thy cōmaū-  
dementys: and byd not apēs thy  
byddynge / Kepe than thou god-  
des cōmaundentys: and do not  
apens hys byddyngeys: Thou  
woldest that no man despise thy  
image paynted on a boorde: de-  
spyse thou not goddes image by  
ony dedly synne / For syth thou  
may not please god in sinne and  
shre wednesse: therfore thou offe-  
dest thy god in thi synne and thy  
corruption: and doest wrong to  
hi thisylle / Thou doest wrong to  
his grace: to his gyft: thou mai-  
not do wrong to thy brother but  
thou do wronge to god: he is thi  
lorde and his also / And therfore  
saythe saint iohn i his pistle that  
who so saythe he louethe god: &  
he hate his brother: he is a lyer. i.  
io. iiii. / For in that he doth wrō-  
ge principally to god: and to hys  
brother also / And therfore god  
sayth. Quicūq; effuderit huma-  
num sanguinem: effundetur sa-  
nctus eius. gen. ix. He that shed



## The fyfte.

dethe oute mannys blode wrogy/  
 fully: hys bloode shalbe shedde:  
 For whi saythe he: man is made  
 to the lykenes of god And so mā  
 slaughtyr is open Wronge do to  
 god i þ that his seruānt is so slai-  
 in: and his image dispyed: and  
 dystroyde: Therfore god sayd to  
 the first mansleer that Was cain  
 Which sloughe hys brotther abel  
 falsely for enuy of his owne go-  
 denesse: What hast thou do cain  
 The Doyse of the bloode of abel  
 thy brotther criethe to me fro ertþ  
 and a yetþ vengeaunce of the: And  
 therfore thou shalt be cursed vpon  
 ertþe: Whych he hathe opened  
 his mouth & hath take the bloode  
 of thy brotther abel of thyh hond  
 Thou shalt traueil in tyllth of ye  
 lode: & it shal yeue the no frute:  
 Thou shalt be Wanderinge and  
 flemed vpon ertþe. gen. iiii°. And  
 the same Vengeaunce comdli so  
 loweth murdre: For murdre mai  
 not be hydde: but nyght and dai  
 it a yetþe Vengeaunce: The mur-  
 dre shal myschappe in his doinge  
 and be vnstable and Wandering  
 and odious in his lyuing: This  
 synne of manslaughtyr is so gre-  
 uous in goddes sight That he  
 comaunded in the olde law that  
 if ony man bi slayne in a wayte  
 or by prey aspyng: or by purs-  
 pose kylled ony man: and after

fled to goddes auter for socoure  
 he shulde be take all aye then &  
 be slayne for that dethe. exo. xxi°. c°. And therfor saint iohy sayth i  
 the boke of goddys prouites þ he  
 that sleeth shal be slayne: Apoc.  
 xiii°. For as criste saythe in the  
 gospel. that same mesure þ men  
 mete to other: shalbe moten aye  
 to them: And therfore in tyme of  
 hys passion he seide to peter Put  
 vpon thy swerde For ech man that  
 vsethe swerde to shedde mannis  
 blode wytheoute lawful power  
 graunted of god: shal peryshe by  
 the swerde: that is to sai bi swerd  
 of bodely Vengeaunce: Or by  
 the swerd of goddes mouth: whi-  
 che is ful sharpe on euery side pa-  
 nysshinge bothe body and soule.  
 Apoc. i°. c°. For comonly he that  
 vsethe the swerde: or ony wepen  
 to slee ony man or woman he sle-  
 ethe firste himsilfe by the swerde  
 of hys owne malysce But trespa-  
 soures that wil not be amended  
 in other maner. may by iuste do-  
 me be slayne by the that bere the  
 swerde of temporal punysshyng  
 as saint poule saythe. Adromas  
 nos xiii°.

## The xvi. chapter.

**D**ives. It semeth to moch  
 folke that god forbedeth

Precepte.

By hys precepte al maner sleynge  
bothe of man and of beste / For  
he sayde generaly. Non occides  
Thou shalt not sle. Paup. By  
thys word occides i latyn he spe  
cifieth & sheweth he forbiddeth  
dethe sleynge of man: and not of  
beste. For occisio in latyne is in  
englyssh manslaugster quasi ho/  
minum cesio And therfore the p  
re englyssh is thys. Non occis  
des Thou shalt not slee no man  
Dives. Whane god sayd thesift  
heeste: that non mechaaberis. his  
to save thou shalt do no lecherye  
he forbiddeth al maner of leche/  
rye. And Whanne he sayde the se/  
uen heestys: Non furtum facies  
his thou shalt not stele: he forbid  
dethe al maner theft both of mā  
and of beste and of al other thig/  
ges / And by the same skil as me  
thynketh Whanne he badde vs  
not sle: he forbadd vs al maner  
sleynge: Pauper. It is not the  
same skil ne lyke that shyl. For  
as I sayd firste by pperke of the  
same worde Occides: he forbid  
dethe only manslaugster. God  
graunted man powver to slee bes/  
tes and lyue therby. gen. ix. c. but  
he graunted hym neuer to do les  
thery wpythe ony creature: ne tar  
he ony thynge by wey of stelte:  
or of false couetise Dives. Con/  
tra te we fynd that Baalam rode

on his asse to curse goddis pepse  
apens goddys Wylle. An aungel  
stode in a right streyghe weye as  
pens him The asse sawe the aun  
gel and fledde asyde for drede of  
ye aungels swerd & bare Baalam a  
pens the walke: and brosyde hys  
foote Balaam sawe not the auz  
gel / And therfore he was wrothe  
wpythe the asse and smote him ful  
harde thane the asse throughe the  
might of god Undernam Balaam:  
hys master and sayd to hi: What  
haue I do apens the: Why betest  
thou me? Thanne Balaam sayd  
de: For thou haste wel deserued  
it: Wolde god I hadde a swerd to  
slee the: Thanne the asse saide a  
pen: Haue I nott alweye be  
thy beste on whiche thou haste be  
wont alweye to ryde. Sepe  
Whanne I dyd euer the suche dis  
fese into this day / And a non god  
opened the iyen of Balaam: & thā  
he sawe ye aungel stōdig apēs hī w  
his swerd dra wne And the auz  
gel sayde to Balaam / Why haste  
thou so bete thy asse / For butte  
thy asse hadde goon oute of the  
wey & pouen me place I shulde a  
haue slayn the: and ye asse shuld  
lyued. Numeri. xxi. Spt̄ thā  
it is so that Balaam was blamed  
for he bette hys asse not wthstō/  
ding that he hurt him: moch mo/  
re he shulde haue be blamed if he



The fyfte.

hadde slayne him And so it seme/  
the that it is not lesul to slee any  
beste Pauper. It is grauntid to  
man to sle bestys Whāne it is p-  
fitable to him for mete or clothi-  
ge: or to auoyde nopaunce of pe  
bestys: Whych be nopaunce to mā  
And therfore god sayde to noe / a  
to hys children / Also spesshes I the  
see be take to poure powder: and  
to poure bondes: and al thinge þ  
stpretþe and lpuethþ Dpon ertþer  
beste and briedde shalbe to you in  
mete I haue take them al to you  
as grene erþys: oute taken that  
ye shalle not ete flesshe Withe the  
blode: Gen. ix. c. And in another  
place he sayth thus: If the lyke  
to ete flesshe: sle and ete after the  
grace and the gyfte that god ha-  
the pouen the: so that thou ete it  
Withe oute bloode. Deut. xii.  
And so grauntid god to mā for to  
slee bestes flesshe and soule to his  
profite: but not to sle the for cru-  
eltye: ne for lphynge in Danyte  
and shrewidnesse / And therfore  
Whanne he forbade man to ete  
flesshe Withe the blode: he forbade  
him to slee bestes by wey of cru-  
eltye: or for lphynge i the shrew-  
ednes / And therfore he sayd Ete  
ye no flesshe Withe the blode: that  
is to saye: Withe crueltye / For I  
shal seke the bloode of poure  
soules of the bonde of al bestys:  
that is to saye I shal takevenge

aunce for alle the bestys that ye  
slayne only for crueltye of soule  
and lphynge i shrewidnes. Gen.  
ix. c. For god that made al hath  
cure of al. And he shal take ven-  
geaunce of al that mysuse his crea-  
ture / And therfore salomon say-  
the that he shal arme creaturys i  
vengeaunce of hys enemyes Ar-  
mabit creaturam in Dicionem i/  
imicorū. sap. v. c. And therfore  
men shuld haue ruerþ on bestys  
of bryddys and not harme them  
Withoute cause in takig reward  
þ they be goddes creaturys / And  
therfor they that for cruelte and  
Danyte heded bestes and turnēt  
bestys or soule more thā it is spe-  
desul to mannys lphynge: they  
synne in case ful greuoussy.

The xvi. chapter.

**O**Jues. As thou saydest by-  
fore by this comādemēt  
is forbode al Wrongful māslau-  
gster / Tel me in what case it is  
lesul to sle any man Paup. Sū-  
tyme manslaugster is do by hat-  
te and enmyte: as Whāne a man  
is slayne maliciously of hys en-  
myte Sūtyme it is do for wicked  
couetyse to haue a mannys gor-  
de: Sūtyme it is doo by ordre of  
obedience and processe of lawer  
as Whā a mā is slayne by aqurst  
a by sētence of a iuge ordynarpe  
Sūtyme māslaugster is do for  
nede a for helpe of the comontpe

## Precepte.

& for the saluacion of them that  
 be vngilty / As whāne the kny-  
 ght fighteth in his right / & for ye  
 ryght sleeth the hys aduersary. To  
 sle any man into ye first maners  
 that is to saye / for hate wrath &  
 enmyte: or for falsse couetyse: is  
 alwey vnlesful / But for to sle a  
 man the third maner and the for  
 the / that is to saye by processe of  
 lawe with a lawful iuge / or by  
 lawe of armes by the hondys of  
 knyghts or of men of armes reb-  
 led by law of god it is lesul: whā  
 mē be gilty / & therfor saint austē  
 sayth li°. i°. de libro arbitrio If  
 it be so that the knyght sle his ad-  
 uersary in rightfule bateyle: or ye  
 iuge and hys officerys sle hym  
 is worth to dye / me thenketh  
 they synne not / But lene frende  
 the thinges be nedeful / so that  
 manslaugher shuld be lesul and  
 rightfule / Firste that the cause be  
 rightfule or dre & processe of lawe  
 and iustice haue lawful powre  
 to sle / and that he shal be slayn  
 be conuicte of hys trespase / Also  
 the intencion of the iuge / and of  
 the pursuers and of the officerys  
 be rightfule: that they sle him in  
 saluacion of the right / And for  
 saluacion and ensaumple of o-  
 ther / not for liklyng of vengeaunce  
 ne of cruelte: not haulgthlyng  
 his peyne: so the cause be right-

ful and the ordre and processe: &  
 the entencion be rightfule: Justa  
 causa .iustus ordo .iustus aimus.  
 Diues. Contra te. yet the gospel  
 sayth / Quod deus cōiunxit hō nō  
 seperet. m°. ix. There shulde no  
 man deperte thinge that god has  
 the knyght to gydre. But god hath  
 knyghte the soule and the body to  
 gidre therfor thāne it is not lesul  
 to any man for to departe ye sou-  
 le from the body: neyther to sle  
 man ne woman. Paup. whāne  
 the man that is gilty is slayn ri-  
 ghtfully by the law: man sleeth  
 him not / but as goddes mynys-  
 ters and goddes officers / For the  
 lawe of god & god his selfe sle him  
 & that that god cōmandeth suche  
 to be slayne / God is principal iuge  
 of hys dethe / and man is but  
 goddes officer to do his bydding  
 And therfore sayth the lawe that  
 thei that sle mē rightfully be not  
 cleped manslayers. For why seyth  
 he the lawe sleeth the not thwe.  
 xxii. q. v. si homicidium & i. q. d. le.

### The xviii. chapter.

**D**iues. Sythe it is so that  
 trespassors lawfully may  
 be slayne by the bydding of god  
 why maye not prelatys of holy  
 church and mynysters of ye an-  
 ter sle suche trespassours / ne sit in  
 the dome of māys dethe: ne peue



The fyfte.

the sentence/ne peue assistance to  
the domesma sytthe i the old lawe  
prestes and mynystres of ye au-  
ter might lawfully sle trespasors  
as we fynd in many places of ho-  
ly Wryt Exo. xxxii. delevitis et  
numeri. xvii. de phinees. i. regum  
xv. de samuele q̄ iterfecit agag.  
Et iii. regū p̄ viii. de helia q̄ iter-  
fecit sacerdotes baal Paup. As  
ye law seyth. xlviii. q̄ viii. occidit  
Moche thyng was lesul i ye old  
lawe: that is not lesul in the new  
lawe In the olde lawe the swerd  
was graūted to prestes & myns-  
tres of goddes auter In the new  
lawe god forbiddeth thym the  
swerde/ Whanne he seyde to peter  
in tyme of hys passion / anon as  
he hadde betaken hym powder to  
make the sacrament of the auter  
Conuerte gladiū tuū in Vaginā  
q̄. Turne thy swerde into the she-  
the For he that smyth with swer-  
de / shal perisse with the swerde.  
In such wordys god forbiddeth  
the swerd to al the mynystres of  
goddes auter / as the lawe sayth  
xxiii. q̄ viii. de eplis. cū aliis ca-  
pulis sequentibz Oives. Why for-  
badde he thym the swerde Pau-  
per. For god wolde that men of  
holy churche shuld be mē of pees  
of mercy and of petye / And ther-  
fore he sayde to thym / Discite a  
me quia mitis sum & humilis cor

de. Lerne ye of me: for I am low  
and meke of herte. m. xi. c. He  
badde thym not lern to pley with  
the swerde / ne with the staffe: ne  
lerne to fight and shote to sle ther  
enemyes: but he badde thym lerne  
to be lowe and meke of herte  
and to lyue in patience as sam-  
hys amōgys wolues And he bad  
thym loue ther enemyes: and do  
gode to them that hate them. m.  
v. c. He badde thym shewe paci-  
ence / pees and petye / not only in  
worde wyl and dede: but he bad  
thym abstepne thym from all toz-  
kenes of Vnpacience of Vnpees:  
and of crueltie And for that shed-  
dyng of blode and mans slaugh-  
ter is ofte token of Vnpacience &  
Vnpees of Wrathe and of crueltie  
in them that sley and disposyth  
them to crueltie / Therefore crist  
forbadde the swerd to al the myn-  
ystres of the auter. Oives.  
Tel me some other shyl Paup.  
Another shyl is thys For the sa-  
crament of the auter that the ps-  
tes make by the Vertue of cristes  
worde is a sacrament of charitie  
and of oneshed / For it representh  
the oneshede that is bytwene crist  
and holy churche: And also it re-  
presenteth the oneshed of the sou-  
le with the body / For as the sou-  
le quycheneth the body / so cryste  
by the sacrament of the auter q̄

## Precepte.

keneth holy church & man's soul  
Also it representeth the onehede  
of the godhede With our māhed i  
crist & therfore holy church sayth  
thus. Nam sic' aia rationalis et  
caro vnus est homo: ita de' et ho/  
mo vnus est xpc Rycht as roso-  
nable soule and the flesshe is one  
man: so god and the man is one  
criste / and one crist is both god  
and man And therfore he that de  
stroyeth the onehede of the soul  
With the body and departeth the  
atweyn by māslaughter he shew  
eth not in himselfe ne in his dede:  
the sacrament of onehede of crist  
With holy church and of the god  
hede With the manhede in crist.  
Butte he dothe apens that sacra  
ment by speracion and diuision.  
that he maketh i manslaughter:  
and shedding of blode / And ther  
fore he is irregular: and vnable  
to make the sacrament of ye au  
ter / And for the same shyl if amā  
haue wedded two wyues and so  
departed his flesshe in diuers wy  
men / he is irregular. and vnable  
to the auter / And therfor not on  
ly prestys: but dekoness and sub  
dekoness in that they be assent to  
the preste in makynge of the sa  
crament must be without such de  
partynge that is contrary to the  
sacrament of endles charitie and  
of onehede bytwene god and ho

ly church and bytwene al goode  
criste peple / is i charite for al thei  
be one & com to gidre i this sacra  
ment / For this shyl it is not lesul  
to men of holy church to shed mā  
nys blode: ne to sle: ne to mayme  
The newe testament is a lawe of  
loue And therfor crist wold by  
mynysters of the auter i the newe  
testament that shulde mynystre  
the sacrament of hys endles loue  
and of his endles mercy to man:  
hynde / that they shew loue mer  
cy: and petye: and noo token of  
crueltye The olde testamēt was  
a lawe of drede and duresse: and  
nighe al the sacrifices that the ps  
tes made was don With shedding  
of blod not only in figure of cris  
tys passion: but also i token by  
that synned was worthy too be  
slayne as the beste that was slay  
ne That was offeridde for hys  
synne / And therfore the swerde  
was graunted too preestes And  
the mynesters of the olde lawe  
to punyshe rebels: Whanne it  
nedethe And moche of ther office  
was to shedde blod And so by  
ther offyce they were disposed to  
crueltye: In so moche that they  
were notte asered too slee god  
des sonne ther lord ther souerey  
ne: and ther god / And for that  
preestes of the olde lawe be cruel  
tye slowe crist god & lord of alle



## The fyfte

Therefore sheddyng of blode & mā  
slaughter is forbode to prestys i  
the uewe lawe / and maketh the  
ynable to the auter: that shedde  
mennys blode or helpe therto.

### The xliii. chapter.

**S**heddyng of blode in mē  
of holy churche is so abho  
minable & orrible i goddes sight:  
þif any clerk dye i batayl & figh  
tig or i pleies of hethe mē of whi  
che foloweth sheddyng of blode:  
and dethe / as in pleyng at the  
swerde and bokeler / at the staffe  
elwobondswerde hurlebat in tur  
mentys: in tustys: for that cler  
ke holy churche shal make no so  
lempne messe ne solemne pray  
ere for him but he shuld be beried  
witheoute solemnetye of holy  
churche. *xliii. q. viii. q. c. q. clericus*  
And if a man in hys woddnes: &  
ranyng sle man and woman or  
childe: though his woddnes pas  
pet he is irregular and ynable to  
goddes auter *xv. q. i. si quis insa  
niens* / Nethelesse if he be prest or  
that case fall hym whāne his wo  
odnes is passed and be in hope of  
seker bette he may sey his messe  
Also if a man smyte childe: man  
or woman by wey of chastityng &  
he dye of that stroke: he is irregu

lar. *xv. q. i. Si quis non iratus &  
extra. li. d. de homicidis. c. p. si  
terū* / Also if he be in doute wher  
ther he dye of ye stroke he shalab  
stepne hym from goddes auter.  
*Extra. e. ad audientiam* / Also if  
a preste or clerke or any man sle  
the these that robbeth the church  
he is irregular. *Extra. e. signifi  
casti* / Also if clerk es fight apens  
sarasynes and apens hethe mē  
if they sle any mā womē or childe  
they be irregular & if they be i dou  
te whether they slough or nai they  
shulde abstepne the from the au  
ter / *Extra. e. peticio* / Also ye iu  
ge. the aduocate. the accessoure.  
the officere. the witnesse by whi  
che man or woman is slayn and  
the writer. and he that seyth the  
sentence or redeth in dome ye ex  
amination of the cause: or wr  
teth ye enditemēt or other lettis  
by whiche man or womā is slay  
ne / he is irregular. though ye cau  
se and the dome be rightful *Ray.  
li. ii. ti. i.* If a man be drpuen by  
nede to sle man or woman / if he  
fled in that nede by hys owne de  
faute and fledde not that nede:  
whāne he myght haue fledde:  
he is ful irregular / But if it were  
such nede that he might not sle it  
& ye nede cam not by his defeaute  
holy churche suffereth him in the  
cordrys that he hath taken to

## Precepte.

minyſtre ther. Butte he ſhal take  
non bygger ordre. If any man  
ſlee manne woman or childe cas  
ſuely and by myſſe happe whe  
ther his ocupacioun was  
leful or not leful: if he dydde not  
his beſynneſſe to ſle manſlaughte  
he is ful irregular. But if his ocu  
pacion were leful & he dydde his  
beſynes to ſle maſſlaughte ſhoulde  
he ſalwe not byfore al chaunſis &  
might falle: he is not irregular.  
Kap. li. ii. c. i. With him that  
ſleeth man woman or childe with  
ly wyth hond or with tung is no  
diſpenſacioun. Item. If a man  
ſmyte a woman with child whā  
the childe is quych or popſon his  
with denyng: if the childe be ded  
borne: or els born oute of tyme  
and dye by that popſoun or by ſ  
ſtroke: he is irregular: But if the  
childe were not quych: he is not  
irregular. But he ſhal be punyſſh  
ed by the ſalwe of holy church: as  
a manqueller. And ſo ſhal ye mā  
that peuetſ denyng or any drinke  
or any other thing to let woman  
that ſhe may not coſepue ne bry  
ge forth children. And if the wo  
man wyſſully take ſuche dryn  
kys: or do any mys craſte to let  
hys wyfe or any other from berke  
of children: ſhe is amanſleer. If  
many men ſpyght to gebrē: & one  
or mo be ſlapy & it is not knowe

en by whom of that company al  
that ſmeten or came for to ſle: or  
for to ſpyght al though they ſine  
ten not be manſleers.  
And al that came to helpe man  
ſleers ſhoulde they ſloghe not: ne  
hadde wyl to ſle: butt come on ly  
to conſorte and to helpe of ye ſle  
er and al that were on ye wrogy ſy  
de: be irregular. If mā or womā  
dye by defaute of the leche: & by  
his vnkunynge: and mys me  
dyce: ye leche is irregular. And  
therfore it is forbode men of ho  
ly church to geue any perelous  
drynkys or to brynne men by ſur  
gerie or to hpyte them. For ofte  
dethe or mayme comethe therof.  
Alſo they mayme themſilf wy  
thoute nedful cauſe: or be may  
med by other men: or by ther ow  
ne ſolp al if they dydde themſel  
de to be chaſte and ſoo pleſe god:  
they be irregular. For there ſhoulde  
no mā ſerue at goddis aut & had  
any greate foule mayme. If a  
man with drawe him that wold  
ſaue a man fro dethe: & if he wyl  
not himſilf ſaue fro ye dethe if he  
may and namely if it longe to hi  
of office: he is irregular. See  
Kap. li. ii. c. i. If any clerke be  
re any wood or fire or any mater  
to the brennyng of any cetyhe  
if he be dede therby: or his dethe  
Chaste therby he is irregular.



thoughe the pope or the bishoppes  
 pene pardon to al that helpe to  
 the dethe of that eretike. In sm.  
 conf. li. ii. q. ii. q. pp. v. quid de ill.  
 If a prestesende a yonge child to  
 water his hors: though he bidde  
 him be ware of ye water: and the  
 child by hys sendynge drencheth  
 the preste is irregular: for he put  
 so the child in aventure. Ibid.  
 q. pp. vii. quid de presbitero. Et  
 host. li. v. Rub. de homicidio quid  
 de presbitero. Dives. And what if  
 the preste sende oute his child on  
 his erand barelegged and barefo  
 te and euyl clothed in froste and  
 snowe: if the child dye for colde  
 or take such sekenes by that cold  
 that he die therof: is not the preste  
 irregular. Pauper. yehis forsoth  
 For he ought to do his diligence  
 to saue his child: and to see that  
 parel in whiche he might lightely  
 falle in that wedyr. Dives. And  
 what if any prelate sende oute  
 wettingly his suget barelegged &  
 barefoote in suche weder: & euyl  
 clothed: if he dye by his colde that  
 he taketh so by hys sendig: is he  
 not a preste irregular. Dives. In  
 that that he sleeth him so by col  
 de: he is irregular: & maquerell.

The xix. chapter.

**O**f Tues. Sepe forth what  
 thou wylt.

Paup. Prelates of holy church  
 may not fight ne sle and yet they  
 may styre men of armes and the  
 people to fight for the seyth and  
 for the truthe of goddes lawe: &  
 of holy church: and though me  
 be slayne therby: they be not irre  
 gular: as the lawe sheweth Wet.  
 pp. viii. q. viii. igitur cum alius c.  
 If thou go by weye wylt hym  
 gothe to slee any man: though  
 thou counseile him to cese of his  
 purpose: and wyl not cese & thou  
 goo forth wylt hym to defende  
 hi: & he sle: thou arte irregular as  
 seyth. host. li. v. Rub. de homicidio  
 q. quid si quis. If a clerke pleyth  
 him to the iustice on hi & robbed  
 him of his gode only to haue ap  
 his good and not to pursue hys  
 dethe though ye iustice sle ye the  
 the clerke is not irregular. Ex.  
 postulasti et tu nos. S. ad dis  
 tinctum. If a clerke help to take  
 a thefe or to binde hym to seke hi  
 to the iustice: or write ony lettre  
 to take ony man: if the thefe be  
 slayne or that man slayn ye cler  
 ke is irregular: Notheles he may  
 clepe to hold ye thefe tyl he haue  
 his good or holde him prisoner: if  
 he crye holde the thefe or crye the  
 ues theues: if it were semely to hi  
 that manslaughtre shuld folow  
 therof: he is irregular: if any ma  
 The slayn therby. But if

## Precepte.

he hope therbi onli to haue apen  
his gode without manslaughte  
he is not irregular: thow man  
slaughte solo wed therof / Cler  
kys may bere Wepyn w hane thei  
passe by perelouse placys to ase  
se theues: But theye olwe not to  
synpte: If a clerke lene ony man  
bolwe arblast oz oni othe Wepyn  
to sepght Wytthe: if any man be  
slayne therwith oz maymed that  
clerke is irregular If a clerke erre  
in answeringe and by hys mysse  
answere folowe manslaughte:  
if the clerke be holde alwyse man  
he is irregular / And thow he be  
but simple lettrede and he erre so l  
suche thinges that he olwethe to  
knowe: and manslaughte come  
of his mys answer: he is irregu  
lar / As if a clerke sey that it is le  
ful to sle a thefe: and to sle lecher  
rous: oz to ryse apens ther soues  
repns oz sle them: if men folowe  
his counseile and sle: he is irregu  
lar: If a clerke byd men stoppe  
the theues mouth that he cri not  
so to lede him the more slyp and  
the more sekerly to his iuge: if he  
be slayne: the clerke is irregular  
If men pursue a thefe oz ony o  
ther man to take hym: and they  
wpe a clerke if he salwe ony suche  
if he teche them: oz Wpse theym  
Wetinge oz supposinge that thei  
sehe hi for to desease hi: if man

be slayne: the clerke is irregular:  
But if he haue no fantaspe why  
they seke him but good: he is not  
irregular / Thow a man sle not  
ne peue counseile to sle: if he suf  
fre Wetingly ony thyng wherof  
it is semely to come manslaugh  
ter: if ther come therof manslau  
ghte: he is irregular / Also if he  
counseile men to take a castel to  
caste engyne to a towne: oz to a  
castel: oz to shote into house wal  
led towne: oz castel that mē dwel  
led ther: if ani man be slain ther  
by: he is irregular / If ony man  
counseile a nother man to goo &  
sle and be slaine himsilfe: he that  
pauē that counseyle: is irregular  
Thow prest oz clerke counseile  
men to sepght for saluacioun of  
the cūtre and of the septs so that  
he bydde them not sle. he is not ir  
regular thow thei sle thow he bid  
them put himsilfe to the deeth for  
saluacion of the cūtre & for the  
truthe If oni man wolde sle his  
enempes. And a nother man  
counseile him not sle: and he by  
on that he trust & abydet and is  
slaine. he that pauē him that cou  
seyle: is irregular / But he were  
in hope to haue saued hys lyfe &  
that he myght haue saued his life  
oz by power oz by frenshyppe: &  
in truste therof byd hi abyde tha  
is he not irregular But if he



presumed to moche on hynselfe:  
or was retcheles in keepinge: or  
gylous: thane is he irregular. If  
ony man in nede se his aduersar  
ry to saue his owne life: if he mai  
not elles wel saue hym selfe: He  
synneth not: so that his nede co  
me not by his foly / For if his fol  
ly brought him in that nede: He  
synneth and is irregular. Bec  
fith. cōfessor. xi. ii. ti. i.

The xx. chapter.

**D**ives. Memeruelet h mo  
che wh by shedding of blo  
de and the swerde is soo straitly  
forbode to men of holy churche.  
For as we rede i the gospel Crist  
badde his desiples selle ther cloz  
thes and bye them swerdys: whā  
he sayde. Qui non habet vbat  
tunicam suam: et erit gladiū.  
luc. xxi. He that hath no swer  
de selle hys cote and bye hym a  
swerde Pauper. Crist sayde tho  
wordis not to al his apostlis but  
to iudas ye traitoure not biddig  
him bye him a swerd: but so shew  
inge and saynge by fore the wic  
ked Wyl and the wicked purpo  
se iudas was i to begge aswred  
to come for to betray crist: and  
to take him: that whā the iel  
ys came wyl the swerd is a staues  
to take hym as the gospel saith

he shulde haue his swerde redye  
to defende hymselfe. if ony of cris  
tes discyples wolde sympte hym.  
And therfore crist sayde not tho  
wordys in the plurel noumber: as  
to many: but in the singular: as  
to one iudas alone / For he only  
was in purpose to betray hym: &  
to begge hym a swerde for drede  
of knockys / And by tho wordis  
criste bad him not begge aswred  
but bi tho wordys he vndernam  
him of his malpce: in such maner  
that onli iudas shuld vnderstod  
it: and non other of the apostlys  
For crist wolde not pupliffy e  
ther discure hi to the apostlis but  
only vndernam him in such spe  
che: that onli iudas shulde wite  
that crist knele hys wyched  
purpose and wolde not discure hi  
And so he shewed goodnes apes  
his malpce to sterc him to repen  
taunce. Dives. Why an swerde  
thane the apostles and sayd.  
Domine ecce duo gladii hic For  
de so two swerdys here redy And  
oure lord sayde: Satis est: It  
suffiseth: it is inoughe. Paup.  
For as I sayde: The apostles  
vnderstode not why ne to whom  
criste sayde tho wordis And ther  
fore they wende as moche folke  
wenethe yet that crist badde boi  
de them haue boughte swerdys  
to feryght / And therfore they

# Precepte.

answerde in that maner; and by  
gane to speke of swerdis and of  
fightinge. And thanne crist was  
displeyd w<sup>th</sup> the ther spech & bad  
the be styll of such spech. Satis  
est. It is inoughe: it suffisethe bye  
haue spoken in this maner speche.  
Now nomore of this mater. And  
therefore as luke saythe in the sa-  
me place: they cesed of ther spech  
anon and went w<sup>th</sup> crist to the  
munte of oliuete. On the same  
maner god sayd to moyses w<sup>h</sup>a  
he prayde hym that he might en-  
tre the londe of bybeste. Sufficit  
tibi. It is inoughe to the & thou  
hast sayde. speke nomore to me  
of this mater. Deut. .iii. .c. Also  
so god sayde to the aungel that  
stode the peple: Sufficit cōtine  
manum tuam. It is inough wi-  
thold thy honde. And crist sayd  
to his dyscyples in tyme of his  
passion w<sup>h</sup>anne he fond him sle-  
pyng. Sufficit. It is inoughe  
that ye haue slept now: awake  
ye. And as he made an end of her  
sleepinge. By this worde suf-  
ficit: it suffisethe: so he made an  
ende of ther vnhunnyng speche  
w<sup>h</sup>anne they begūne to speke of  
swerdys by this worde. Satis ē  
It is inoughe: that is to saye: ye  
haue spoke inoughe in this mat-  
ter nomore hereof. For they w<sup>st</sup>e  
not w<sup>h</sup>at crist ment nomore thā  
they w<sup>st</sup>e w<sup>h</sup>at crist ment w<sup>h</sup>a

he sayde to iudas. Quod facis  
fac cecius. That thou doiste do  
it anon. In such wordys crist  
vndernam iudas of his euyl pur-  
pose & he shuld answere hi. And yet  
it is a custum w<sup>th</sup> moch folke &  
w<sup>h</sup>anne they here ther children or  
seruantys speke vnwysly to put  
them to silence and do theym be-  
styll w<sup>th</sup> the same worde: and  
say: sone it is inoughe thou hast  
sayde inoughe. Diues. And ma-  
ny clerkes say: that w<sup>h</sup>anne the  
apostles sayde so here two swer-  
dys: and crist sayd aye. Satis  
est. It is inoughe. In the wordys  
crist graunted men of holy chur-  
che two swerds: bothe goostly  
swerde and bodely swerde. Pau-  
per. They erre as the apostles  
did. For they vnderstode not w<sup>h</sup>i-  
ne to w<sup>h</sup>om crist saide the wordys.  
For crist graunted neuyr  
too clerkes the bodely swerde to  
shedde blode: but he forbade it to  
them in the same tyme w<sup>h</sup>anne  
he vndernam peter smiting w<sup>th</sup>  
the swerde and bad hym put by  
his swerde into the sheathe. For  
w<sup>h</sup>i sayth he: w<sup>h</sup>o that smyteth  
w<sup>th</sup> the swerde: he shall perishe  
w<sup>th</sup> the swerde. And so alle the  
processe of the gospel if men vn-  
derstond it wel: sh<sup>o</sup> w<sup>er</sup>e & cryste  
hathe forbode men of holy chur-  
che the bodely swerd: & therefore as  
saith saint ambrose ther armuer



## The fyfte

and ther fy ghtinge shuld be bptz  
tet teerps and holy praters: **D**i-  
ues. pet contra te Criste sayth in  
the gospel. Non Veni pacem mit-  
tere sz gladium. I cam not saith  
he to sende peas in erthe: but the  
sworde. m. .v. c. **P**auper. By the  
swerde I that place is vnderstod  
the sworde of goddys worde: as  
sayth the glose: By such swarb  
man is departed from synne and  
from wyched cumpayne: as the  
gospel sheweth wel there. And  
by this sworde synne is slayn in  
mannys soule. **D**ives. By the  
god forbade men of holy church  
the swerde and sheddyng of blod  
and manslaughter: why stow sale  
peter ananyam and saphariam:  
hys wyfe for hys false couetouse  
and for hir lesinges. **auctum.**  
**B.** **P**auper. As the salwe sayth  
xxiii. q. viii. petr. He stowe the  
not wythe material swerde: but  
only by power that god gaue hi  
to do myracle. Wythe hys prai-  
ers he reped a woman from dethe  
to lyfe: whos name was thabita  
**auctum. ix. c.** And wythe wor-  
dys of hys blamyng he toke hir  
lyfe from ananye and saphira. He  
prayde not for hys dethe: but on-  
ly vnder name them for ther sene  
and anon they fel down dede by  
the vertue of the swerde of gods  
hys worde that peter spake / and

the holy gooste by peter. For as  
saynt poule sayth. the swerde of  
goddes worde ful ofte departeth  
the soule from the body And ther  
fore the worde and the cursynge  
and vndernymynge of holy me  
and of men of holy church: is  
muche for to drede. **D**ives by  
sufferaunce of god: anon as felt  
petr vndername them: for the re-  
pented them not: the sende satha-  
nas toke power ouer them: And  
stowe them bodely: as he stowe  
them fyrste goostly by the sene  
of false couetyse.

## The xxi. chapter.

**D**ives. Is it lesul I onl can  
to sle onl ma or woma yn-  
gylty? **P**auper. In no case as  
the salwe sayth openly. xx. q. v.  
si non **D**ives. I suppose that ye  
queste dampnethe a man that ye  
iustice knoweth ynghylty: shal  
not the iustice reue the sentence  
and dampne hym: sythe the que-  
te sayth that he is gylty. **P**au-  
per. God forbede. For thane sal  
lethe the iustice I manslaughter  
For he maye by no lawe sle hym  
that he knoweth ynghylty. **xxii.**  
**q. v. si non.** **D**ives. What shal he  
do thane? **P**auper. If he ha-  
ue no iuge aboue hym: he shal

Precepte.

saue hi by his p[re]s[er]u[er] po[we]r. And  
if he haue a iuge aboue hym / he  
shal se[e]d the man to him & tel him  
at the case & he may of his p[re]s[er]u[er]  
po[we]r deliuer him and saue hym  
from the dethe. or elles seke sum  
other weye for to saue him / But  
he shal not p[er]ue the sentence of  
hys dethe. P[er]lat traueyled ful be-  
sp[er]y to saue criste from dethe: for  
that he w[ro]ste him vngylty moch  
more a cristen iuge owerth to tras-  
uayle to saue the innocentys w[ro]st  
whom crist boughe w[ith] his bloo-  
de / and flee false sentence / P[er]lat  
might and ought by lawe haue  
saue criste / But for to p[re]se the  
peple / and for dred & they shulde  
haue accused hym to the emper-  
roure he folowed ther w[ro]ste and  
put criste to the dethe / and therfor  
afterwarde he was dāpned / For  
the false queste pilate wolde not  
haue dampned hym in that that  
he w[ro]ste him vngylty: but onky  
for drede and to p[re]se the peple  
he dampned him / And s[ay]e he  
then lawe sleeth no man vngil-  
ty: moche more cristen lawe shal  
sle no man vngylty / But the iu-  
ge shal do al hys besynesse to flee  
shedding of bloode withoute gylt  
Therfore he is made iuge to des-  
cuse the truthe to saue the vngil-  
ty and to punyssh the gylty and  
to lette malyce. fals and falshed

of the questys & of the false w[ro]t-  
nessys / Therfore god seyth thus  
to euery iuge thou shalt not tas-  
ke the voyce of lestiges: ne thou  
shal not loy ne thyn bond to sey  
false w[ro]tnes for the w[ro]ched mā  
that is to saue / thou shalt make  
no couenaunt to saue false w[ro]t-  
nesse ne assent thereto Thou shat  
not folowe the peples w[ro]t: to do  
any euyl thinge or any falsnesse  
in dome / Thou shalt not assent  
to the sentence of many to go a-  
weye from the truthe. Exo. xxiii.  
c. Therfor the lawe biddeth that  
the iustice be not to light ne to re-  
dy to leue: ne to reddy to take ven-  
geaunce. Di. lxxxvi. si quid Ec-  
cl. i. q. vi. iii. quāuis Et p. vi. q. viii  
si quid. The ende of euery dome  
shal be iusticia. That is rightwis-  
nesse in englyshe / And rightwis-  
nesse is a vertue: and a stedfaste  
w[ro]st alwey to p[re]se euery man &  
woman his right. Extra de d.  
significacione c. for. in glosa.  
And therfore whanne the iustice  
doth wronge in his sentence p[er]-  
uynge. that is no rightful dome  
for it endeth not in rightw[ro]snes  
But more wrong may he not do  
to man or woman. thanne robbe  
him of his lyfe and flee him w[ro]st  
oute gylt. Therfor thanne what  
iuge sleeth man or woman vng-  
ylty w[ro]tingly he is no iuge: but



## The fyrste.

he is a tyraunt: and doth apens  
al lawes wher he be ordeyned to  
do right to every man to punissh  
the gilty and to saue the vngilty  
And therfore seyth the lawe that  
he is no iuge if rightwysnesse be  
not in him. Non est iudex si non  
est in eo iusticia xxiii. q. ii. iustū.

### The xxii. chapter.

**D**ives. It is lesulle to any  
man or woman in any case  
to slee themselfe. Paup. In no  
case. and that for many shyllys  
Fyrste for by wey of kynd every  
man loueth himselfe and is besy  
to saue himselfe and to withstod  
al thinge that wold dystroy him  
And therfore it is synne apens al  
kynde man or woman to sle him  
selfe / Also it is apens charite for  
eche man is bounde to loue him  
selfe and his euencristen as himselfe  
Also he doth wroȝt to ye comon  
type of mankynd / For as the phi  
losofre sayth. D<sup>o</sup>: ethicoz Eue  
ry man is aparte of the comonte  
as every membre is aparte of the  
body. Also for manns lyfe is an  
high gyfte of god pouen to man  
to serue god / And only god may  
take it away whanne he wyl.  
And therfore he that sleeth hym  
selfe: he synneth apens his god:  
in that that he sleeth his seruant

apens his wyl / For though god  
geue a man auctorite to sle ano  
ther mā for his misbede: yet god  
geueth no man auctorite to sle  
hymselfe / And therfore sayth the  
lawe. xxii. q. v. non licet. That  
no man ne woman shulde sle his  
selfe: neyther to sle myscheeffe of  
of this world. ne to sle other mā  
nys synne: ne for sorow of his  
owne synne that he hath don: ne  
for to go the soner to heuen / For  
if he sle himselfe as sayth there  
the lawe: he goth to endles mis  
cheeffe. And he fallet in ouer  
greuous synne / And that he sle  
eth himselfe fallet in waneho  
pe. and doth dyspyte to the mercy  
of god as iudas dydde For after  
his deeth he may not amend hym  
of that greuous sune of māslau  
ghter And by that manslaughter  
he leseth his lyfe in this worlde  
and his lyfe in heuen blyss: and  
goth to the deeth in helle wythe  
oute end / And therfore ther shuld  
no woman sle herselfe to saue hir  
chastitie that she be not defouled  
For if she be defouled by violen  
ce apens hir wyl: she synneth not  
For as saint lucie seyde to the ty  
raunt paschasius ye body is not  
defouled but by assent of the sou  
le / But the synne is in him that so  
defoulet hym / And lesse synne it  
is to fal in lecherie / than man or

## Precepte.

Woman to sle himsilfe: for there is no helpe after / Ne ther shulde no man ne Woman sle himsilfe ne mayme himsilfe for dred that he shuld sent to synne: but trust in god that may kepe hym from consentynge: and lette occacions of synne And though mā or woman be constreyned to synne for drede of deth: better it is a sener that a nother sle hym: than he sle himsilfe for that is dampned in eueri lawe. **Dives. Contra te.** Sampson a dyuer other slough themsilfe as we rede in holy writ **Pauper.** As seyth saynt austen de ciuitate dei. They slough the silfe by the preuy counseyle of ye holy gooste: it hat wolde by ther deth do myracles / As whan sampson toke the two pylers of the paynymis temple whych bare vp al the temple and shook them to gidre withe his armes tyll they brosten a the temple fell doune a slough many thousandys of the hethe people that was gadrede to wondre on sampson in dyspyte of god of heuen whos seruant sampson was.

### The xliii. chapter.

**Dives.** Whether is it more synne to sle the rightfult man or alwyched man? **Paup.** It is more synne to sle the rightfult

ful man / for in that the sleer noyeth most hi whom he ought more to loue Also for he doeth wronge to him that haue not deserued it and more apens rightwisnesse Also for he pryuet and robbeth the comontye of manhode of a greate iewel / For eueri gode mā and gode woman is alwelle to ye comontye of mankynd / Also for he doth more dyspyte to god: for to al good cristen seyth. **Qui vos spernit. me spernit** who despiseth you despiseth me. **Dives. Contra** If a good man be slayne: he shal sone go to heuen / Butte the wicked manne if he be slayn vnwarly: he shal goo too helle / And lesse synne it is: to sende he sleig a man to heuen: than to hel **Pauper.** Saynt poul seyth .i. ad cor. iii. that eueri mā a woman shal take his owne mede: after that his traueple is Therefore the gode man so slayn shal go to heuen for his good dedys: notte for the malysse of the sleer / And the wicked man so slayne: shalle goo to helle for his owne wicked dedys not for the wicked dedys of the sleer / And the sleer shal go to hel both for the sleynge of the good and of the wicked / But he shal be depper in helle for sleynge of the good than of the wicked: For he sheweth more malysse a



## The sixte.

more aggreuethe god and al the  
courte of heuen in sleynge of the  
good than of the Wicked And he  
shal answere for al the good de-  
eds that the good man shuld ha-  
ue do: if he had lyued lenger And  
he shal be punysshed: for the sle-  
ynge of the Wicked man: for that  
he sleeth hym apens goddes law  
and letteth hym that he may ha-  
ue no tyme to amende hym **Dis-  
ues.** Is it lesul to any man to sle  
his Wyfe: if he take hir i auoutre  
**Pauper.** To sle hir by lawe cy-  
uple there lawis ordeyne man &  
Woman that don auoutre to be  
slayne: It is lesul so that he doo  
it only for loue of right Wpnesse  
and of clenness: not for hate ne  
for to be auenged on hir.

And lete him wel charge his con-  
sciens: if he be ought gylty i the  
same: eyther i Wyl or in dede and  
take hede to his owyn freeste and  
thenke that the law is as wel or-  
deyned to punyssh hym if he do  
amys as to punyssh the Woman  
But any man to sle his Wyfe by  
his owne auctorite or doo hir be  
slayne Witbout lawful iuge: it  
is not lesul by alle goddes lawe.  
And though any sondys law pe-  
ue men leue to sle ther Wyues in  
any case: holy church shalle pu-  
nyssh theym and enioyne them  
ful harde penaunce as for manys

slaught. **Diues.** Whether is mo-  
re synne a man to sle his Wyfe or  
to sle his fader or moder. **Paup-  
er.** Bothe be greuous synnes: &  
moche apens kynde / For the mā  
and his Wyfe be one flesshe and  
one blode / And he oweth as says  
the saynt poule loue his Wyfe as  
his owne body / And therfore he  
to sle hir apens kynde / Butt yet  
it is more synne: and more apens  
kynnd to sle fader and moder: for  
of them man hath his begynnig  
his flesshe & blode / And also if he  
sle any of the he forfetteth opely  
apens the cōmaundementys of  
god the fourthe and the fiste for  
in that he vnworshyppet he ouer-  
moche his fader and his moder:  
and fallethe i cruel manslaugh-  
ter and therfore it is more synne  
to sle fader and moder: than to  
sle his Wyfe: as seyth the lawe in  
syn. cōfessoy. li°. liii°. li°. ix. q. p.

## The xliii. chapter.

**D**iues. Sythe god byd-  
dethe that no man shulde  
slee vnrighfully: Why suffereth  
god soo moche werre be in erthe:  
& so many hateples. **Paup.** For  
moch folke is worthy to die and  
Wyl not stonde to the lawe of pe-  
ce / Therfore god hath ordeyned

Precepte.

and comāded the lawe of swer-  
de and of cheualrye to byng the  
to pees with the swerde that wyl  
not obeye to the pees by lawe of  
charitye and reson. **Dives.**  
Thā it semeth that mē of armes  
may sle men lefully that wyl not  
obey to the pees and too goddes  
wyl Pauper: That is soth for  
Abraam. moyses. iosue. dauid.  
iosie machabets and many other  
were men of armes and slowghe  
moche folke. And yet god repre-  
ued them not but he badde them  
sle and halpe them in ther sleynge  
and in ther fyghtynge. **Dives.** I  
may wel assent that bateyle is le-  
ful: if it be rightfull. For god is  
cleped. Dominus exercituum &  
domin⁹ sabaoth. That is to sey  
lorde god of ostys Paup. Thre  
thynges be nedful: that bateyle  
be rightful. *Iusta causa: iustus  
animus: et auctoritas legitum  
principis* a rightful cause. a right-  
ful intencion and auctoritie of a  
lawful pryncce. fyrste it is ned-  
ful that the cause be rightful that  
they fight only for the right: and  
to mainteyne right and for sal-  
uacion of the comontye: and of  
them that be vngiltye and wold  
haue pees. For as seyth synt au-  
sten. the ende of bateyle shulde be  
pees. *xxiii. q. i. nolite.* Also ther in-  
tencion most be rightful that thei  
fight not for pryde to gete theim

aname. ne for no false couetyse  
to gete worldly good: ne for no  
malice for to be vengede: ne for  
no crueltye and lykynge to shed  
blode: For if ther intencion be  
wyched: though the cause be  
true: they synne in manslaughter.  
And for ther wyched intenci-  
on god suffereth men to be ouer-  
come in a rightful cause. Also it  
most be do by auctorite of a law-  
ful pryncce: that is pryncce made  
by comon custom: or by comon  
lawe: or by comon assent of the  
comontye: or by comon lawful  
election: For though a person ga-  
dre to him rebellys apens hys les-  
ge lordes wyl: al though the res-  
bellis make him ther hed and her  
pryncce: they may not by his auc-  
torite do rightful bateyle. But al-  
though auctorite of a pryncce law-  
ful be nedful to rightful batayle  
that is solemly don by mannis  
lawe: yet i a rightful cause at ne-  
de man may by lawe of kynd w<sup>t</sup>  
oute auctorite of any pryncce fight  
and defende hymselfe: and hys  
godis apens wyched folke. For  
it is the lawe of kynd euery man  
to saue hymselfe and putte alwey  
forz w<sup>t</sup> forz. and myght w<sup>t</sup> myght  
*Liciti ē vim vi repellere.* Soo h<sup>t</sup>  
his purpos be not to slee ne to re-  
bel apens his souereyn ne apens  
the lawe: but only in trouth to sa-  
ue him and his fro Wicked doers



The fiste.

Netheles clerkes shuld not fight  
for no worldly goodis but they  
may in case with fightynge and  
smytynge defende ther owne per-  
sone apens clerke and selwed mā  
And so may the selwed man dese  
de himselfe with smytynge apens  
the clerke that sekerth to smyte hi  
if he may not els sekerly saue his  
siffe / And if he may sekerly saue  
himselfe: eyther by flight: eyther  
by shettynge of doore or of gate or  
any other weyre: he owthe to saue  
himselfe and not smyte a clerke:  
but wysely saue them both / But  
alwey be he ware: that his flight  
be not cause of his deth And syth  
that the selwed man oweth to fle  
the clerke if he may in seker ma-  
ner to saue the both Moch more  
the clerke that shulde shewe paci-  
ence and fle sheddynge of blode:  
by his ordre oweth to fle a selwed  
man / if he may to saue himselfe  
sekerly and to saue them both.  
If the sugetys be in doute whe-  
ther the cause that they fyght for  
be true / they be excused by the p-  
cepte of ther pryncce for vertue of  
obedience: so that the subgetys  
haue no cause to misdeme of her  
pryncce by his comon liuyng but  
that they suppose that he is al his  
liuyng be reuled by reson a god-  
des law But if they be seker that  
the cause is false / they be not ex-  
cused ne owe not to fight / Or els

if the pryncce be man oute of god-  
de gouernaunce as frentylke / or  
brapnles. or els that he be in hys  
liuyng openly rebellyng apens  
god: thanne the peple oweth not  
to obey to his biddynge whāne he  
byddeth them fyght: butt if they  
knowe sekerly that his cause be  
true / But thāne they most obey  
the pryncce of heuen that biddeth  
them sle no man ne woman vns-  
gilty / Soldeours a other kny-  
ghtys and men of armes a other  
frendes of the pryncce not subget  
to him by obedience / if they fight  
for him in a cause that is i doute  
they be not excused from dedly  
synne and māslaughter. In sū-  
cōfesso. li. ii. ti. d. q. xl. b. a. xl. b.  
Thus leue frende haue I declar-  
ed you the fiste heeste that byde-  
deth you and vs al / not sle / And  
therfore leue frende al if poure p-  
sone be not able to fight ne to fle  
yt I pray you that ye be ware  
ye assent to no mannys deth nei-  
ther byfore ne after: but ye were  
slyker that they were guiltye and  
worthy to dye / For the lawe sey-  
the / that bothe they that don the  
mysdede / and they that assente  
thereto / but worthy euen payne.  
Agētes a cōsenciētes pari pena  
puniātur. Justifpe ye noo man-  
nys deth / butt ye knowe wel the  
cause of his deth / For I am sy-  
ker i god dampneth moch man

## Pzecepte.

slaughter that ye and other iusti-  
fyre. and the dome of god shal fal  
that he seide to saynt peter / He  
shalt the Withe the swerde / shal  
peryshe Withe the swerde / And he  
that robbeth shal be robbed. De q  
pbaris nonne pzedaberis. ysa.  
xxxiii. Al day ye may see what  
hegeaunce fallith for sheddinge of  
mannys blode euery yere more &  
more / Other nations sle vs in e-  
uery syde and robbe vs / and we  
haue lytel speide or non but only  
to sle oure owne uacion / Ther-  
fore be ye ware of goddes swerd:  
and of mannys swerde also / and  
iustifye ye not b god dampnethe  
Here endeth the fiste pzecepte: &  
bygynneth the syxte pzecepte.

**D**ives. Thy counseyle  
si gode God send vs  
pees: and kepe vs fro  
the swerde. Nowe  
I pray the declare me the sixt co-  
maundment. Pauper. The sixt  
comaundment is this. No me-  
chaberis That is to sey i englis-  
he Thou shalt do no lecherie: ne  
medle Withe no thyng flesshly but  
only Withe thy lawful wyfe. As  
seyth the glose / And so by this  
pcept he forbyddeth al spyces of  
lecherie Dives. Hou many spi-  
ces be ther of lecherie. Pauper.  
Nyne And these be they. Forni-  
cacion and lecherie Wyth comon

Wymen. auoutry defoulyng of  
mayden hode. defoulyng of chas-  
tite auoued to god defoulyng of  
them that be niȝt of hyn / of afe-  
nitte. or of gossyprede. and sodo-  
mye that is mysuse of manys bo-  
dy or womans in lecherie apens  
lynche and polucion of mannys  
body or womans: by ther owne  
stryng and by themselfe Why-  
che is a ful horrible synne / And al-  
so synful medlyng to gedre by  
ewene husbond and wyfe / For-  
nicacio. meretriciū. adulterium  
Stuprū. sacrilegiū. incestus. pñ  
sodomiticū Volūtaria i se polluz-  
cio & p se puocat. et libidinosus:  
coitus cōiugalis. Dives. In  
hou many weis may ye husbōd  
synne medlyng Withe his wyfe?  
Paup. In eyght weis first if  
he medle Withe hir only to fullfyll  
his lustys and his lecherie takig  
no hede to god ne to ye onestie of  
matrimonye / Also if he passe me-  
sure in his doyng / Also if he med-  
le Withe hir in tymes Whyche holy  
church counseyleth men to cōtin-  
ce / as in holy tymes and in time  
of lence in tyme of fastyng and  
of other prayer: Whyche tymes he  
may medle Withe hyr so bodely a-  
pens reuerence of the tyme / and  
of god b he shal synne dedly / For  
peter and poul tech that Wedded  
folke shuld in holy tyme / and in  
tyme of preynt abstepne them fro



## The sixte.

such lustys that ther prayer may  
ye more graciously be herd of god  
and ther herte the more pouen to  
godd / For suche luste as for the  
tyme draweth the manys hert and  
Womannys moche fro god : and  
maketh them full flesshly and pe  
les goostly / Therefore as we rede  
Gen. vii. in the tyme of the floo  
de in noes tyme for the herde tri  
bulacion and dred that they wer  
in al that yere : noe and his thre  
sonnes kept them chaste and lay  
by themselfe and ther wyues by  
themy selfe. so that by holy pray  
er and contynence they myght the  
soner be deliuered of that perel &  
myschefe that they were in / Also  
if he medle with his wyfe in holy  
place withoute nede / For in tyme  
of werre though he medle with  
his wyfe in church : if he dare not  
ly of out ye church for dred of en  
nemyes he is excused : & the church  
is not polute / Or elles it were  
polute. And also if he medle  
with his wyfe whane she is grete  
with child myght the tyme of bers  
the. For thane lyghly he might  
ste the child. Also if they medle to  
gydre with euyl condicion / Also  
if he medle with his wife wetig  
ly in hir comon sekene at his ow  
ne profre. But if husband & wife  
medle to gedre flesshly withoute  
these defaultis only to byng for

the a beynne too the herte. And he  
th children to goddes seruyce els  
to sle fornicacion and lecherie on  
other halfe : or to yelde the det of  
ther body ech to other thane the  
spynne not / But thanne as  
sayth saynt poule ther wedlok is  
worshipful / and ther bed wythe  
oute spot of blame.

Honorable connubii i oibus &  
thorus immaculat. Ad hebre. xiii.  
c. Upon which worde sayth the  
greate clerke haymo and the glo  
se also. & it is a worshipful wed  
lok whane man weddeth his wi  
fe lawfully to byng forth child  
ren to goddes seruyce : & abstey  
neth hym fro his wyfe in dwety  
mes. And thanne is ther bed wy  
thoute spot of blame : whanne he  
medle with his wife lawfully and  
for a good end kepe mesure and  
maner : thanne ryse they wythe  
out of bed withoute spott of blame.

## The sedunde chapte.

**M**atrimony was ordeyned  
of god for ii. causes. Firste  
pryncypally into office / to byng  
forth children to goddes seruyce.  
Also into remedie to sle fornicas  
cion and lecherie / For the fyrste  
cause it was ordeyned in paradise  
byfore adamys synne. For the ii.  
cause it was ordeyned oute of p

# Precepte.

adise after adams synne / The  
goode thynges be pryncipaly in  
matrimonye / The firste is seyth  
that eche of them kepe truly his  
body to other: and medle flesshly  
wyth non other / The secunde is  
brynginge forth and norysshinge  
of children to the worship of god  
and to goddes seruice. For elles  
it were better that they were vn-  
borne. The third is the sacramēt  
which may not be vndo: but on-  
ly by dethe / And therefore the ordre  
of wedlok is full worshipful / for  
it representeth the gret sacramēt  
of vnyte & of endles loue bytwene  
oure godhed & ye māhedē i criste  
betwix god & betwix man & bitwene  
criste and holy churche. and by-  
twene crist and cristē soule / And  
the seythful loue that owerthe to  
be bytwene husbōd & wyfe by to-  
keneth the loue and the seythful  
oweth to be bitwene crist & cristē  
soule: and bytwene crist and ho-  
ly churche / For the husbond shul-  
de loue his wyfe wyth true loue /  
And therefore whā he weddeth  
hir: he setteth a ryngē on hir syn-  
ger / which ryngē is token of true  
loue that owerthe to be bytwene  
them. For they moste loue them  
to gedre hertely / And therefore it  
is sette in the forthē synger / For  
as clerkes seyn fro that synger go  
pueyth hir but one ryngē i token

that they shulde loue theym syn-  
gulerly to gedre. For as apens  
comynge of ther body / the hus-  
bond shulde loue his wyfe & non  
other / and the wyfe hir husbond  
and non other / The ryg is rounde  
aboutē and hath non ende in to-  
ken that ther loue shulde be ends-  
les: and no thyng departe theim  
but dethe alone / Also the ryngē is  
made of golde or of syluer in to-  
ken that as gold and syluer pas-  
se al other metals in value and cle-  
nesse: so shulde ther loue passe al  
other loues. And the husbond lo-  
ue his wife passyng al other wy-  
men: And the wyfe loue hir hus-  
bond passyng al other men And  
as gold and syluer passe al other  
metals in clenness / so shulde ther  
loue al be set i clenness & not com-  
to gedre / but for bryngyng forth  
of children or to flee fornicacion  
or to paye the dette of ther bodyes  
Thys loue bitokeneth the lo-  
ue that we owe to god that is oure  
goostly husbonde too Whoom  
we be all weddedde in oure bap-  
tem / For we shulde loue him  
hertely with al oure herte syn-  
gulerly wyth al oure soule lastyng-  
ly wyth al oure mynde myghte-  
ly wyth al oure myghtys / And  
therefore he saythe. Deut. 10. vi.  
Thou shalt loue thy lord god  
with al thy hert w<sup>t</sup> al thy soule w<sup>t</sup>



## The sixte

al thy mynde With al thy might:  
 The husbōd betokeneth crist ye  
 Wyf betokeneth holy church and  
 cristē soul which is goddes spou  
 se & oweth to be suget to crist: as  
 Wyfe to husbond. The ornamē  
 tys longe pꝛyncipaly to a Wyfe.  
 Arpyng on hir synger a broch on  
 hir brest: & a garlond on hir hede.  
 The rige betokeneth the true loue  
 as I haue seyd. The broch byto  
 keneth clenness in herte & chasti  
 tyte that she oweth to haue. The  
 garlonde bytokeneth gladnesse:  
 and the dignitye of the sacramēt  
 of Wedlok. For the husbond by  
 tokeneth crist: and the Wyfe holy  
 church. Which is cleped quene: &  
 goddes spouse. And therfore seil  
 poule sayth thus. Viri diligite  
 vxores vestras. ye men loue ye  
 poure wyues as. crist loued ho  
 ly church: and put himsilfe to the  
 deeth for holy church. So shulde  
 men do if it neded for ther wyues  
 as saythe glose. When saythe he  
 olde to loue ther wyues: as ther  
 olde bodyes. He that loueth his  
 wyfe: he loueth himsilfe. Sythe  
 thanne this sacrament of Wed  
 lok is so grete and so woꝛshipp  
 ful in crist and holy church: ther  
 fore euery man loue his wyfe as  
 himsilfe. And the Wyfe loue hir  
 husbond and drede him. Wymen  
 sayth he most be suget to ther hus

bondys as to ther lord: For mā  
 is hede of woman: as crist is he  
 de of holy church. And as al ho  
 ly church is suget to crist: so most  
 wymē be sugettis to ther husbōd  
 dys. These be the wordys of seil  
 poule. Ad ep̄. quinto.

## The thirde. chapter.

**S**yth that the ordre of Wed  
 lok is so grete & so woꝛ  
 shipful in crist & holy church: as  
 saynt poul saith without doute  
 they breke it or misuse it in lust  
 and lychyng of the flesshe and fo  
 lowe only ther lust as bestes and  
 refrepne not themsilfe by reson &  
 by goddes lawe. they synne ful  
 greuously. Therfore we fynd in  
 holy Wꝛytte. tobie. vi. c. That  
 there was a woman that hyght  
 sara and she was wedded to vii.  
 husbondys: and aduel & hyght  
 asmodeus slough them al ech af  
 ter other the firste night or they  
 medled with hyr. For they wed  
 ded hir more for bꝛēlige luste of  
 ye flesshe: than for any true cause  
 of matrimony. After the ann  
 gel raphael cam to yonge Tobie  
 & seid to hi he shuld wedde sara  
 & Chā yong tobie seyde to the an  
 gel I haue hard he seyde & ye des  
 uel hath power oū al men & wed  
 hir: and slethe them. Chā the an

# Precepte.

get seyde to hi / I shal tel ye ouer  
 whiche men the fend hath power  
 ouer them that so take wedloke  
 that they putte god from theym:  
 & fro ther mynde & yue tence to  
 flesshely lustys / as hors and mu-  
 le that haue no vnderstondynge  
 Ouer them the deuyl hath power  
 Butte thou shalt not take hir in  
 surhemaner: but three nyghtys  
 ye shal kepe you chast: and yue  
 you to holy prayere: and thanne  
 thou shalt take thy Wyfe wythe  
 the dred of god pryncypally to bring  
 forth the children to the worship of  
 god / Sythe thanne the deuyl has  
 the such power ouer them that so  
 misase ther wyues and the ordre  
 of wedlok / Moche more power  
 hath he ouer them that breke ye  
 ordre of wedlok & take other than  
 ther wyues / Therefore god bad  
 in the olde law. Deut. xxi. that  
 if ani man medle with another man  
 nis wyf: they shal be slayn both  
 ye man & the woman And the Wyse  
 man seyth that he that dothe as  
 auoutre for myschere of herte / he  
 shal lese his soule: & he gadereth  
 shame and schenship to himselfe.  
 & his shame shal neu be do away  
 Prov. vi. And there he saythe  
 althoughe thest be greuous syn-  
 ne / yet regard of auoutre it is  
 but a smal synne / And so saith ye  
 grete clerke Bede / and the glose

also. Many myscheues falle to  
 them that lyue in auoutre moch si-  
 kenesse: moch myschappe losse of  
 good: Wanysshynge of catech / and  
 lytel forson therein: sodayne pos-  
 uert euyl name and moch shame  
 grete hurte / and ofte maynlyge  
 and myscheuous dethe / as dethe  
 in presoun and hangynge / and  
 ofte soden dethe / and instruction  
 of erres and of ther erytage /  
 And therefore the Wyse man seyth  
 Fili adulteroy. &c. The children  
 of theym that lyue in auoutre:  
 shal sone be at ende / and the issue  
 and the sede that comethe of the  
 Wicked bed shal be dystroyed and  
 though they liue longe they shal  
 not be sette by and ther laste age  
 shal be wythoute worssipp. Na-  
 ciones iniqua dize sunt consuma-  
 cionis They that be misborne  
 moste comonly they haue har-  
 de ende. Sap. lii. c. And as he  
 seyth in the next chapter folow-  
 ynge / Children borne in auoutre  
 shal yue no deperotys: ne sette  
 no stable grounde butt they shal  
 alweye be in tempeste of tribula-  
 cion / Ther braunchys shal bre-  
 ke / and ther rotys be plucked by  
 The frute of theym shalle be vn-  
 prophtable / and they shalle be  
 ful bytter in eny mete & able to ri-  
 ght nought. Sapientie. lii. c.  
 In token & confirmacion of this



## The sixte

We fynde in the salwe: & the holy  
**Boniface** the thyrde whych  
 was ametter wrote to the kynge  
 of england in this maner As it is  
 tolde openly by the cuntres. and  
 bypheydyd to vs that be i fraun-  
 ce and ytalie: and gethen men re-  
 preue vs therof: that englyssh pe-  
 ple despise the salwes of Wedlok  
 and peue theim to auoutre and  
 lecherie as byd the folke of sodd.  
 Butte wyte it wel: if it be soo as  
 men sey of them / the people that  
 shal be bozne of such lecherie and  
 spouse brech shal be vngentil pe-  
 pel and represe to al thet kynred  
 They shalbe wode in lecherie / &  
 al wey the people shalle come to  
 wozs and wozs / and at the laste  
 be vnable to bateile. vnstable in  
 feyth and withoute worship and  
 not loued of god ne of man: as it  
 fallethe to many other nasyon:  
 for they wolde not knowe gods  
 desalwe **Distinc<sup>o</sup>. vii. si. gena**  
**anglorum. Diues.** It semethe  
 the pphcie of **that** is now  
 fulfilled / For what auoutre has  
 the repned in this londe many  
 perys: it is no conceit a namely  
 amongs these lordis which haue  
 now be brought this lode in bitter  
 sales / Summe of them be slayne:  
 a summe of theim yit lyue i moche  
 woo Goddes law is forpete and  
 forbade that men shuld not kys

ne it ne haue it in ther moder tyn-  
 ge The people is vnworthe and  
 in despyte to al christendome. for  
 the falsbede and the false byles  
 ynge: and soo wood in lecherie  
 that the brother is not ashamede  
 to holde openly his owne sustre.  
 They be hartottis in spynng vn-  
 stable in feyth: vnable to batey-  
 le: ouercome nygge ouer al hated  
 of god and of man withoute gra-  
 ce and spede nigh in al thet doig  
 Pauper. Example to this  
 We fynde in the secunde boke of  
 knyngys. vii. c. Where we fynd  
 howe dauid had don auoutre  
 with barsabee the wife of the no-  
 ble knyght Drie: and after that  
 trecherously slayne that knight  
 god sentte the pphete nathan to  
 dauid: and repreued hym of his  
 synne and seide: that swerd and  
 debate shulde neuer passe fro his  
 housholde and fro his keredde I  
 shal say the god repse myscheffer  
 and disease apens ye of this owne  
 ne menye: and take this wyne  
 and peue them alle to this nepte.  
 and he shal openly by this wis  
 Thou doiste it pruely. I shalle  
 punyshe the openly. And so it  
 befel for absolon his owne sonne  
 ne droffe hym oute of his owne  
 kyngedome a lay by his wyfe:  
 in the syght of al the people And  
 Was there neuer after.

Precepte.

stabilyshe in hys kyngdom/ And  
 pit the auoutre of dauid was  
 more punysshed: For the chylde  
 that was bygoten i auoutre dy/  
 ed sone after for the synne of the  
 fader and moder/ And afterward  
 aaman dauidis sone lay by the  
 mar his owne suster/ And therfor  
 absold hir brother sloughe aama  
 his brother in treccerie And alle  
 these myscheues fel for dauid is  
 synne Wytthe berfabe/ We fynde  
 also in holy Wrytte .Iudicij .xx.  
 e. that for defoulyng of one mā/  
 nys Wyfe were slayn sixtythous/  
 sande and fyue thousande/ It is  
 a comon prouerbe in lateyn. De  
 bile fundamentū fallit opus: A  
 feble grounde dissepueth ye wer/  
 ke/ For Whanne the grounde is  
 feble and false: the werke that is  
 sette thereon shal sone faple/ But  
 the grounde and the begynnynge  
 of euery peple is lawful wedlok  
 and lawful generacion in matre/  
 mony/ And if that faple the peo/  
 ple shal be vnstable and vnteris/  
 ty/ and that god shewethe wel in  
 the begynnynge of the world For  
 Whanne me wedded vnlawfulli  
 and brake the goondys: and the  
 lawes of wedlok wher god or/  
 dened at the begynnynge. thāne  
 god sent the gret flood & destroyed  
 al mankynde: saue noe and hys  
 Wyfe & his iii. sones & ther wyues

The fourth chapter.

**D** Paup. Whanne yafe god  
 lawes of matrimony and  
 what lawes yafe he: **P** Auper.  
 Whanne god had made adam he  
 put a grete slepe in adam: and in  
 his slepe he toke oute one of hys  
 ribbes: and fylled w<sup>th</sup> ye place w<sup>th</sup>  
 flessch/ And of that ribbe he made  
 eue & brought hir to adam. **T**hā  
 adam alwoke and as god inspy/  
 red hym: he toke ye lawes of wed/  
 lok and sayde thus/ **T**hys bone  
 is now of my boonys: and thys  
 flessche of my flessche / For thys  
 thyng man shal forsake fader  
 and moder: and take him to hys  
 Wyfe/ And they shal be two in one  
 flessch. Gen. ii. In wherch wordys  
 hys: Whanne he sayde that man  
 for hys Wyfe shulde forsake fad/  
 er and moder: and take hym to  
 his Wyfe: he shewed ye sacramēt  
 of trewe loue and vnyte that old  
 the to be bitwene husbond & wy/  
 fe/ And by the same wordys he  
 shewed what feyth old the to be bi/  
 twene them/ For he shalle take  
 hym to his Wyfe and medel wy/  
 the hir and withe non other. and  
 she wythe hym and wite non o/  
 ther/ And in that he sayde that  
 they shulde be two in one flessche:  
 he shewid that they shulde medle  
 to gebre pryncypaly too thyng  
 the chylde to

The original of  
 the work.



## The sixte

goddes Worshipp / For i ther child  
husbond and wife ben one flessch  
and one blode / Also i that he seyd  
de that the husbonde shuld cleue  
to his wyfe: he forbiddeth fornic  
cation and auoutre / And that he  
seyde in ye synguler noumbre to  
his wyfe and not too his wyues:  
he forbiddeth bigamie that amā  
shuld not haue two wyues to ge  
dre ne one woman two husbōdis  
to gidre / And in that he seyde that  
they shulde be two in one flessche.  
he forbad sodomye / And also by  
the same wordys he sheweth he  
che of theim hath the power ouer o  
thers body and non of them may  
conceyue: but by assent of theim  
both. **Diues.** Why made god  
woman more of the ribbe of ada  
than of another boon. **Pauper.**  
For the ribbe is nexte the hert in  
toke that god made hir to be mā  
nys felowe i loue and his helper.  
And as the ribbe is nexte the hert  
te of al boues: so shulde the wyfe  
be next in lone of al wpmen: & of  
al men / God made not woman  
of the fote to be mannys thral ne  
he made hir not of the hede: to be  
his mayster: but of hys syde and  
of his ribbe to be his feolowe i lo  
ue and helper at nede / But whā  
eue synned: thanne was woman  
made suget to man: that the wy  
fe shulde be reuled by hir husbōd  
and drede him and serue hym as

felowe in loue and helper at nede  
& as nexte solace i sorow: not as  
thral and bond in vilein seruage  
For the husbonde owyth to haue  
his wyfe i reuerēce and worshyp  
in þ they be bothe one flessch & one  
blod **Diues.** Why made not god  
woman by hirselfe of the erthe as  
he dyd adam. **Pauper.** For to  
encrease ther loue to gedre: And  
also to yue womā mater of solw  
nesse / Firste for encressyng of lo  
ue. For in that woman is part of  
mānys body: man most loue hir  
as his owne flessch and blod / And  
also she must loue man as hir be  
gynnyng: and as hir flessch and  
hir blode / Also she owyth to take  
grette meaer of solwnesse: and the  
he þ mā is hir perfection: and hys  
begynnyng and haue man in re  
uerence as hir perfection: as hys  
pyncepal: as her begynnyng and  
hir firste in ordre of kynde / God  
made al mankynd of one for he  
wolde that al mankynde shulde  
be i one charite as they cam al of  
one. **The fifte chaptor.**

**D**iues. Whether is auoutre  
gretter synne in the man  
or in the woman. **Pauper.** Co  
monly it is more synne i the mā  
For the higher degre ye harder is  
ye fal & synnemoze greuous Also  
mā is mot mighty by wey of his  
de to withstōd & hath more strel  
& resōn wherby he may withstōd

# Precepte.

and be Ware of the synbes gyle.  
 And in that he is made maister a  
 gouernoure of Woman to gouer-  
 ne hir in Vertue: and kepe hir fro  
 Vices / If he falle in Vices and in  
 auoutre more than Woman he is  
 moch to blame and Worthy to be  
 repleued shamefully / Therefore  
 saynt austen. in li. de decem cor  
 bis: Undernymeth husbonds that  
 fall in auoutre and seyth to ech of  
 them in thys maner / God seyth  
 to ye thou shalt do no lecherie is  
 to sey: thou shalt medle with no  
 woman: butte wythe thy Wyfe /  
 Thou avist this of thy Wyfe that  
 she medle with non but with the  
 And therefore thou oughtest to be  
 byfor thy Wyfe in Vertu thou shal  
 lest dole Under ye fyfth of lecherie  
 Thou Wylt that thy Wyfe be on  
 comer of lecherie & haue the may-  
 sty of the fend / and thou Wylt be  
 ouercome as a cowerde & shal dole  
 in lecherie / And not withstonds  
 bynge that thou arte hede of thy  
 Wyfe yet thy Wyfe go bifoze ye to  
 god and thou that art hed of thy  
 Wyf goeste backward to hel / And  
 seyth he is heed of Woman / And  
 therefore in what housholde the  
 Woman liueth better than ye ma  
 in that housholde hangethe the  
 hed downwarde for fyfth man is  
 hed of Woman: he olwerbe to lyue  
 better than Woman: & go byfor his  
 Wyfe in al gode dedys: & she may

sue hir husband and folow hir he  
 de the hede of ech housholde: is  
 the husband: and the Wyfe is the  
 body By course of kynd theder &  
 the hedde ledethe: thider shulde  
 the body folowe / Why wolde  
 thanne the hede & is the husband  
 go to lecherie: and he Wyl not &  
 his body bys Wyfe folowe / Why  
 wolde the man go thider wheder  
 he Wyl not & his Wyfe folowe: & a  
 ltyl after in the same boke salt  
 austen sayth thus / Daye by day  
 playntes be made of manys le-  
 cherie. althogh ther wyues dare  
 not playn the of ther husbandys  
 Lecherie of me is so bold & so cus-  
 tomarle / & it is take now for a  
 law I so moch & me tel her wyues  
 & lecheri & auoutry is lesul to me  
 but not to wyme: thus seith salt  
 austen / Diues. And sumpme it is  
 wist & hard & wyues be take lye  
 w<sup>h</sup> her seruatis & brougt to court  
 bifoze ye iuge: with moch shame  
 but & any husband is so brougt to  
 court bifoze ye iuge for he lye w<sup>h</sup>  
 his wyme: it is seldd sen P<sup>r</sup>au-  
 per. & yet as seyth salt austen i ye  
 same boke: it is as gret sene i the  
 husband as i ye Wyfe & sildel more  
 But forsoth saith he it is not the  
 truth of god but ye shewbednesse  
 of ma & maketh ma les gilty than  
 Woman i the same sene w<sup>h</sup> he wot  
 so oft take i auoutry ne punyshe  
 hedd for auoutrye as wymes be



not for they be les gylty: But for  
 they be more gylty & more mygh-  
 ty & more stygh to maynten ther  
 fine / & nygh eche of them confor-  
 tethe other in his synne / When be  
 Witnessys iugis and doers to pu-  
 nysshe auoutrie in woman / And  
 for they be ouerdone gylty in a-  
 uoutre. Therefore they traueple  
 nygh al with one assent to main-  
 tepne ther lecherie / In woman  
 is seldom se a voutre: And there-  
 fore it is ful sclaunderous whā-  
 ne it fallteth and harde punyssh-  
 ed Butte in men it is so comon &  
 there is vnnethys ony sclaunder  
 therof wyemen dare not speke a-  
 pens the lecherie of men: and me  
 wyl not speke to repreue the le-  
 cherie of man / for they be so mo-  
 che gylty / Synne that seldom  
 fallteth is mooste sclaunderous.  
 and yete in case lesse greuous.  
 And synne that ofte fallteth / and  
 is mooste in vse / is leeste sclau-  
 derous and yet it is mooste gre-  
 uous / For the more customable  
 and the more blode that men be i  
 synne and the lesse drepe a shame  
 that men haue to synne the mor-  
 re greuous is ther synne / There-  
 fore saynt austen i the same plas-  
 ce speketh the more of this mater a-  
 pens the lecherie of men and sey-  
 eth thus / Parauenture thy wyfe  
 bereteth in church by prechynge

that it is nott lesul to the to take  
 any other but thy wyfe / She co-  
 methe home and grutcheth apen  
 thy lecherie and seyth to the: &  
 thou doeste thyng that is nort-  
 lesul / For why we be both cristē  
 The chastite that thou axiste of  
 of me. peldethou me / I olwe too  
 the seyth: and thou olwiste feith  
 to me: and both we olwe seyth to  
 cristē / Though thou dissepue me  
 thou dissepueste not god: Whos  
 seruantes we be bothe Thou dis-  
 sepueste not him that boughe vs  
 bothe for he knoweth al But  
 weneste thou seyth saynt austen  
 that the man wyl be heled and a-  
 mend with his wordes /  
 Nay nay seyth he / But anon he  
 shal be wroth and he shal be wor-  
 de bothe with the hys wyfe / & wyl  
 the prechoure and curse the tyme  
 that his wyfe cam to the church  
 to here the truthe. These be the  
 wordis of saynt austen in the sa-  
 me boke And yet after i the same  
 boke he seyth thus / Parauenture  
 thou letchoure wolt excuse the a-  
 sey / I take noon other manny-  
 wyse / But I take myne owne  
 seruant / wylt thou seyth he i  
 thy wyfe sey to the / I take noon  
 other husbond I take butte my  
 seruant / God forbede that thy  
 wyfe shulde sey so to the / Better  
 it is that she haue sorowe of the

## Precepte.

synne: than folowe the or take:  
 Wyched ensaumples of the / The  
 Wyse is chaste & an holy Woman  
 and a true cristen Woman: She  
 hath sorowe of thy lecherie: not  
 for the flesshe but for charite / And  
 thy Wyse wolde that thou doeste  
 not amys: not for that she dothe  
 not amys / but for it is not spede  
 ful to ye / For if she kept hir chaste  
 & did not lecherie only for þe thou  
 shuldeste doo no lecherie / if thou  
 doest lecherie: she shulde do leche  
 rie But for that the gode Woman  
 kepeth chastite: not only for ye  
 seyth þe olde to the / butt also  
 for the seythe that she olde to  
 crist / For though the man do a  
 mys / yit the Woman yeveth hir  
 chaste to god. Therefore saythe  
 saynt austen i þe same place Crist  
 speketh in the hertys of gode Wy  
 men Wythin in ther soule: there  
 ther husbond hereth it not / for he  
 is not wortþy to here it / and con  
 forteth his daughter withe suche  
 maner wordys / Thou art euyl  
 diseased wythe wrongys of thy  
 husbond: what hath he do to the  
 I pray ye haue patience be forþ  
 of þys mysdede: but folowe hym  
 not to do amys: but he must fo  
 llowe the in goodnesse / For i that  
 that he dothe amys lete him nott  
 be thy hede to lede the: butte lete  
 thy god be thy hede / For if thou

folowe hym as a hede i his shew  
 ednesse / both hede and body shal  
 fal doune into helle And therfore  
 myght nott the body that is the  
 Wyse folow the Wyched hede but  
 myght she holde hyr to the heede  
 of holy church that is crist / To  
 him the Wyse oldeþ hir chaste to  
 hym pryncipaly she most do wor  
 ship: for he is pryncipal husbode  
 Be hir husbond present be he ab  
 sente / the goode Woman shal  
 alwey kepe hir chaste / For crist  
 hir husbond to whom pryncipa  
 ly she oldeþ hir chaste. is neuer  
 absente / Chaunge youre lyfe ye  
 men letchours: saythe saynt aus  
 ten there / And fro thenis for war  
 de be ye chaste / Ne seye ye notte  
 that ye maye not kepe you chaste  
 For it is shame to sey þe mā maye  
 not do: that a Woman dothe: ne  
 be so chaste as a Woman is / The  
 Woman by ryght hath as freel a  
 flesshe as the man / And Woman  
 was firste deseyued of the adder.  
 youre chaste wyues shewe to you  
 that ye may be chaste if ye wyl.  
 Theyse be the wordys of saynte  
 austen.

## The sixte. chapter.

**D**ives. Wymen maye bet  
 ter be chaste than men for  
 theye haue moche keepynge by



The sixte.

on theym / The salwe byddethe  
theym too chastyte / Ther hus-  
bondys be bespe too kepe theym  
and harde salwes be ordeyned to  
punysse theym: if they do amys  
Dauper. To thys answerethe  
saynt austen in the same boke: &  
saythe thus / Moche heppng ma-  
kethe woman chaste: and man  
hode shulde make man chaste.  
To woman is ordeyned moch  
heppng. for she is more freel wo-  
man is ashamed for hir husbond  
to do amys / Butte thou art not  
ashamedde for criste to do amys  
Thou art more fre than the wo-  
man / For thou art stronger: and  
lightlier thou mighteste overcom-  
me the flessch and the fend if thou  
wylt / Therefore god hathe byta-  
ken the to the. Butte one womā  
is moche heppnge of hir husbōd  
dredful salwes good noztur gre-  
ate shame fastnesse. and god pꝛi-  
cipal / and thou man haste only  
god aboue the / Thy wyfe flee-  
the lecherie for drede and shame  
of the for drede of the salwe: for  
good noztur and pꝛincipaly for  
god / Butte for al these thou ke-  
peste not the chaste / ne thou le-  
ueste not thy lecherie neyther for  
dred of god ne for goddes salw ne  
for shame of the worlde: ne for  
shame of thy wyfe: to whō thou  
arte bounde to be trewe .ne thou

wylt leue it for ne good noztur  
but lyue as an harlotte and she  
harlottes maners / Thou arte  
not ashamed of thy synne saythe  
saynt austen / For so many men  
falle therein. The shrewdnesse of  
man is now so greate that men  
be more ashamedde of chastyte  
than of lecherie / Manquellers  
theues: piurris: falsellytneffis  
rauenourys and falsse men be ab-  
hominable and hated amongys  
the people / But who so wylt ly-  
ve by hys woman and be a bold le-  
choure / he that is loued he is pꝛi-  
sed / And al the woundes of hys  
soule turne into game / And if a-  
ny man be so herdy to sepe that he  
is chaste and trewe to hys wyfe  
and if it be knowe that he be such  
he is ashamed to come amongis  
men that be not lyke him in ma-  
ner / For they shulde iape & scor-  
ne him and sepe that he is no mā  
For mannys shrewdnes is now  
so greate: that there is noo man  
holde a man: but he be overcom-  
myt the lecherie / And he that over-  
comethe lecherie and kepethe hys  
chaste he is holde no man.  
These be the wordes of saynt  
austen in a boke be decem cordis  
Diues. He meruelethe moche  
that saynt austen: and you also  
accuse mā so moch of lecherie: &  
put more defaut in man than in

Woman. Pauper. Crist dyd the same / We rede in the go spel. Jo. viii. that on a tyme whanne crist satte in the temple of Jerusa- lem techynge the people his law- es / Thanne the scribis: and the men of lawe: and the phariseys brought a woman newly taken in auoutre: and sette hir byfore crist: and seyde to hym al in gy- le. Mayster this wooman right now was take in auoutre / The lawe of moyses byddethe vs sto- ne al suche / Butte what sayeste thou therto. At this they sey- de in gyle. For hadde he bode the stoned hir: he hadde seyde apens his owne prechynge. For his prechynge and techynge was ful of mercy and pety. And if he had seyde that she schulde not haue be stoned thanne hadde he sayde as pens moyses law and thane wolde they haue stoned hym. And therfore he seyde neyther the one ne the other. But he stouped dou- ne: and wrote wythe his synger in the erthe. And whanne he had wreten a whyle he set hi spright aghen and sayde to them. Whycher of you be withoute synne: he cast- te on hir firste the stone. And af- ter he stouped doune and wroote in the erthe. And whanne the accus- sers of the wooman herde thesfe wordes of crist and se his wy- /

tyng / they were ashamed: and went oute eche after other / and the eldeste went oute firste / and non of theym leste there / For as sepe these clerkes: eche of theym salwe in that wytyng alle the euil synnes that he hade doon of lecherie of spousebreche or of a- dy other synne. And eche of them wende that al other aboute had seyn his synne. And so for drede and for shame they went out for they salwe wel that they were mo- re gyltye in lecherie than the wo- man and more worth to be sto- ned. But crist of his goodnesse wrought so / that eche of theym salwe there his owne synne: and non other manys: soo peyunge vs ensaumples to hyde other me- nys synne: and not defame oure- euen cristen. Whyle ther synne is preuue. And whanne they were goon oute for drede and shaame Thanne saide crist to the woma- where be they that accused the. No man hathe dāpned the Lord sayth she that is soth no man ha- the dampned me. Thanne crist sayde to hir. Ne I shal not dāp- ne the. Go and be in wyl no mo- ze to synne. Diues. By the lawe she was worth to be dede. Whycher wolde thanne crist that paue pe the lawe saue hir. Pauper. al though she were worth to dye



The fyfte.

pit hir accusers and the people  
that brought hir thider were not  
worthy to dampne hir / ne to put  
sue hir to dethe / for they were mo-  
re gyltpe than the woman / And  
therfore septe the gloose in that  
place / Though the lawe bid the  
be slayne that be gyltpe : pitt the  
lawe wyl not that they shulde be  
slayne by them that be gyltpe in  
the same synne / Butte he that is  
vngyltpe in the same synne shal  
punysse him that is gyltpe / And  
terfore septe the glose : that they  
sho accused the womā : by right  
of lawe / or they moste haue lete  
hir go or ellis be stoned with hir  
for they were more gyltpe in that  
synne than the woman / And so  
by the lawe cryste despuered hyr  
rightfully : and saued hir mercia-  
bly / Therfore septe the lawe of  
holy church : that tho that be gil-  
tpe in any grete synne shuld not  
be take for accusers ne witnessis  
in dome : no manqueller no the-  
ues : ne wicked iogulors robbers  
of churchis : rauenours : ne open  
lechours. ne they that be in auou-  
trye. ne they that popson folke.  
ne periurers. ne false witnessys  
ne they that aye counseyl of wit-  
ches / Al these and such other be  
ynable for to accuse in dome : or  
to bere witnesse in dome : butt if  
it be for to accuse the that be ther

felowys and helpers i ther synne  
iii. q. d. constitum<sup>9</sup>. Et di. q. si. q.  
crimen / And saynt ambrose sepe  
the : that only he is worthy to be  
domesman and dampne the er-  
rors of a nother that hath nou-  
ght in himselfe that is dampna-  
ble. sup. Bti immaculati. Et iii. q.  
vii. iudicet. And therfore the law  
putteth many a case in which ye  
husbōd may not accuse his wife  
of lecherie. Firste if he be gyltpe  
in the same. xxxii. q. nichil liquet  
Also if he geue hir occasion to do  
fornycacion by withholdeynge of  
det of his body xxxii. q. vii. Si tu  
Also if she be defouled by streuth  
and grete violence ayens hir wil  
xxxii. q. d. Ita ue. also if she we-  
ne hir husbōd be ded. xxxiiii.  
q. i. si p. bellica. And if she be wed-  
ded to a nother wenyng that hir  
husbōd be ded whāne he comes  
the hoomeshe moste forsake the  
secunde husbōd and go aye to  
the firste : and but she forsake the  
secunde anon as she knoweth  
hir firste husbōd is a lyue. elles  
she falleth in auoutrye : and hir  
firste husbōd maye accuse hir  
for sake hir / Also if she be desey-  
ued and meble with another we-  
nyng that it were hir husbōde  
xxxiiii. q. ii. in lectum / Also if he  
knowe hir lecherie and suffereth  
hir in hir synne. and mebleth w

hir after that he knoweth hir syn  
or foryeueth it hir: & reconseyle  
hir to hym / thanne may he notte  
accuse hir xxxii. q. i. Si quis dy/  
orem. Also if hir husbonde putte  
hir to do amys. Extra li. iii.  
ti. xlii. discrecion / Also if an her  
then man forsake his hetthen wi/  
fe and she be wedded to anoother  
hetthen man. & after they be bothe  
turned to cristen septe thane is  
he bound to take hir agen / butt she  
feli any other fornicacion / Not  
withstandynge that she be kno-  
wen flesshly of the secūd husbōd  
Extra li. iii. de diuorciis .c.  
gaudemus. S. si q.

The seuenth chapter.

**D**ives. Is a man bound to  
forsake his wyfe: whanne  
she fallerh in fornicacion Pau-  
per. Either ye fornicacion is huy  
or it is open / If it be proued: and  
may not be proued / he shal notte  
forsake hir openly / ne he is notte  
bound to forsake hir pruely / as  
anentys the bed / If hyr fornicac-  
tion be open: eyther there is hope  
of amendement: or there is noon  
hope of amendement / If she wil  
amende hir / and there be gode ho-  
pe of amendement / he may leful  
ly kepe hir styll / If there be non

hope of amendement: he oweth not  
to kepe hir styl / For if he do: it se-  
meth that he consenth to hir syn-  
ne. Sm. con. li. iii. ti. xlii. q.  
vi. quero. Dives. May a mā by  
his owne auctorite forsake his  
wyfe / if she falle in fornicacion  
Pauper As anentys hir bed: he  
may forsake hir by his owne auc-  
torite but not anentis dweling  
to gydre wythoute auctorite of  
holy church And if he forsake hir  
company as anentis dwellynge  
without auctorite of holy church:  
he shalbe compelled to dwelle  
with hir / butt he may anon pre-  
ue hir fornicacion / If a mā med-  
le wythe his wyfe after that he  
knoweth hir fornicacion: he is ir-  
regular / though he be compelled  
thereto by holy church. Sm. con.  
li. iii. ti. xlii. q. vii. Dives. If the husbōd be deperted from  
his wyfe by auctorite of holy  
church: He may if he wylle  
entre into religion without hyr  
leeue / Butte whether he entre or  
nay: he is bounde to contynence  
wih his wyfe / and he may non othir  
wyfe haue as long as she lyueth  
for only dethe deperteth the bond  
of wedlok Dives. Contra If a  
man wedde a woman he may en-  
tre to religion or he medle with  
hir: & she may take anoother hus-  
bōd and yet neyther of theim is



## The sixte.

deed. **P**auper. There is bodely deth and goostly deth: that is entre into religion. For thanne mā or Woman dyeth apens the Worlde. If he medle Wp̄th his bodely: only bodely deth may depart the as apens the bonde of wedlok. But or that he medle Wp̄th his bodely: goostly deth that is entre into religion may depart them. For tps̄t Whanne they medle to gydre bodely: the boude of ther wedlok is but goostly. And therefore goostly deth breketh that boonde. And for as moche leue friend as the husbonde is as welle bounde to kepe septe to his Wiue / as the Wyfe to the husbonde. therefore if the husbond trespasse and falle in fornicacion: she hath as greate accion apens hym as he shulde haue apens his Wp̄f if she dyde amys. Quia quo ad fidem matrimonii iudicatur ad paria.

## The eight chapter.

**D**ives. I maye welle assent that auoutre be aful greuous synne bothe in man and in Woman. But that simple fornicacion bytwene synngle man and synngle Woman shulde be deedly synne. I may not assent thereto. And comon oppnyon it is: that

it is no dedly synne. **P**auper. Every synne b̄ excludeth the man or Woman oute of heuen is dedly synne / but simple fornicacion excludeth man and Woman out of heuen but they amende theim here / therefore thanne symple fornicacion is dedly synne. **D**ives. Where syndeste thou that simple fornicacion excludeth man and Woman oute of heuen. **P**auper. In the pps̄tle of saynt paul where he seyth: that no fornicaries ne they that do auoutre. ne sodomitis. ne theues. ne malwmetrers ne glotons. ne wyched spekers. ne they that lyue by raupn / shall haue the kyngdome of heuen. i. ad cor. vi. And in the chapter next bifoze. he byddeth that men shulde not medle Wp̄th such fornicaries and Wp̄th suche wyched lyuers not ete Wp̄th them ne drinke Wp̄th them: for they be acursid of god and of al the company of heuen. And i another pps̄tle sailt poule sayth thus. Wp̄te ye it wel and vnderstonde ye it that no fornicarie: ne vnclene man of his body: ne fals couetous mā shal haue eritage in the kyngedome of criste and of god. And therefore septe he. Late ye no fornicacion ne vnclennesse ne auarice be named in you: ne filth ne folspech ne harlotte: but al maner oneste

## Precepte.

as it bicometh sayntis. Ad ephe.  
 5°. And in another place he  
 sayth that god shallem deme for-  
 nicaries and them that do auou-  
 tre. Ad hebre. viii°. That is to  
 sepe as seyth the glose. God shal  
 dampne them withoute ende / al-  
 though they wene not so but sitth  
 that god peuetth no tale of flessh-  
 ly synne. And therfore saith John  
 sayth in the boke of goddes pre-  
 uices to fornicaries: and man-  
 quellers liers and periurers and  
 such other cursed folke: ther part  
 shalbe iye pit wellpyng and bren-  
 nyng with fier and bymstone.  
 Whych is the secunde dethe of hell  
 Apo. xxi. c°. And the Wyse man  
 biddeth that thou shalt not peue  
 thy soule too fornicaries in any  
 thyng that thou lese not the and  
 thy soule and thy heritage in he-  
 uen. And every Woman fornicar-  
 ier: shal be troden vnder foot of  
 the fendis as drit iye Wey Eccle.  
 ix. c. Diues. Contra Al the pcep-  
 tys of the secunde table be pouen  
 of god to lette wrongys that mē  
 shulde elles do to ther euen cristē  
 But whāne a sēgle mā medleth  
 with a sēgle Woman: he dothe  
 no man ne Woman any wronge  
 for eyther of them is in his owne  
 power. Dauper. Though ech of  
 them be in hys owne power / yet  
 ech of them doth other gret wro-  
 g

For ech of them setteth other by  
 dedly synne: and ech of them sle-  
 eth himselfe: and ech of them do-  
 eth wrong to god: in that they do  
 apens hys forbode: and see the  
 soules that he bought soo dere:  
 And both they do wronge to ther  
 euen cristē: in that they peue the  
 wicked ensaumples and mater of  
 schlaundre Diues. pit Contra te  
 God seyth to every man and wo-  
 man Crescite et multiplicamini.  
 Wepe ye and be ye multiplyed.  
 Therfore thanne if a synge mā  
 medle with a synge Wooman to  
 byng forth children: it semeth  
 to me no synne. Dauper. God  
 sayde notte the wordes to every  
 man and woman / butte only to  
 them that were wedded to gydre  
 by goddes lawe: that as they we-  
 re wedded to gydre to byng forth  
 the children: so god badde them  
 byng forth children: God say-  
 de not the wordys to sēgle fol-  
 ke but to adam and eue his wife  
 And vnto Noe and hys wyfe /  
 and to hys sonnes: and ther wy-  
 ues / And therfore Tobie sayde:  
 to hys sone. Attendite tibi fili  
 mi ab omni fornicacione. acetera  
 My sone kepe the fro al maner  
 fornicacioun: ne medle with non  
 Wooman: but only with thy wi-  
 fe. Tobie. quarto. capitulo. And  
 saynt poule sayth Mortificate



## The sixte.

membra Vestra que sunt sup ter-  
ram. Sle ye poure synful mem-  
bers that be open etthe / Sle ye  
fornicacion. Vncleynesse. lecher-  
ye / These be the members that  
be byddetbe so sle. not the pyes  
of oure body / as the glose saythe  
And the glose saythe also / That  
euery synge with a woman oute  
of lawful wedlok is cleped for-  
nicacion. and forbode as dedly  
synne / And therfore god badd in  
the olde lawe: that if the preestes  
doughtir were take in fornicaci-  
on: she shulde be bzent. Leuitici  
xxi. c. And if any other manys  
doughtir: fel into fornicacion in  
hir faders house or she were wed-  
ded / she shulde be stoned to deeth.  
Deu. xxii. c. Therfore god wold  
his moder marie shuld be wed-  
ded or be were conseyued of hyr.  
For if she hadde be founde with  
childe oute of wedlok: the ielous  
shulde haue stoned hir withoute  
mercy / And if it were lesul to syn-  
gle man and synge wooman to  
medle to gyde & gendre: god had  
made matrymony in bayne and  
there wolde no man knytte hym  
vnderpartably to any wooman  
if he might withoute synne med-  
le with what wooman he wolde  
Therfore crist in the gospel dāp-  
nethe synple fornicacion and al  
maner lecherpe: and saythe that

Who so loketbe on any woman:  
in wyl to medle with hir oute of  
matrymony: he doth lecherpe a  
pens goddes commaundement  
and synnetb dedly / Ma. v. c.  
And therfore as I seyde firste ge-  
neracion: and byngynge forth  
of chyldren is graunted only to  
them that be wedded too gyde  
lawfully.

## The nyntb chapter.

**D**ives. Be al wedded folk  
bounde by thys precept of  
god Crescite et multiplicamini:  
to do ther diligence to byget chil-  
dren: Pauper. Byfore mankynd  
was multiplyed: wedded folke  
were bounde to do ther diligence  
to bynge forth children / Butte  
nowe that mankynde is multi-  
plyed: the precept byndetb them  
not so moch to generacion / But  
they be fre to continēce and kepe  
them chaste: if they be both of one  
assent thereto / For many shyllys  
god ordeyned that man and wo-  
man shulde nott medle to gyde  
but they were wedded to gyde.  
For by auoutye and fornicaci-  
on fallt ful oft that ye brother  
lyetb by his suster and the fader  
by his doughter / And manye an  
vnlawfulle wedlok is made by

## Precepte.

cause of auoutrie / And he þ doth  
auoutrye he is a thefe and robbe  
the man or woman of his bodye  
his better thā any worldy catel  
For the Wyues bodye is the hus-  
bondis body: and his body is hir  
body / For neyther of theim hath  
polder of his owne body: to geue  
it to any other by flesshly luste  
And he that doth fornicacion he  
robberth crist of his right botþ bo-  
dely and goostlye / And therefore  
saynt poule sayth. that the lech-  
oure taketh the membre of criste  
maketh it ye membre of ye strai-  
per With whom he medleth. i. ad  
cor. vi. Also by auoutrye he ma-  
de false eiris: and true eiris tru-  
ly bigote put oute of ther eriatye  
Also by auoutrye goddes lawe þ  
he made so solemne in the be-  
gynnyng of the worde spryng of  
all lawes: is broken / And therfor  
he that breketh it: is an open trai-  
toure / To this accordeth ye wor-  
des of the Wyse man: Where he  
seyth that the woman which for-  
sakerth hir husbond / and take-  
another: and maketh eritage of  
another matrimony doth many  
spynnes First she is misbeleynge  
to goddis law / and breketh god-  
des lawe. Also she trespasseth  
apens hir husbond / Also she doth  
fornicacion in auoutry / and ma-  
keth chylde to hir of another mā

But hir sones shal geue no rotis  
and ther braunches shal geue no  
frute She shal leue ther mynde  
in cursynge and hir shame shalle  
neu be do a wey. Eccle. xx.iii.c.  
And therfor seith ye glose þ auou-  
try is as dānable in the man as i  
the woman / And therefore in the  
same chapter he repreueth auou-  
trye & fornicacion i mā ful highly

### The tenth chapter.

**D**ives. Reson & holy wyfe  
dreyueth me to graunte: þ  
botþ auoutrye & symple fornica-  
cion be ful greuous sinne but mo-  
re greuous is auoutrye: And  
sayne I wold kepe me fro botþe  
spynnes But wyemen be ye fendis  
snare. and so tempte me to leche-  
rye. that it is ful harde too me to  
kepe me / Adam sompsonem Pe-  
trum David & Salomontem Fe-  
mina decepit: qd modo tur<sup>9</sup> erit.  
Woman deseyued adam. sampson  
petit. david & salomō / Who may  
thane be syker fro womāns gyle:  
Daup Many a man hath be de-  
seyued by wyched wyemen: more  
by his owne folythan be dissepte  
of wyemen But many more wy-  
men haue be deseyued by malice  
of mē: than euer were mē desey-  
ued by malyce of wyemen / And  
therefore the woman lechoure is  
cleped ye snare of ye sed þ hātich  
after manns soule. For the



## The sixte

Wpse man seyth. Inueni amariorem morte mulierem & c. I haue founde woman more bitter than death. Such is the snare of the hunter: his herte is a net and his handys be harde boondys. He that pleseth god shal escape his: butte the synful man shal be take of hye. Eccle. vii. c. But men be cleped not only the snare of the feld but also they be cleped his net spread abroad on the hyll of thabor for to take many at oones. Dsee v. Mannys malyce is cleped a net spread abroad on an highe hyll for it is open and bodely don: notte in a felde: but in many. And therefore whanne holy writt speketh of the malyce of men: he speketh in the plurel noumbre as to manny. But whanne he repreueth the malece of woman he speketh in the synghuler noumbre: as to felde: in token that there be more shrewdes of men than of wpymen: and comonly more malyce in men than in wpymen: althoughe sume woman be ful malicious. fighyng robberye. manslaughtre. open lecherie. glotenye. gyle falsnesse. piuri. traitourye. false contriuyng. and suche other orryble synnes: reigne more in man than in woman. Thys false excusacion that excuse so the synne by the malyce of wpymen: by ganne

first in adam and lost adam and al mankynde: For synfullpe he excused his synne by woman. Whanne god vndernam him of his synne and put woman in defaute. Also he put god in defaute that made woman and answered ful proude: as men do these dayes & sayd to god. The woman thou gaue to me to be my felow gaue me of the tree and I ete therof. As who seyth. Haddeste thou not pouen him to be my felow I shuld not haue synned. And so northwytstode byng that he was more in defaut than the woman: yet he wold not knowlege any defaute. Butte he put woman and god principally that made woman in defaute. Dines how was adam more in defaute than woman. Danper. For to him principally god gaue the precept that he shuld not ete of that tre: and eue knewe it not but by adam. Woman was tempted by the fende wonderfully in the adder whiche wentt that tyme myghte. And hadde a face lyke a woman. As sayth beede and the mapster of stories. And she was byssed by the fende his sayre by bestes and his falsse speche. For he byght him that they shulde notte dye: but be as gods des kunnynge goode and euyl. Adam hadde noo temptacioun.

Precepte.

from outward but a simple Word  
of his Wyse that profered him ye  
apple / For We fynd not that she  
sayde to hi any deservable Word  
And therefore sayth man Was for  
Bode of goddes mouthe: and she  
not but by man. and man hadde  
lesse temptacion than Wooman.  
and therto in no thyng Wold ac-  
cuse himsilfe: ne yelde him gylty  
but put defaute al in Wooman &  
in god therefore he synned more  
than Womā: For Womā yelded  
hir ayltye. But she asped no mer-  
cy She made no such excusacion  
but in grete perty yelded hir gyl-  
tye. in that she seyd: the adder hat-  
th deservued me / For in that she  
knowlegyd that she Was deserv-  
ued she knowlegide that she had  
do amys and Unwysely & other-  
Wys that she oughte haue do / And  
for that Womā tolwe her and  
knowlegide hir Unwisdom and  
hir foly: therefore god put in Wo-  
man that tyme an hope of oure  
saluacion Whanne he sayd to ye  
adder I shal put enmitye betwene  
the and Womā: and betwene  
thy seide and his seide: and she shal  
bete thyn heed that Was the fe-  
de whiche Was heed and leder of  
the adder that tyme / The seide of  
the fende be Wicked Werkes and  
Wicked folke: to Whom god sey-  
de in the gospel / Doe ye pte dia-

bolo estis. Jo. Viii. ye be of the  
fader the fende / The seide of the  
Womā goostly be hir goode des-  
dys / With which the fende and ye  
fendys lymes haue grete enuye  
And comonly Wymen  
more orribilitie of synne than do  
men And by our lady blessed mo-  
te she be: the fendys powder is des-  
troyde / Also the seide of Womā  
is cristie borne of the maid marie  
Withoute parte of man / And so  
there Was neuer man properly se-  
de of Womā but crist alone / & al-  
Way is enmitye betwene cristie &  
the fende and his seide / For as  
saynt poule sayth cristie & belial.  
light and derkenesse may not as-  
corde / For thys skil saynt poule  
sayth. that adam Was not deserv-  
ued in the first priuaricacion: but  
Womā Was deservued. i. ad rti.  
ii And therefore as seyth the glose  
Whanne god Undernam adam he  
sayde not that the Woomā had  
deservued me: as the Womā seyd  
the adder hath deservued me. but  
he sayde the Womā yaued me of  
the tree. & I haue eten / And also  
as the glose sayth there / ada Was  
so wis he might not bileue ye fe-  
dys tales ne be deservued in ma-  
ner / as ye Womā Was And for ye  
Womā Was not so wise as adam  
Was therfor she bileued ye fedis  
tales & so Was deservued / And ye



Wyser that adam was: the more  
 was his synne whāne he fel But  
 al though adam was not desey-  
 ued fro outward by another: he  
 was deseyued fro inward by his  
 sylfe by pryncypal prynciple as saith saint  
 augsten. de ci. li. .xiiii. c. .xiii.  
 Where he sayth that adam and e-  
 ue by gūne firste to be wycked is  
 warde: by whych prynciple wycked-  
 nesse they fel in open vnohedien-  
 ce / For as he sayth there Pryde  
 is begynnynge of every synne.  
*Inicium omnis peccati superbia*  
*Eccle. x.* And as salomon saith  
*Contricionem preedit superbia:*  
*ante ruinam exaltatur superbia.*  
*ps. vi.* Byfore brynnyng and bryn-  
 sure goth prynciple. and byfore open  
 fallynge the sprite of a man and  
 a woman is enhaunsped by pryde  
 And therfore sayth saynt augsten  
 in the same chapter that bothe a-  
 dam and eue were wycked: and  
 deseyued by prynciple: and wel lete  
 of them sylfe byfore they ete of pe-  
 tree / For prynciple fallynge inward  
 went byfore / open fallynge oute /  
 warde by inoedience: and so as  
 adam was deseyued and fel by pry-  
 de or eue gaue him the apple and  
 eue was deseyued by prynciple or pe-  
 serpent deseyued hir. For as sey-  
 the saynt augsten .viii. .xiii. they co-  
 ueted more excellence and higher  
 et degre than god ordeyned them

to / They both synned greuou-  
 sly: but adam more greuouly as  
 I said first And therfore saint pou-  
 l sayth / not al men dyed through  
 the synne of eue but through the  
 synne of adam Ne god sayd not  
 to adam: Cursed be the erthe in e-  
 ues synne ne he seyde: Cursed be  
 the erthe in youre synne / But to  
 adam alone he sayde. Cursed be  
 the erthe in thy werke and in thy  
 synne / And therfore sayth saynt  
 ambrose. sup lucan. That eue  
 synned more by freeste / and vno-  
 stablete and chaungeablete than  
 by shewednesse. *Mobilitate ma-  
 gis animi quam stabilitate peccauit.*  
 Crist bycam not womā: but mā  
 to saue mankynde / That as mā  
 kynde was losse by man: so mā  
 kynde shuld be saued by mā / And  
 therfore in manshede he wold die  
 for mankynde: for manshede had  
 losse mankynde. And also he by-  
 cam man and not woman to sa-  
 ue the ordre of kynde. And for  
 womā synne was lesse greuou-  
 than adā synne: and lesse detyr-  
 mankynde. and womā was les-  
 infect i the first priuaticacyon tha-  
 was man: therfore god toke hys  
 māshede only of woman wythout  
 part of man / And so i he bycam  
 mā: he did gret worship to man.  
 But i he toke his māshede only  
 of womā wythout part of man

Precepte.

he byd greafe Worſhpy to Woma  
for only of Woomans kyn: he  
made medycyne to the ſyne of a/  
dam: and to heſe mankynde of  
the hard ſikenes of adams ſynne

The eleuenth chapter

**D**ives. Thy wordys be  
Wonderful. Butte I can  
not apensaye the for drede of ou/  
re lady moder and maide that ga/  
te grace to mankynde and is ou/  
re helpe in euery nebe. But pit I  
ſeye as I ſeyde firſte woman diſ/  
ſeyued ſampſon & was ſo ſtrong  
Pauper. Woman diſſeyued him  
not til he had diſſeyued himſelfe.  
by lecherie and miſgouernance  
of himſelfe. Firſte he wedded an  
hetſen Woma apes goddes ſalw.  
and apens the wyſte of his fader  
and moder: for luſte and myſto/  
ne that he hade to hir. After that  
he lay by a comon woman: that  
was hetſen. And after that he to/  
ke another hetſen woman to his  
concubyne that hight baſilda wi/  
the ful diſſeyued hym & brought  
him to his deſt. He was falſe to  
god: and wpmen were falſe to hi  
wpmen ſey that he was byſotted  
þpon them. and therefore they tre/  
ted him as aſot. He diſſeyued hi/  
ſelfe & did ful vnwyſte: Whanne he

ſuffered a woman to bynde hym  
amongys his enemyes and told  
an hetſen woman his counſeyle  
and in what thyng hys enemyes  
might mooste dere him. And alle  
thoughe god turned hys ſolp des/  
bys to the worſhip of god and of  
goddes ſalwe: pit ſampſon was  
nott excuſed therby for he bydde  
moch amys and moch ſolp. Alſo  
dauid was deſeyued by hys myſ/  
luſt: and his lecherie. not by the  
woman berſabee as thou ſeydeſt  
in thy Deers. For thus we rede in  
holy Wryt in the ſecunde boke of  
kynge. i. ca. That on a tyme  
Whanne kynge dauid toos from  
his ſlepe after mydday & come  
in his ſoler of his paleyſe: he ſaw  
a ſapre woman waſh hir in hir  
ſoler. he knewe not the wooman  
ne the woman thought nott on  
him ne knewe not of his wicked  
Wyl as the boke ſheweth there. A/  
non he ſentt after thys wooman  
and Whanne ſhe cam to hym: he  
lay by hir: and bygate hir wythe  
childe: and non as he knewe that  
ſhe was with child. to hide his ſi/  
ne he ſet after hir huſbond Drie. &  
ſhuld come home & medle w' hys  
wiſe & the child ſhuld be named to  
hi and not to dauid. And for ye  
gobeknyght wolde not come ho/  
me at his wiſe ne Dſe luſte of his  
body whylpys goddes dooſte lay i



## The sixte

the feeble in serge of a cetye that  
hight rabath: dauid sente him a  
pen with letters of hys dethe to  
ioab the pryncce of the ooste / and  
trapfourly dyd hi sle / Here migh  
teste thou se that dauid was ou  
come with lecherie and deseyued  
by the fende / or the woman cam  
to hym / For as crist seith in the  
gospel / For who so loketh on a  
woman in wyll to do amys wyl  
hir: anon he hath do lecherie and  
forsetteth apens this comaunde  
ment Non merhaberis Dauid  
loked on that wooman in wil to  
do lecherie: Whanne the woman  
thought non euyl / He sent after  
hir as after his lege woman and  
she wylste not why And whanne  
she cam to hym as to hir hyng he  
lay by hir synfully. for it was ful  
harde to hir to lette him / Also pe  
ter forsoke cryste in tyme of hys  
passion and ran alwey fro cryste.  
or any wooman spake to hym  
tyme & so he deseyued himsilfe: &  
the woman deseyued hym notte.  
She dyd hir offyce / For she was  
by here and keper at the doze / as  
sayth the glose and saint gregori  
and she seyde to him that he was  
one of cristys disciplys as she sei  
de soth For she was bounde that  
she shulde lete non of cristys dis  
ciplys entre / And and at the first  
worde he forsoke crist and sayd

that he knewe him not / And not  
only woman dyd saynt peter for  
sake crist in this maner / but me  
sayde to hym the same wordis &  
for drede he forsoke crist soneaft  
and suore that he knewe him not  
And therfor if it be repreeue to wo  
man & woman made saint peter for  
sake crist: as moche repreeue it is  
to men and moche more / For alle  
though he forsoke crist at ye wo  
mans word yet he swore not ther  
fore ne forswore him til men sey  
de to hym the same wordys. Wh  
pp di. c. & m. xliii. c. Also salomō  
disseyued himsilfe or any woman  
disseyued hym. For he toke to hi  
many hetchen women of falsse bi  
leue to haue his luste / He sought  
them: they sought nott hym / He  
wylste wel that it was apens god  
des law a hyng to haue so many  
wyues & concubines as he hadde  
For god bad h hynges of hys pe  
ple shulde nott haue manye wy  
ues. ne multiplie theym manye  
forso in greuaunce of the peple  
ne multiplie to him grete wey  
ghtys of golde and syluer in dy  
sease of the people: as holy wyl  
shelweth wel. Deutronomis  
p vii. capitulo. Also it was for  
bode to him and to al other so to  
cumpanye wythen wpmen And  
apens alle thys dybe Salomon  
in hygge offence of god.

# Precepte.

Salomon sought the company of  
 fetherly Wymen. The Wymen wer  
 stable in ther false byleeue. He  
 was unstable in his right byleeue  
 and folowed hir false byleeue: &  
 forsoke goddes lawe in greate p/  
 tye / and worshipped false goddes  
 Lecherie ouercam hym longe or  
 many of the Wymen knew him  
 And so be men right these dayes.  
 ouercome Wytch lecherie Wytche  
 oute womannis companye and  
 withoute doing of Wymen For  
 as crist sayth in the gospel who  
 so loketh on a woman in wyll to  
 do amys Wytche hir / though she  
 consenteth not on him: he doth le/  
 cherie. And if he hadle hir or smel  
 hir or speke to hir or go to hir: or  
 seke by wysps. or by stepgystes  
 to haue hys luste of hir / though  
 the woman consente not to hym  
 & though he be letted of his wyche/  
 led wyll: yet he is gyltye in leche/  
 rie / and doth apens this camau/  
 dement of god Non mechaeria  
 Men lechours gon and ryde fro  
 towne to towne to gete Wymen:  
 after ther lust. They seke the Wp/  
 men: and not the Wymen theym  
 They caste many wylls to gete  
 womans assent I synne Men co/  
 monly be wozechers and byglers  
 of lecherie and thane whether ye  
 woman assent or not assente: yet  
 the man is gyltye. And for oft ty

me it falleth that Whanne men  
 Wende be seker of the womans  
 assent thanne the woman wyll  
 not assent for drede of god and if  
 she assented byfore and hight the  
 man to folowe his lust and after  
 repenteth hir and withdraweth  
 hir from his wyched companye  
 thane shal the lechours man dis/  
 fame al Wymen and sey that they  
 be false and deseyuable. For su/  
 ch lechours speke moste bylenye  
 of Wymen: for they may not ha/  
 ue ther foule luste of them at wil  
 and for they maye notte defoule  
 them Wytch ther bodies: they dei/  
 foule them Wytch ther tungen: and  
 speke of them ful euyl and defa/  
 me them falsely: and procure to  
 theym the harme that they may.  
 Exaumples we haue in the boke  
 of Danpel. xlii. c. of the goode  
 woman susanne and of two fals  
 olde prestis that were iugys and  
 gouernours of the people for b/  
 pere / whiche by one assent way/  
 ted to haue thys woman aloone  
 in hir gardeyne / Whane she shuld  
 go to Wasshe hys: as the maner  
 was thanne / And for she wolde  
 not assent to ther wickednes but  
 cryed after helpe: anon they cried  
 apens hir / And Whanne men cos/  
 me: They sayde that they fonde  
 hir lyinge Wytche a ponge man.  
 And soo falsely dampnedde



## The sixte

hir to dethe: for they might not  
 do ther foule luste with hir. But  
 at the prayer of susane god sente  
 daniel his propheet and toke the  
 and conuecte them in ther false-  
 hede and sloughe them and sa-  
 ued susanne. We fynde also in pe  
 secunde boke of kynge. xiii.  
 capi. That aamon the sonne of  
 dauid seyned him selfe and pray-  
 de his fader dauid & thamer his  
 suster might come and hepe him  
 And whanne she was come he spa-  
 ke to hir for to kyss hir: butte  
 she wold not assent. And thanne he  
 oppressed hir: and so defouled his  
 owne suster. And anan he hated  
 hir more than ever he loued hir.  
 Bifore/ bicause that she wold not  
 assent to hym. And spittfully put  
 hir oute of his chaumbre and did  
 shete the doore after hir. For this  
 dede aamon was slayne sone af-  
 ter of his brother abisolon.

### The xii. chapter.

**D**ives. And yet many a wo-  
 man wyl assent to luste of  
 flesche ful lightly if it be profeyd.  
 Pauper. That is sothe. But  
 wmen be not so redy to assente  
 as men be to profite it. And he that  
 profereth it and bigineth: he asse-  
 teth firste and is more in defaute  
 Dives. Thou excuseste moche

wmen: and excuseste men. Pau-  
 per. I accuse no good man: butt  
 lecherous men: ne I excuse no  
 wicked woman but gode wmen  
 that be falsly defamed of lecher  
 not only in ther persones / but in  
 ther kynde generally. For the  
 proude malice of man defameth  
 vnskillfully the kynde of womā  
 And as adam byd put his synne  
 on womon and wolde not excu-  
 se his owne malice to get mercy.  
 Dives. Salomon speketh mo-  
 che euyl of wmen. Pauper.  
 And salomon speketh moche go-  
 de of wmen. For he sayde Mu-  
 lier timens dñ: ipsa laudabitur.  
 The womā that dredithe god she  
 shal be prepsed. Salomon repre-  
 ueth wyched wmen: and pray-  
 sethe good wmen / and herpre-  
 ueth wyched men and preisethe  
 good men. Dives. Salomō sepe  
 the. *Dis malicia nequitia mu-  
 lieris. Breuis est omnis malicia  
 super maliciam mulieris Ecclē.  
 siastici xxv.* The wychednesse  
 of womā is al malyce. And eu-  
 ry malyce is short aboue pe ma-  
 lyce of woman. Pauper. Soth  
 it is whanne wmen yene them  
 to shewidnes: they be ful malici-  
 ouse. And whanne they yene the  
 to goodnesse: they be ful gode. &  
 therefore the wyse man i the next  
 chapter. folowig prayseth wmen

## Precepte.

ful moche and saithe. that blessed  
is that man that hath a gode wo-  
man to his wyfe. His peris shal  
be doubled. he shal end his peris  
in pees. A good Woman is a gos-  
pe part: in a good part of theyn  
that drede god. And she shal be  
pouen to a man for his gode de-  
des. The grace of the besy woo-  
man shal lyke his husbond. and  
make his bones fatte. His disci-  
pline and his noztur. is the gift  
of god. And the holy woman and  
chaaste is grace vpon grace. And  
as the sonne shynynge lightneth  
the world in ye heyghe of ye day  
so ye bewte of a goode wooman  
is in confort and aray of his hus-  
bonde. And as golden peleris set  
on sylu basys so be siker feete on  
the solys of the stable wooman.  
And endles groundes on a seker  
stone: be goddes comaundementis  
in the herte of an holy woman.  
*Fundamenta eterna super petra  
solidam: mandata dei in corde  
mulieris sancte. Eccle: ppvi. c.  
Dives. Salomon saythe Dives  
et mulieres apostatare faciunt sa-  
pientes Eccle. pxi. Wpne and  
Wpmen make Wpse men to dote.  
and forsake goddis lawe and do  
amys Paup. And yit ther is no  
defaute in the Wpne: ne oft tyme  
in the woman. But defaute is in  
hym that vndwysely vse the Wpne*

and vndwysely vse the woman  
or other goddes creaturys. Tho-  
gh thou drynke Wpne tyll thou  
arte drunken and falleste in le-  
cherie by thy glotenye: the Wpne  
is not to blame: but thou y canst  
not or wylt not mesure thyselfe:  
And though thou loke on a wo-  
man & art caught i his bewte: &  
assenteste to do amys: the womā  
i case is not to blame: ne his bew-  
te nott to lacke that god hathe  
pouen his. But thou art to blame  
that no better kepeste thy herte  
from wycked thoughtys. Butte  
there thou shuldest preysse god:  
thou thenkest euyl: and misus-  
seste goddes sapte creature in of-  
fence of god there thou shuldest  
preysse hym. And if thou selest ye  
tempted by the spghe of woman:  
kepe thy spghe better. And if his  
dalyaunce stire the to lecherie: fle  
his companye. For apens leche-  
rie fleghet is best fight. Thou art  
fre to goo alwey fro his: no thyng  
bideth ye to do lecherie but thy le-  
chours herte.

## The xiii. chapter.

**D**ives. Womans aray sty-  
reth moche folke to lecher-  
ie. Pauper. Al though i case ye



## The Note.

aray and the atyre is not to blas-  
me nomore than is hir belte: pit  
by comon cours of kynde bothe  
man and womā seke to be onest-  
ly arayed after ther estat and af-  
ter ther degre: and after the custō  
of the cuntre that they dwelle in  
not to tempt folke to lecherie: ne  
for pryde ne for non other synne  
But for onestie of mankynd and  
to the woꝛshyp of god: to whose  
sphelesse man and womā is ma-  
de / And he is oure brother: and  
this is the custome of good folk  
But if they do it for pryde / or to  
tempte folke to lecherie or for a-  
ny other synne or þ they toke on  
the atyre þ is not accordynge to  
them / if it be to costful or to stra-  
unge in shap. or to wyde or to fi-  
de not rebled by reson: they syn-  
ne ful greuously in the syghte of  
god / And namely tho men that  
cloth theym so short: that man &  
Wooman may se the fourme of  
the shap of ther preyu membris  
which be shameful to shewe and  
the syght is grete cause of tempta-  
cion and of wicked thoughtis  
Saynt poule byddeth that wy-  
men shulde atyre theym in onest  
araye with shamefastnesse: and  
sobrenesse. not in bꝛopdynge of  
ther heere: not in golde and syl-  
uer in perrie ne in ouerdon clo-  
the. i. ad thi ii°. And the same sepi

the saynt peter in his firste pistle  
iii°. c°. Where he byddeth that me-  
shulde haue ther wyues in woꝛ-  
shipp and kepe them onestly. Di-  
nes. Wymen these dayes araye  
theym ful moch apens the tech-  
ge of Peter and Poule / and ther-  
fore I drede me: that they synne  
ful greuously. Pauper. Peter &  
Poule forbyd not vterly such a  
raye / But they forbydde wyme  
such araye to vse in pryde: or to  
prouoke folke to lecherie and to  
vse such araye passyng ther esta-  
te / or for any euyl ende / For we  
fynde that saynt cecilie and ma-  
ny other holy wyme went aray-  
ed in clothyngs of golde and in rich  
perrie & Wered the saynt vnder  
solempne atyre / And Peter and  
Poule sayde tho wordys pꝛin-  
cipally for tyme of prayer. as for  
lent: ymbze dayes gangedayes.  
fridays: Vigilies / and in tyme of  
general pꝛecessyon made for nede  
In such tyme namely man and  
woman shulde seeue al tokens  
and signes of pryde in aray / For  
as the glose saythe: ther proude  
clothyng getteth no goode of  
god: and maketh folke to deme-  
amp: namely if it passe mesure  
and good maner / The pꝛincipall  
entencion of saint poule there he  
saythe tho wordys: is to enfor-  
me men and wymen in prayer

Precepte.

For whom they shuld pray why  
and how. and where they shal be  
as sayth the glose / And he enfor  
methem to pray in lownesse:  
Without pompe of clothyng &  
of grete araye / For I am spher:  
that the soule styngyng pompe  
and pryde of araye that is now  
used in this londe in al thre pers  
ones of the churche. that is to say  
in the feudoys and in clergie: &  
in comoners. Wyl not be anu  
ged. But if it be sone amended:  
by herry repentance and fors  
sakyng of this synne / For fro  
the higheste vnto the loweste in:  
every staate and in every degree  
and nigh hond in every persone:  
is now aray passyng to manns  
body and womans apens all re  
son and the lawe of god. **Diues.**  
Syth it is soo that man is more  
pyncepal in ordre of kynde tha  
is woman. and more stable and  
myghty and of higher discrecion  
by cours of kinde than is womā  
and shulde as thou haste wel sey  
be more vertuous and stable  
in goodnesse than woman: how  
may it be that Wymen kepe the  
oft more chaste. and be more sta  
ble in goodnesse than man / For  
we se that whanne men take the  
to be ankeris and reclusys. With  
inne felwe perps comonly eyther  
they falle in reusys. or crespes or

they breke out for womans loue.  
or for irkyde of ther lyfe / or by  
som gyle of ye fend. But of wime  
ancris so inclusid is seldome her  
be any of these defautys but hos  
sely they begyne and holely they  
ende. **Pauper.** Whan by wey of  
kynde is more stable than is wo  
man and of more discrecion but  
by grace Wymen be oft more sta  
ble in goodnes than be men and  
haue better discrecion i goodnes  
than many a man. **Diues.** Why  
so **Pauper** For men truste to  
moch in themselfe and truste not  
in god as they aught to do: Wp  
men knowinge ther freeste trust  
not in themselfe. but only in god  
and comend them more too god  
than do men ofte tyme / And the  
wyse man seith **Iniciu sapiencie**  
**timor domini. pu. ix. c. ps. no.**  
The drede of the lord is begyn  
nyng of wysdome / For who so  
dredeth god with loue drede as  
the good childe the fader: that lo  
ue drede shall teche hym what is  
pleysant to god: and what may  
displese him / And it shall make  
hym besy to do hys pleysaunce. &  
to les hys offence / And comonly  
whāne men bicomme ancrys they  
do it more for ye world than for  
god. They do it for ipocrisie: to  
haue a name of holines & of wys  
dome. or for couetise to get gode



The fyfte.

or be oute of obedience: and at  
ther owne Wyl. to ete and to dri  
ke: Wake and slepe Whanne the  
sphethe. and to doo as theym ly  
kethe/ For there shalbe noo man  
repreue theym therof: ne Wylte  
Whether they do well or eyll: or  
Whether they praye or not praye  
And comonly men ancrps haue  
more dalyaunce Wylth the worlde  
both Wylth men and Wymen: tha  
euer hadde they or they were an  
crps/ And though they were tel  
ed foolys byfore: thane men hol  
de theym Wylse. and aye of them  
doubtys of conciēce and of thig  
ges that be too come. of Wylche  
thynges they kun noo shyl And  
pit What they sepe. the peple ta  
kethe it for gospel. and soo they  
deserue many a man and many  
a wooman. And sythe they grow  
de theym alle in pryde in ppori  
sie and in couetysse: and truste in  
themyslfe more than in god ther  
fore he sufferet the fende haue  
powter ouer theym. and desease  
theym and brynge theym to wic  
ked ende/ But Wymen take oft  
that state for no such ende: But  
only for god/ And they seynge  
ther owne freeste comende theim  
to god/ And therfore god kepeth  
theym so: that the fende may not  
desese theym in suche maner: ne  
dissepue theym/ Weredel holp

Wylt. Gen. xli. a. pp. c. That  
Whanne abrahā cam into strai  
ge londys he hadde hys Wylse sa  
ray that she shuld not be aknow  
that she was hys Wylse: But sepe  
that she was hys sustre/ For she  
was so fayre a wooman that he  
Wylte wel that men shuld couet  
te hir for hir beuetye/ And if they  
wende that she were hys Wylse:  
they shulde slee hym: To haue  
hir at Wylt/ For auoutpye was  
harder punysshed than manslau  
gher/ And therfor to saue hys li  
fe abrahā sayde: and hadde hys  
sepe that she was his sustre/ For  
as seyth doctoz de syra abrahā  
Wylte wel that she was a goode  
wooman: and had suche an aū  
gel to kepe hir that no mā shuld  
haue powter to defoule hir/ and  
so it byfel/ For anon she was ta  
ke and led to the kyng of egypt  
a kept there yē in kynges court  
longe tyme/ And abrahā fared  
wel by cause of hir/ But god set  
suche spkenasse to the kyng and  
to hys Wylses and to hys concus  
synes. and to alle hys houshold  
that thay hadde no myght ne ly  
kyng too defoule hir/ Thanne  
the kyng aye hys preestes:  
and maysters of the lawe Wylt  
desese fel vnto hym: and to hys  
housholde/ And they by reuelas  
cion of god. saide. that it was for

## Precepte.

the pilgrymes Wyse / And thane  
the kynge sette hym goo wythe  
wozshipp / We rede also that abra  
ham hadde two sonnes. ysmael.  
of agar his seruant. and ysaac of  
sara hys Wyse / Abraham lored  
wel ysmael / for he was the elder  
son / On a tyme sara saw ysmael  
plepe wyth hir sonne ysaac: nott  
goodly: she was mispayde: and  
sayde to abraham: that he shuld  
putte ysmael & hys moder agar  
oute of housholde: For ysmael  
sayde she shulde haue noo parte  
of eritage wythe my sonne isaac  
Abraham bare ful heuy of theise  
wordes: for he lored moche ysa  
mael / Thanne god sayde to A  
braham Take it nott so harde  
ne so sharpely that sara sayde to  
the of thy chylde: and of thy ser  
uant agar / Butte in alle thyng  
that sara saythe too the: here byr  
doyce. and do thereafter. And  
thanne abraham putt them ou  
te housholde: Full  
moche apens herte / And so nott  
withstodding that abraham was  
so nyghe god that he was cleped  
goddes frende / yit as for thanne  
hys Wyse knewe more of goddis  
wol than dyd he / Also we rede of  
Isaac and rebecca his Wyse that  
they hadde two sonnes borne at  
onns which were Esau and Ja  
cob ysaac lored better Esau tha

Jacob / But Rebecca lored better  
Jacob than esau: and so did god  
And by techyng of the holy gost  
she begyled ysaac and esau also:  
and dyd ysaac yue hys pryncy  
pal blessyng to Jacob: there he  
wolde haue pouen it to Esau: a  
al was goddis debe and so cons  
fermed by god / that whanne ysa  
ac wyte of gyle: yit he durst not  
withdrawe hys blessyng For he  
sawe wel that it was goddes wil  
and goddes doyng And therfor  
he sayde to esau wepyng for he  
was so begyled / Benedictus ei: et  
erit benedictus I haue blessed hi  
and he shal be blessed.

## The viiii. chapter.

**O** Jues. I assent wele that  
by grace a wooman may  
be as stable in chastite: in good  
nesse as a man And without gra  
ce neyther man ne woman may  
kepe hym chaste / For the flesche  
bothe of man and woman is ful  
freel and ful redy to falle / And  
therfore I pray the tech me some  
remedie apens the temptacyn of  
of lecherie. Pauper. One reme  
dy is resonable abstynere from  
mete and drynke. and for to flee  
deynte metys and deynte dryn  
kes. and to flee gloteny as most  
bygynnyng & mene to lecherie.



## The fyfte.

And therfore glotenie is forbode  
by thys cōmaundement as me-  
ne and Wey to lecherpe. Another  
remedye is harde lypnge Watche:  
and trauayle. that the body has  
ue not to moche ese. But be wel o-  
cupped / For the Wyse man says  
the that idylshyp hath taughte  
moche mayce / Multam enim  
maliciam docuit ociositas:

Therfore sayth he. Ryght as to  
the asse longeth the fedynge / perde  
and birdeyn so to the seruaunt  
is to sepe to the fleshe that shuld  
be sugett and seruant to the sou-  
le. longeth drede and chastysynge  
and werke of good ocupacioun  
Ecclē. xxxiii. And god sayth  
pryde and plentye of brede: and  
Welfare and plentye of rycheysse  
and idelshype. were cause of the  
Wychednesse of Sodemitys: &  
of there lecherpe. and for they lo-  
ued not poore folke. Ezech. xvi.  
c. And therfore almesdede is a  
grette remedye apens lecherpe to  
gete grace of chastytie. so that it  
be pouen to the poore nedye: that  
is in myschaffe. and to such that  
haue uot byhpynd to get ther lvs-  
uelode by trauayle of ther bodye  
and if they begge they do it with-  
oute auarice: with mekenesse. &  
clennesse of lypynge: to such bid-  
deth criste do almesse seipnge.  
Date elemosinam: et ecce omnia  
munda sunt vobis. Luce:

yeue ye almes. and so al thynges  
be clene to you: if ye Wyl amēd  
you: & another remedye is a man  
to haue mynde of his dethe: and  
thenke how he shal Wende hense.  
With bitter payne. and thane al  
hys luste shal turne into wo and  
so rewe and thenke. that by mā-  
or Wooman neuer so fapre: soo  
Wel fapnge. so hole: so lusty: so  
lyhynge to the ipe. so myghty so  
Witty. so grete of lypnage. so ryche  
so grete of name. or of lordshyp.  
Eytther by man eyther Woman.  
he euer so plesante: shal die: and  
turne to erthe and ayschis & Wormes  
mete And if he smel now nei-  
uer so swete: he shal stink than ful  
solwe. Therfore the Wyse man  
seyth. In omnibus opibus tuis  
memorare nouissima tua & eter-  
num non peccabis Ecclē. xii. c.  
In al these werkes thenk on thy  
last thynges: and thou shalt not  
do no synne withoute ende: We  
rede that in englonde Was a kyg  
that had a conenbyne. Whos na-  
me Was rose / And for hys grete  
belote he cleped hit rose amoude  
Rosa mundi: that is to saie: rose  
of the Worlde / For him thought  
that she passed al Wymen i bel-  
tye / It bifel that she died & Was  
buried whyle the kynge Was ab-  
sent / And Whanne he cam agen  
for grete loue: that he had to hys  
he wolde se the body in the graue

Precepte.

And whanne the graue was open  
ned there sate an orrible tode vpon  
his breste bytwene his teetyes:  
and a soule adder bigitt his body  
aboute in the middle / And she sta  
ke so that the kynge ne non other  
might stonde to se that orrible  
sight / Thanne the kynge dyde  
shette aye the graue / and dyde  
wryte these two verses vpon ye  
graue Sic iacet in tumba rosa mu  
di non rosa munda. Non redolet  
szolet quod redolere solet That  
is thus to sey in englyssh / Here ly  
eth in graue rose of the worlde  
but not clene rose / She smelleth  
not swete but stynteth ful soule  
that sumtyme smelled ful swete  
And another remedye apens le  
cherpe is that a man and womā  
kepe wel ther syne wyttes that a  
man kepe wel his hōdys and his  
body from mys touchynge. hys  
eerys fro mischerynge. that he be  
renoo tales of lecherpe / ne soule  
spech / For saynt poule saythe.  
Corrumpunt bonos mores collo  
quia praua .i. ad cor. p. 8°. Wych  
ked spech destroyeth chastyte &  
good thewys / Also he most kepe  
wel hys sight. takynge exauple  
of Job which made acouenant  
with his eyen. that he shulde not  
thenke on amayde to haue mys  
spylig in the thought And ye pphete  
Jeremye sayde hys eye had

robbed his soule in the womā of  
his cetye troy. iii°. For thepse  
shyppes the prophete sayde: what  
deth is entred by oure wındowys  
that is to saye / by oure syue & y  
tyes whych be wındowys, and w  
hettys to the soule. Jeremye 12  
c°. And another remedye is a mā  
to kepe wele hys herte from idel  
thoughtys / and from wyckedd  
thynges. For as crist saythe  
in the gospel. oute of the heit cor  
wyckedd thoughtys: mā shal  
auoutre fornicacion. thet is  
wytnesse. blasphemye. & p. 8°. And  
therfore seyth the wryman.  
Omni custodia serua cor tuum.  
p. iiii. c°. With al keepynge kepe  
wel thy herte / For of the herte  
cometh lyffe and deth / The  
mapster of kyndys / li. p. viii.  
Seyth h there is a best h is cleped  
tapis. h is a brok or a balw sym i  
glysshe / And there is a grete en  
emytpe bytwene the sox and h  
The sox is besy to put the balw  
sym oute of hys denne / And for  
he may notte do it by might: he  
dott it by slepynght / He wryteth  
whāne ye baufi is gon out of his  
denne tash he goth and pisseth &  
maketh soule the balw sons den  
And for the balw sym hath stench  
and vncleynesse: whanne he cometh  
and syndeth hys denne so  
stenkynge and so defouled he for



## The fyfte.

soke hys denne and sekerh hym  
 another. And thanne the fox en-  
 treteth: and there he bringeth forth  
 a shrewed brode / By the hall si  
 that hateith stencche and vnclen-  
 nesse is vnderstonde cryste Iesus  
 borne of the mayde floure of cle-  
 nesse / By the fox is vnderstonde  
 the fende which is aboute night  
 and dape to put crist oute of his  
 denne: that is mannis soule and  
 womans / For mannys soule is  
 goddes denne / goddes temple god-  
 des house. goddes dwelling place  
 And for the fende may nott putt  
 him oute by might / he putteth  
 him oute by slepyght / He maketh  
 the soule i mannys soul and wo-  
 mans / He putteth in ther soules  
 foule stynkynge thoughtys of le-  
 cherie. firste smale and aft gret-  
 ter / And anon as man or womā  
 begynneth to haue synnyng in  
 such thoughtys: anon ther soule  
 bygynneth to stynke in goddes  
 sight & if they assēt to ye thought-  
 ys to do the in dede. or for to de-  
 lyte theym therein. Thanne ther  
 soules stynke so foule in goddis  
 sight that he forsaketh the sou-  
 les and wendeth oute / and than  
 the fende entreteth. And there he  
 bringeth forth synne after syn-  
 ne. tyll at the laste he bringeth  
 theym from shame to shame: to  
 wycked dethe and to wicked end

Therefore saynte Austen in hys  
 sermon byddeth vs that we shul-  
 de traueyle that oure god synde  
 no thyng in his temple. that is  
 to sey in oure soules that maye  
 offende the eyen of his maiesty.  
 But mote the dwellinge of oure  
 herte be boyded of vyces. and  
 fylled wpth vertues. sett to the  
 fende and open to cryste.

## The vii. chapter.

**A**nother remedye agens ye  
 temptation of lecherie is  
 deuotion and mynde of crystys  
 passion / For as sayth saynt gre-  
 gori / there is non so harde temp-  
 tation. but that man shuld ouer-  
 come esily enough. if he thought  
 enterly on cristys passion / We  
 synde in gestys that on a tyme a  
 greate kynge son loued wele a  
 pore wooman / For thoughte she  
 were pore / yet she was sayre and  
 plesant in berynge / The kyn-  
 ges sonne tooke hir to hys para-  
 moure and wedded hir / Wherefor  
 his fader & nigh all his kyn was  
 myspayde. For them thoughte  
 he was moch disperachid by hir.  
 Wherefore he seynge that his kyn  
 red bare so heup of his mariage:  
 he wente into ferlondes & pau-  
 hym to armes / & what he might

Precepte.

Wyne With his Werde he sent it  
home to hys Wyfe: saupnge hys  
worship and his lypunge / In e-  
uery iourney he had the better of  
his enemies & so his name bigan  
to sprynge fer and wyde. At the  
last he cā i so hard feight althou-  
gh he hadde the maystryt pit he  
was so wounded. that nedys he  
muste dye / Thanne he sente ho-  
me his harte ful of woundys: &  
of holys: and al forbledde to his  
Wife With a lettre Under his seale  
saynge in this Wyse / Certe cic-  
trices: Betris Vestigia pugne.

Quesiui pprio sanguine qcquid  
habeo. Behold my Woundys &  
haue them in thy thought / For  
al the goodis that be thyne With  
my blode I haue them bought  
And Whanne this Woman sawe  
this harte. and redde the lettre  
she fel doune i swoone And Whā  
she was releued she heng vpon this  
harte i a preuy place of hir cham-  
bre. and Whanne euer any man  
cam to hir to speke of weddyng  
or of flesshly luste: she wente to  
hir chaumbre and looked on hys  
harte. and cam oute aghen styffe  
and stedfast in hir husbondis lo-  
ue that was ded: and denyed the  
ther appynge. seipng in this ma-  
ner / While I haue his blode i my  
mynde / That was to me so go-  
de and kynde / Shal I neu hus-  
bonde take / But hym that dyed

for my sake. And thus she kept  
hir in clenness and chastite all  
hir lyfe for loue of hir husbonde.  
that dyed for hir loue By this  
pore Woman that was soo sayre  
is vnderstonde manns soule &  
Womans which is made too the  
lykenes of god / But it was ma-  
de ful pore through the synne of  
adam / By the kynges sone is vnder-  
stonde criste goddes sone whi-  
che loued so moch manns soule  
that as sayth saynt Poule he a-  
uentissed himsilfe and dispari-  
shed himsilfe into the likenes of  
a seruant: and married to him ou-  
re kynde and manns soule and  
lyued here two and thritty wynt-  
ter and more in moch wo to we-  
ne the loue of manns soule and  
saught aghens the feude. the fles-  
she and the worde that be alwey  
besy to lese manns soule. And  
alwey he hadde the maystryt: by  
might of the godhed / But on go-  
de friday he cam in so fel a fight  
With that tyraunt ye fend of hel  
that though he had the maistryt: pit  
he was so forwounded. that by wey  
of mayhod which he toke of the  
maydenedely he must dye / And  
thā he sent home a lettre of loue  
to his spouse manns soule seipng  
as the knyght sayde. Certe cita-  
trices &c. Beholde my Woundys  
and haue them i thy thought.  
For al ye godis & be thyne W<sup>e</sup> my



Blode I haue them bought / For  
 Why al the ioye and blis that we  
 shulde haue in heuen and all the  
 grace and goodnesse that we haue  
 here in erth. al haue we by ver-  
 tue of cristis passion. For but he  
 wold haue died for onre sake els  
 shulde we haue layne in hel pay-  
 ne withoute ende / By this shirte  
 ful of woundys and so blodde I  
 vnderstod his blessful body For  
 as manis body is clad i his shert  
 so the godhed was clothed in the  
 blessful body of criste / Which body  
 was al blodde and so ful of wound-  
 ys: as shyt the propheete Isa-  
 ie .i.c. Fro the sole of the fote to  
 ye top of the hede there was noo  
 hole place in his body / Therefore  
 Oue frende I pray you hange ye  
 thys shertte in a preuye place of  
 youre chaumbre: that is to saye  
 Sette ye crystis passion enterly  
 in youre herte: and Whonne the  
 fende: the Worlde. or the fleshe.  
 or any wyched man or woman.  
 bygynnet to tempte you to syn-  
 ne: anon Wende ye to youre hert  
 & loke ye on thys shert / Thenke  
 hou that blessful body was born  
 of the mayde marpe Wyttheoute  
 synne and sorow and neuer did  
 amys / Thenke hou it was for-  
 rent and fortozne / byspeted for  
 oure synne and oure sake: & not  
 for his owne gyllt / and if ye doo

so and thenke enterly on cristis  
 passioon / ye shal lightly ouered  
 euery temptacion. and haue the  
 better pacience in tribulacion.  
 Whesfor an holy man sayth thus  
 Reminiscens sacrati sanguinis.  
 quem effudit amator hominis /  
 effundendo lacrimas: Non est  
 locus ingratitude. Vbi torrens  
 tante dulcedinis attingit alas &c.  
 Whanne I thenke on cristis blo-  
 de / that he shed vpon the rode I  
 lete terys smert. What man may  
 be vnkynde That cristis blode  
 hath in mynd. enterly i his hert  
 Swete Jesu cryste What is thy  
 gyllt That thou thus for me arte  
 spylt. floure of vnlotfulnes. I  
 am a these and thou dieste I am  
 gylltpe and thou obepste alle my  
 wickednes Why pauerste thou so  
 moch for thyn What winest thou  
 Wytthe thyn harde payne: ryche  
 in blysse aboue: Loue thyn herte  
 so depe hath sought That payne  
 of dethe lettes ne nought to wine  
 mannys loue Another remedye  
 apens lecherie is redynge and da-  
 liaunce of holy writ and of holy  
 mennys lyes / And therefore seyt  
 Jerom sayth ad rusticum mona-  
 chum Ama scienciam scripturas  
 rum & carnis vicia non amabis  
 Loue kunnyng of holy Wrytte  
 and of goddes laue: And thou  
 shalt notte

## Precepte.

four vices of the flesh. And ther  
for god sayth / *Nō videbit me ho  
mo et vinct.* *Epo. xxxiii.*  
Ther shal no man se me by deu  
cion and lyue flesshely / For uoo  
thyng sleeth so moch the lust of  
the fleshe as deuocion / and the  
he of god / and stude in goddes  
lawe / And a nother remedy is to  
thynke on hel payne / For as sep  
tis saynte Thomas de Veritate  
theologie In hel shalbe ouerdon  
hete of fyre and gnastig of teeth  
for cold and for payne derkenes  
and smoke and bitter weppnge.  
Withoute ende / Rozyng and be  
lewyng of soule fendes. Wepig  
and weplyngge sobbpyngge a sigb  
pyng of synful soules / and end  
les repreue of ther synnes endles  
drede. endles thurst stencche / spgh  
thundre and Worme of consciēce  
boondys. p. resoun. drede. shame  
Wantpyng of the blissful sight of  
goddes face / and Woo Withoute  
any hope of any welthe: There  
men shal seke dethe and not fynd  
it / and wisse that they haue neu  
er be borne / And as saint Bernard  
in his meditations septe / there  
shalbe harde weppng a groging  
of teeth rozyng of seendys: and  
hidous thunder There ther sighe  
shalbe foule. Wormys todys ad  
ders: and orrible faces of the se  
des and misshape thynges. there

Wyched Wormes shal gnawe the  
herte rotys. there shalbe sorowe  
and sigbpyng: and orrible drede  
There synful wretchys shal bte  
ne in the fyre Withoute ende / In  
ther body they shalbe turneted  
by fyre and in ther soule by Wor  
me of conscience: There shalbe  
deth Withoute deth For alweye  
they shalbe in dyng and i bitter  
payne and may not die / butt al  
wey lyue in dyng / Ther smel  
lyng shalbe fylled wth orrible  
stencche. for there shalbe no hope  
But Whanne they be i these pay  
nes ten hundred yere: yet ther pay  
ne is newe al to begynne And  
therfore if loue of god: ne meke i  
heuen styrest Be not to fle lecher  
ye and al other synnes / Lette Be  
fle lecherie and all other synnes  
for drede of endles payne.

### The xvi. chapter.

And another remedye apes  
lecherie is to thynke of pe  
harde vengeaunces þ god hath  
take for lecherie First take hede  
What vengeaunce god hath take  
for symple fornicacion We finde  
in holy Wryt Gen. xxxiii. that  
dyua ye daughter of Jacob wet  
fro home to se ye wyemen of that  
cuntre: and to se ther atyre Tha  
spychem the sone of emor: prynte  
þ cūtre wet a defouled this dyua  
by myght And not withstodpyng



his besines for to haue weded hit  
 pit he was slayne for his lecherie  
 and his fader. and al the men of  
 that cete. and that cete destroye  
 ed. Were also i holy writ Num  
 meri xxv. For that the childer  
 of israel byd lecherie with the wi  
 men of moab. god was offe ded  
 And bad mooses take the prync  
 ces of his peple and hang theym  
 by on iebety. for they were ase  
 sentynge to the synne. and bads  
 every mā sle his neyghboze that  
 was gyltye in that synne. For  
 by lecherie they fel into idolatrye  
 And so for lecherie were slayn  
 i tyme foure & twenty thousand  
 Thanne phynces the sonne of e  
 leazar saw one of the children of  
 israel by one of ye wyemen: &  
 to denge hys synne he toke hys  
 swerde and roof them both togy  
 dre into the erthe: throughe ther  
 prey membris. And god was  
 so moche pleased with the hys dede  
 that he graunted to hym: and to  
 his children after him the digny  
 ty of preesthode wythoute end  
 For but he had do that dede god  
 shulde elles haue destroyede the  
 peple. Also for auoutre and yn  
 lawful wedlok alle mankynde  
 was destroyde in tyme of noes  
 flode save eight soules. Gen. vi.  
 And for defoulyng of one man  
 nys wife were slayne sixty thou

sand and fyue thousand and all  
 acuntre: and a grete cete des  
 troyed at the byddynge of god.  
 Judica. xix. & xx. Also dauid  
 for auoutre was dreuen out of  
 of hys kyngdome. and he and al  
 his housholde and al his kynred  
 were afterward ful hard punissh  
 ed for his lecherie. ii. R. xi. & xii.  
 c. And by the olde law both mā  
 and woman shuld be slayne: if  
 they were take in auoutre. We  
 rede that Judas the sonne of ias  
 cob had thre sonnes by one woo  
 man her. onan and selam. But  
 her that was the eldest sone was  
 a shrewde and mysused hys owne  
 wyfe. Wherfore god was wrothe  
 with hym and slough hym with  
 soden dethe. for he vsed hys wyfe  
 laste and wold not bygete chyl  
 dren of hit. but byd so i the shuld  
 not conserue. Gen. xxxviii. Also  
 for lecherie: seven husbondis  
 of sara that was after the wyfe  
 of ponge tobie were slayne of ye  
 fende for ther soule luste. Tobie  
 vi. Also for lecherie of the i be of  
 kynred & of affenitpe: god hath  
 take hard wrath. as whā Aamō  
 lay by his sustre thamer. he was  
 slayne of his brother absolon: &  
 Lot ye brother of Abraham by  
 drākenship: lay by his own two  
 daughters & bigat of the ii. chyl  
 dre moab & amon which childer

Precepte.

and the peple that cam of theym  
were a swyre enemyes to goddes  
folke and acursed of god. Also  
so Jacob cursed his sone Ruben  
for he lay with one of his wyues  
Also for the foule synne of sodom  
mye: spure sapre citees Sodom &  
Gomorre and other thre cytees.  
were destroyde i tyme of abraha  
for god rayned vpon them fyre  
and brimstone from aboue And  
the erthe shoke so and trembled  
that they sonke doue into hel hou  
se. lond man. and child. and best  
and al that they had There was  
no thyng saued butt Lot & his  
two daughters. His wife myght  
haue be saued. but for that she lo  
ked apen to ye cetie apens ye an  
gels byddynge / Whane she harde  
the redful crye of them that peris  
shed therfore she turnid into a salt  
stone For ye angel bad the streit  
to that they shuld not loke apen  
And al that cuntre which was by  
fore likened to paradise for farie  
nesse and plentye of the cuntrye  
turned into a foule stynkige por  
del: that lasteth into this day: &  
is cleped the dedde see / For there  
may no thyng lyue therin for filth  
and stench in vengeaunce of that  
stynkynge lecherie. Gen. xii.  
Diues. We merueyleth moche &  
god toke so general wretch to slee  
man and woman and child / For

I am spher. ther were many chil  
dren ful yonge and vngiltie in  
synne / Also we fynde notte that  
wpmen were thanne gyltye in  
synne / The boke sayth that alle  
the peple of men fro the child ma  
le to ye old cam to do that synne  
but of wpmen speketh he not that  
any cam therto Dauid Though  
women vse notte that synne. yet  
they were gylty in that that they  
forsoke not ther husbondys & we  
re gyltye / For sodomie is moost  
sufficiēt cause of dyuorice bytwe  
ne husbond & wife Whane it is o  
penly vsed / And sythe they wold  
not forsake ther husbondys: in  
horrible synne: in maner they as  
sented to ther synne: & so ryght  
fully they perished i synne with  
them. Of the chyl dren vngiltie  
the mayster of stories saith. that  
god slough them for ther beste.  
For if they had lyued forth into  
myghty age they shulde haue for  
lowed the lecherie of ther faders  
and so it was better to them to  
die or they were gyltye: than to  
haue lyued lenger and died gyl  
tye and go to helle without ende

The vii. chapter.

**D**iues. Fel there any venge  
aunce for lecherie of men  
of holy church? Dauid. We  
fynd i the secunde boke of kyns



ges vi. c. that there was a deke i  
the olde lawe: Whos name was  
Dza And Whanne he touched ye  
hutch epyther arke of god to hol  
de it By Whann it shulde els ha  
ue falle: his right arme serid and  
dreded sodenly: and anon he died  
For as seyth the mayster of stor  
ies. In night he had delyd wpythe  
his wyfe Syth thanne the deke  
of ye old law was so herd punys  
hed for he touched goddes hutch  
belles shuld haue fal for he med  
led that nyght wpythe his wyfe mo  
che more prestys and dekenes of  
the newe lawe be wortpy. moche  
woo: if they psume to touch god  
des body or to mynestre at god  
des auter. Whanne they haue co  
monedde wpythe other mennes  
wyues: or wpythe ther concuby  
nes. And therefore the lawe byd  
deth streitly that there shulde no  
man ne woman here masse of ye  
preste whiche that he knoweth si  
kerly that he holdeth adocubne  
or is an open lechoure & notorpe  
Distinc. xxxii. nullus ac. p. h. ec.  
And in the same law it is forbo  
de in payne of cursinge that any  
preste lechoure: shulde sape any  
masse. or any deken lechoure re  
de any gospel. or any subdeken  
rede any ppstle in the office of ho  
ly church. And in another place  
the law biddeth h suche notorpe

lechourys shulde haue no offyce  
in holy church ne benefice. and if  
they had but if they wold amede  
them they shuld be pryued both  
of offyce and of benefice Distic.  
xxviii. decreuimus / And if any  
man of holy church haunted mo  
che the place and the cumpanye  
of suspecte wpymen. but he wold  
cese he shuld be deposed Distic.  
lxxxi. clericus / And there shuld  
no straunge wpymen dwell wpy  
men of holy church: but ther mo  
dis beldaimes aunes and gods  
moders and brothers doughter.  
or susteris doughter. Item c. cu  
omnibus And if there might any  
euyl suspcon be of ther dwelling  
to gydre or for pouth. or for they  
be suspecte in other byhalue. tha  
thay shulde not dwelle wpythe  
in housholde. but in some other  
place. Ep. de consuetudine clerico  
rum i. c. Diues. Though  
a preste be a threlwe. the sacram  
ty that he mynystreth be not ye  
worse / For the goodnesse of the  
preste amendeth nott the sacra  
ment. Ne hys wyf  
hednesse appeyrethe theym not  
as the lawe sheweth well in the  
same place Vbi supra p. i  
mo capitulo. Vestr. Why forbid  
deth thanne the lawe men to be  
re massys of synful preestys le  
chourys.

## Precepte.

a therfor ye shal saith þ falling fro  
 the higher chastite þ is boued to  
 god is more and worse thā auou-  
 tre / For sythe god is offended  
 whanne the wyfe keperthe notte  
 seythe to hir bodely husbond: or  
 the husbonde keperth nott seythe  
 to his wyfe: moche more is god  
 offended if seythe of chastite is  
 not kepte to hym which was p-  
 fered to hym frely: not ayed ne-  
 dely. And the more freely it was  
 made withoute compellng. the  
 more synne is the bryhng. *pp. lii. q. i. Nupciarū in fine .c.  
 ac. impudicas. a c. sciē.* Also the  
 salwe sayth that the synne that is  
 don immediatly apens god is mo-  
 re synne than ye synne that is do-  
 principally apens man / And  
 therfore seyth he: sacrilege is mo-  
 re synne than any fornicacy or  
 auoutre. *pp. lii. q. liii. sunt q. vii.*  
*Contra te.* The salwe sayth  
 that auoutre is mooste of al si-  
 nes. *pp. lii. q. vii. quid in omni-  
 bus.* Pauper. The glose answereth  
 thereto and seyth. that it is ama-  
 ner of spech to do wlate auoutre  
 and shewynge that auoutre is  
 ful greuous / But he sayth there  
 that manslaughter and incest: a  
 sacrilege by bryhng of the bolw  
 of chastite is more greuous.  
 And also it may be take for gost-  
 ly auoutre: that is whāne a cris-

ten soule forsaketh the seythe of  
 holy church that he receyued in  
 his baptem: and forsaketh crist  
 to whom he wedded hym. a tur-  
 neth to the fende and to false by-  
 leue / And euery dedly synne is  
 goostly auoutre. *Diues.* I am  
 answerd sepe forthe what thou  
 wylt. Paup. Also lecherie is mo-  
 re synne i men of holy church thā  
 in wedded folke: by cause of the  
 persone / For men of holy church  
 may better withstonde the flessh-  
 ly temptation / than wedded mē  
 For they owe to passe the people  
 in kunnynge and vertue / And  
 therfore god seyth in the gospel:  
 that the seruante knowynge the  
 wyl of his lord and not doyng  
 bys wyl shal be harde punysshed.  
 Also for his unkyndnesse. For  
 why the greater his benefyte is a  
 the more that bys dignyte is ye  
 more is he boude to god and the  
 more is his synne if he be unkyld  
 And therfore holy Wryt sayth.  
*Potentis potent tormenta paci-  
 entur.* They that be myghty in  
 this worlde by welth and wor-  
 ship that god sendeth them: shal  
 suffice mightely turnmentys / If  
 they be unkynde Also for the si-  
 ne repugneth more to his person  
 both for his digite a for ye bolw  
 of chastite þ he made i takynge of  
 the holy ordre.



## The sigte.

**P**auper. Not for defaute of ye sacrament. For the sacrament is not the worst for the malice of the preeste. But therfor this law forbiddeth men to here ther masses and ther offyce: that they might be so ashamed of ther synne and the soner amende them. **Di. nes.** Whan is a man of holy church cleped i the lawe an open notorious lechoure. **P**auper. Whan the dede sheweth so the selfe that it may not be denyed ne excused or whanne he is aknown to bifore a iuge or corrupte therof byfore his iuge *Extra e. c. v. Beitra. c. c. i. quesitam.* Whane it is thus notable and open: there shuld no man ne woman here ther masses ne ther office wetyngly. Such clerkes lechours. Be he preeste. Be he bussop. Be he deken or subdeken he shulde lese his degre and not abyde in the chauncel amonge other clerkes i tyme of office & he shuld haue no pte of ye goddes of holy church. *Distlc. lxxxi. si qd cu alia capitulis sequentibus* And therfore saynt Gregori biddeth in the name of god: by the auctorite of saynt Peter that no preeste lechoure. ne deken ne subdeken lechoure shulde entre holy church tyl that they wolde amende them. And no man ne woman sayth he: be so herdy to here

ther office For why he sayth ther blessing turneth into cursynge & ther praper into synne For god sayth to them. I shal curse youz blessingys. And altho sayth he that wyl not obeie to thys holy precepte. they sal i synne of ydolatrie. *Distinc. lxxxi. si qd sunt* Therfore god seyth to wretched men of holy church: butt ye wyl here me and sett poure hertys to worshipp my name: elles I shal sende to you myscheef and curse youz blessingys. *Malachie ii. c.*

## The xliii. chapter.

**D**ives. Whether is lecherie more synne in wedded folke: or i me of holy church. **P**auper. In lecherie be many degrees. as I seide byfore. For auoutrye is more synne than is synne of fornicacion. But in ceste is lecherie with them that benigh of kyn: is more than auoutrye. And sacrilege that is lecherie in them that haue auoued chastite as in men of holy church and in men of religion also: is more than auoutrye. *Be c. siii. conf. ii. iii. li. lxxxi. q. l. c. i. quero.* Where he saith that sacrilege and bregynge of the bolwe of chastite: is more than auoutrye. And

## Precepte.

also his synne is more greuous  
for it is more sclaunderous. and  
nopous to the peple. for his wic-  
ked ensaumples. And therfor saith  
gregory sayth. that they shal an-  
swere for as many soules as pe-  
risshe by ther wycked ensaumples  
for whanne the hede and the le-  
ber fallerh: the body lyghly shal  
falle. And more discomfort it is  
to an oste if they se ther chestepn  
flee and turne the backe. whanne  
though they see twenty other ste-  
plemen turne the backe and flee  
and more conforste to the enemyes  
And so it is of me of holy chur-  
che that shulde be leders of cristen  
people. For they turne the backe  
to god & fle oute of goddes goste  
as ofte as they falle in debly syn-  
ne. Also it is more greuous in me  
of holy churche. For they maye  
better flee lecherie than men of  
the world. For it nedeth not the  
not moch dele wythe wyemen: ne  
wythe the world. ne it longeth  
not to them. But it longeth to  
them to fle the cumpayne of wi-  
men and every occasion of synne  
Wilde in syn. conf. li. iii. ti. xxx.  
iii. q. Cii. For these shyples  
clerkes sey that ye studious the-  
lynge of lecherie defoulethe as  
moch a clerke as doth ye dede of  
auarice of the selved man:  
**Cantum coinquinat clericum**

*studiosa concupiscencia quam sat-  
is ad uitii culpa. sicut dicit in tra-  
tatu Qui bene presunt.*

## The xij. chapter.

**O**f Iues. Why be men irregu-  
lar for bigamye: Pauper  
for many causes. Firste for dig-  
nyte and onestie of holy ordre: &  
of the sacraments of holy chur-  
che. Also to shewe token and ex-  
aumples of contynence & of chas-  
titye. Destinc. xxxii. posuisti.  
For he that shal prech continence  
and chastitye: moste shewe con-  
tinence and chastitye in himsilfe  
Also for ther is not ful sacrament  
of matrimonye. And he that shal  
minyste the sacraments of holy  
churche. moste haue no defau-  
te in any sacramente. Wherfore  
thou shalt vnderstonde as that  
I seide firste. the sacramente of  
matrimonye bytokeneth the  
vnite and the knot bitwene crist  
and holy churche. as bitwene one  
husbonde and one wise mayden  
withoute spotte. as sayth saynt  
poule. and that is bytokened by  
the coniunction and the knyttige  
to gyde bodely of husbonde and  
wyfe in matrimonye. Also that  
bodely knyttynge to gedre ma-  
trimonye bitokeneth the vnite  
and the knot bitwene the godhed



and the maner in the chambre  
of the mayde marie which knot  
and vnicite and matrimonye by  
ganne in tyme of patriarkis and  
prophets. and it was made si-  
ker and stable in the tyme of gra-  
ce in the birthe of crist and in his  
passion. But it shal be ful ended  
and made persite in heuen blisse  
And therfore sayth saint Austen  
in questio[n] 83. that as god  
made woman of the rib of adam  
steppynge and of his syde. so out  
of the syde of crist steppynge vpon  
the crosse. ran bloode and water.  
Which be the sacramentis of our  
redempcion. By which sacramen-  
tis holy church is fourmed: and  
wedded to crist as eue to adam  
Also matrimonye by tokeneth ye  
vnyte and the knotte bytwene  
criste and cristen soule. and that  
pyncipally for the goostly knot  
that is bitwene the husbond and  
Wysel assent of ther wyllys. For  
as moche thanne as he that is in  
bygamie is not only one husbond  
to one clene Wyfe. as crist is one  
husbonde too one holy church  
mayden. Or the Wyfe is not on-  
ly Wyfe bodely to one husbonde.  
but the husbonde hath departed  
his flessh in two wyues. or ye Wy-  
fe departed hir flessh in two men  
therfore there is defaute in þe sa-  
crament of matrimonye. For it

signifieth not pfitly the vnyte bi-  
twene crist and holy church. And  
in many maner man fallthe in  
bigamy and so in irregularite  
First if he haue two wyues law-  
fully one after another & knowe  
ethe theym flesshly. Also if he ha-  
ue two to gydre or mo. as one by  
the lawe openly and by dome of  
holy church. and another by law  
of conscience. and knowe theim  
flesshly. Also if he haue two in þe  
maner one after another & knowe  
ethe theym flesshly. Also if he ha-  
ue wedded a wedolwe corrupte  
Also if he wed any woman cor-  
rupte of another man. Where he  
knoweth hir corrupt or knowes  
the it not. Also if he knew flessh-  
ly his owne Wyf after that she is  
knowne of another. Whether he  
knoweth it or knoweth it notte  
Also if any man of holy church  
or p[re]s in religion wedde a wo-  
man and medle Wyth hir: be she  
mayde or corrupte. he is irregu-  
lar. Versus. Si ducas du-  
cam. Vel quam corrupit alter.  
Vna post aliam binas q[ui] simul  
tua concup. Cognita si fuerit bi-  
gamie lege teneris. Et si pollici-  
tari violasti Virginitatem.  
In al these casys man is irregu-  
lar. Diues. Though the man be  
not mayde whanne he weddeth  
a mayde: is he not irregular. for

## Precepte.

his owne corrupcion why is he the  
irregular for corrupcion of ye wo  
man / For it semeth that his owne  
ne corrupcion shulde rather make  
he him irregular: **Then** the  
corrupcion of the woman. **Pauper.** In the coniunction of crist  
to holy church is knyte and ones  
hed in bothe parties And therfor  
if eyther man or woman in mar  
trimonie hath departed his flessh  
byfore: there is a defaute in that  
matrimonye. as anentis that sa  
crament / For the matrimonye  
bytokeneth not perspity the ma  
trimonye bytwene crist and ho  
ly church / But more onenes and  
clennesse is nedful in the woman  
than in the man / For in the man  
it is nedful that he haue wedded  
no woman byfore flesshly butte  
one / But it nedeth not that he be  
a mayde: but in the woman it is  
nedful that she be not corrupt bi  
fore of any other man. **Diues.**  
By what shille: **Pauper.** For  
the corrupcion byfore matrimo  
ny causeth not irregularite in  
him that is corrupt: but it cause  
the irregularite in the other that  
is knyt to him / For that dede  
of corrupcion fallerhe not thane  
on him that doyd the dede / But on  
him that is knyte to him in mar  
trimonye / And therfore right as  
the man is not irregular for he is  
corrupt himself whanne he wed

deh: but for he wedderhe a wo  
man corrupt right so if woman we  
re able to holy order: she shuld be  
irregular / not for that she is cor  
rupt: but for that she knytterhe  
hir to man corrupt: but she shal  
be corrupt byfore in other matri  
mony / Another shylle maye be  
this / For the knott and knyte  
made bytwene crist a holy church  
and bytwene the godhed and  
the manhed: it is one and onys  
made for euer / Therefore it is bi  
tokened by the bodely knytte  
to gedre of the first matrimonye  
But whanne man passeth to the  
secund wife and wedderhe also  
bodely: or if she be corrupte:  
**Thanne** goth he from knyte to  
pluralitye / Therefore the secun  
matrimonye may not figure per  
spity the coniunction of crist to  
holy church: ne of the godhed to  
the manhed: which coniunction  
is one and but onys don for eu.  
and not chaungeable / For there  
the thyng tokened is but one: ye  
thyng tokenyng that thyng  
moste be one / And the this toke  
ned a ye thyng tokenyng that thyng  
moste be lyke / Also more clennesse  
is nedful to the woman to saue  
the sacrament of matrimonye  
than in the man: for ye woman bi  
tokeneth the holy church wedded to  
crist: which as saynt poule saith  
moste be clene mayde withoute  
bi



spot / Also the Woman bitokene  
the mandred of criste that he to  
ke of the mayde marie Witoute  
part of man / Also the womā bi  
tokeneth cristē soul which most  
be Witoute corrupcion of synne  
if it shal be cristys spouse / For  
these shyllys to saue the sacra  
ment of matrimonye: ye womā  
most be mayden / **Dives.** I sup  
pose a man had defouled a may  
den: and after that he wedded hir  
is he irregular for he weddethe  
Womā so corrupte / **Pauper.**  
Sūme clerkes saye ye and sūme  
nay / But most comon openyon  
is that he is not irregular: for he  
departed not his flesshe to ano  
ther Wyfe. so that the maiden be  
not defouled of a nother **Dives.**  
Saynt poule sayth / *oportet si  
bitū esse vni⁹ vporis virum. p.  
ad epi. iii. c.* It bishoueth a prest to  
be husbonde of one Wyfe / And so  
it semeth that every preste moste  
haue a Wyfe. or elles he maye be  
no preste: and so there shulde no  
preste dwelle mayden **Pauper.**  
The wordes of saynt Poule be  
thus vnderstonde: that there may  
no man be preste that hath had  
two wyues bodely For thanne is  
he bigamus. **Dives.** What if a  
man wene to wedde a mayd and  
he fynd hir corrupte. **Paup.** He  
is irregular / And if he wed a may

de and she meble after With any  
other man. and hir husbōd meble  
se With hir after that she is know  
en of another. though the hus  
bond wite it not: yet he is irregu  
ler / And if a man accuse his Wif  
of auoutrie & he meble Withe hyr  
after: that by his owne aping or  
by his Wyues appnge: he is irre  
guler: be she gilty. be she not gil  
ty / And by comō openid though  
he be compelled by holy church  
to pelye to hir hir dette of his bod  
y. if he peld it: he is irregular / If  
a man wedde a mayden: and she  
dye a mayden: and after that he  
wedde another mayden & know  
hir flesschly: or if he know ye first  
and not the secunde: in thys case  
he is not irregular For he deptyth  
not his flessch into two Wyues ne  
his Wyfe into two men And if he  
wedde a wedow mayd: he is not  
irregular / If a man hath made a  
contract With a Woman: & after  
weddethe another and knowes  
the hir flesschly if he knowe nott  
the firste flesschly: he is not irregu  
ler / But if he be compelled by ho  
ly church to go apen to the firste  
anon as he peldeth hir the det of  
his body he is irregular / If a mā  
haue two Wyues byfore his bap  
tem: or one byfore: and a nother  
after bodely: he is irregular: he  
is bigamus shal haue no loye of

any prouilege that longeth to pe  
clergie: and be subget to other se  
culer iuges / as other selwed men.  
And vpon peyne of cursynge. he  
shal bere no consure: ne vse clos  
synge that longeth to clergie.  
In sm. conf. li. iii. ti. de bigame

The xx. chapter:

Wanne Wymen be deliuid  
of ther children they may  
entre holy churche to thank ther  
god what tyme they wil or may  
the law letteth them not / And by  
the same shal me of holy churche  
may siue bifoze the in ther orato  
rie and oneste place: if they ha  
ue leue. Extra libro iii. ti.  
de purgacione post pertum And  
therefore they that clepe theym be  
then Wymen for the tyme & they  
spe in be folys: and synne in case  
full greuouly. Oues. May a  
man geue his Wif leue to medle  
w<sup>t</sup> another man: or the Wif ge  
ue the husband leue to medle w<sup>t</sup>  
another woman Pauper. Nay  
for neyther may geue other le  
ue to do dedely synne agens the  
precepte of god. Non mecha ber  
tis. Ne the Pope him self may ge  
ue them leue. Oues. Contra.  
Werede. Gen. xvi. That Sara

the Wif of Abraham geue abra  
ham leue too medle w<sup>t</sup> the Agar  
his seruant to gete on hir a childe  
a so he dyd: for he bigate on hir  
ysmael Paup. To this clerkes  
sey that Abraham was excused.  
For it was the maner amon ges  
the good peple of god that tyme  
that if the Wif were bareyne: by  
ther both assent the husband mi  
ght take hi a secundarie Wif: not  
for luste / but only to multiplye  
goddes peple / And so Abraham  
by assent of his Wif and by the  
proue leue of god mott for luste  
but for to haue a childe to goddes  
worshipp toke Agar to his Wif  
And so she was his secundarie Wif  
fe: and sara the chiefe Wif / And  
so also had Jacob foure Wives  
lesully not for luste / But for to  
multiplye goddes peple / and for  
token of thynges that were to co  
me / And it was do by auctorite  
of dispensacion of god: whych is  
aboue al lawes / But though he  
god dispensed w<sup>t</sup> the abraham &  
Sara to do in that maner: or w<sup>t</sup>  
Jacob to haue many Wives to  
gedre: for figure and skillis that  
god knelwe: yet men may not ta  
ke now this tyme example ther  
of to do the same / For the skillis  
aforseyde be fulfilled And the  
lawe sayth: Priuilegium pauc  
um non facit legem commune.



The fyfte.

xxv. q. i. c. vltiō ppe sinem. The  
pzeuplege of a felwe maket he no  
comon lawd / And therfore Isaac  
the sonne of Abraham had neuer  
but one Wyfe that was Rebecca  
of whiche he bygate but two chil-  
dren : at one tyme as sayth saynt  
Anstey / And he medled neuer w<sup>t</sup>  
other Woman for desyre of chyl-  
dren .ne for lust of his flessh / And  
so by his cōtinence he shewet he  
his faders doynge was but a spe-  
cial pzeuilege graūted of god to  
him : and therfore in that he toke  
non ensample therof / For that  
Abraham dyd : he dyd it by speci-  
al dispensacion of god : and i fi-  
gure of thynges to come / For by  
his seruant Agar : and his sonne  
ysmael : is vnderstonde the olde  
testament and the ielwes and all  
that lyuen after the flessh and in-  
dedly synne / By Sara a hir son-  
ne Isaac is vnderstonde ye newe  
testament .and folke of the newe  
lawe that is cristen people . that  
lyuen gostly oute of dedly synne  
And that abraham at the biddig  
of god droue oute ept her put out  
of housholde his seruant and his  
childe whanne Sara had borne  
hir sonne ysaac . by tokenet h<sup>e</sup> in  
tyme of grace whanne the uelwe  
testament that is the newe lawe  
and cristen people byganne : thā  
the olde lawe shulde be putte as

Wepe . and the ielwes put from ye  
houshold of heuē : but they wold  
be conuerted / And also that alle  
that lyuen after the flessh and in-  
dedly synne : shalbe putte oute of  
goddes houshold : but they amē /  
de them.

The xxi. chapter.

**D**ives. I haue ofte harde  
sayde that sendes in man-  
nys lykenesse haue leyne by wy-  
men and made them wyth chil-  
de / And that is wonderfule to me  
For the synde is but asprite and  
hateth neyther flessh ne boone : ne  
any thyng of mankynde wher-  
by he shulde gendre wyth womā  
Pauper. The sende by suffer-  
raunce of god may sadde the ey-  
re and make him a body of the ei-  
re : in what lykenesse god suffer-  
et h<sup>e</sup> in so moche that as sayth  
saynt Poule : he transfiguret he  
himselfe into an auugel of lycht  
Moch more than he may trans-  
figure hym into lykenesse of mā  
or womā by sufferraunce of god.  
for mannys synne and womā.  
And the fēdes h<sup>e</sup> tempt folke to le-  
cherie be mooste besy to appere in  
mannys likenes a womā to do  
lecherie w<sup>t</sup> folke a so brige the to  
lecherie / And in speche of folke :  
they be cleped elups / But in sa-  
tyne whā they appeir in mannis

lykenes: they be cleped Incubi.  
And Whāne they appier in lyke-  
nesse of Wymē: they be cleped suc-  
cubi. And for they haue no mat-  
re sede of themselfe to gēdre: ther-  
fore they gendre and take the su-  
perfluite of the mater and seede  
of man that passeth from māste-  
pyng and othertymes. and W<sup>t</sup>  
that mater they medle With Wp-  
men. Also they gader matyr and  
seede of Wooman. And  
With that medle With man in wo-  
mans lykenes. And of such med-  
lyng as god suffereth comon sū-  
tyme good children: sūtyme Wic-  
ked: sūtyme Welle shapen. sūtyme  
eupl shapen. Butte nedys  
one moste be man or Woma. For  
fende With fend may not gendre.  
Suche fendys be moste bespe to  
shende Wymen. And therfore it is  
perelous to Wymen that despyren  
moch mannys cumpanye. to be  
ouermoch solitarie Withoute or  
uest cumpanye. And suche soule  
spittis do ther lecherie in this ma-  
ner: not only With man and wo-  
man: but also With vnreasonable  
bestes: and appere to them in ly-  
kenesse of bestes: as a boile to hy-  
ne: and as a ram to shepe. And so  
by sendes doyng come many of  
theyse mysshape thynges that be  
borne both of Wymen and of bes-  
tes: as a calf With an adders tai-

le: a childe With an adders hede.  
a childe born of a shepe With wol-  
le in the necke. All these haue fall  
in oure dayes.

The xlii. chapter.

**D**ives. It may be Welle as  
thou sayste. But I prape  
the telle me What is gostly forny-  
racion: gostly auoutre and mi-  
cherpe: Dauper. Alle thre be tas-  
ke for one: and pryncypally it is  
cleped ydolatrie. Whanne man  
or woman Withdraweth hym fro  
ue and his truste fro god and set-  
teth it more in creature than in  
god and the worship that longe-  
th to godhed doth it to creature  
thankyng creature of the benes-  
fices that only god may do. And  
so the worship that longeth only  
to god they geue it too creature:  
stocke or stone man or woman:  
or to ymagys made With man-  
nys hondys that neyther may se  
here: ne helpe at nede:

Whanne man or woman is cris-  
tened: his soule is wedded to cris-  
te by right byleue and trew loue  
and charite that he hoteth there  
to go to kepe his bestys and to  
forsake the fende. But aft Whā  
he forsaketh god and goddes bes-  
tes and turneth hym to the fende  
by his owne synniges of mis sus-  
tes & leueth ye loue of crist for ye  
loue of any creature thā he doth



The sixte.

gostly lecherie with the fend And  
therfore sayth David: that they  
haue do fornicacion in ther owne  
synnyngs / And on thys maner  
all fleschly thoughtis and of mis  
luste and vnrighful doyng and  
vnlesful couetyse in that it with  
draweth the loue of mā or of wo  
man fro god: it is cleped gostly  
fornicacion and auoutre / And  
thus every dedly synne is cleped  
gostly auoutre and gostly for  
nicacion: but principally ydola  
tre & forsakynge of the septe Also  
falle prechynge / and fals exposi  
cion of holy Wryt: is cleped spiri  
tuel fornicacion As they that pre  
che principally to please the pe  
ple and to gete a name or to get  
temporal good / Of such sayth  
saynt Poule: that they put god  
des Worde in auoutre: *Adulter  
rātes Verbum dei. ii. ad. cor. iiii.*  
For there they shuld vse it to the  
worshipp of god / and to the pro  
fyt of manns soule: they vse it  
to ther owne worshipp and to ther  
owne worldly profyt and to plea  
saunce of the fende and harm of  
manns soule / Also fals couety  
se is cleped gostly fornicacion.  
Therfore saynt James sayth to  
falle couetyse men: *Adulteri  
nescitis quia amicitia huius mū  
di inimica est deo. Jacobi iiii.*  
ye auoutereris & lechouris Wyt

ye not that frendship of this worl  
de is enemye to god / Therfore  
the booke of goddes preuetyes co  
uetyse and pompe of thys worlde  
and couetous and proud people  
is cleped the cetye of Babiloyne  
that is to say the cetye of shēship  
And it is likened to a comon wo  
man w<sup>ch</sup> which liges prynces lor  
des. marchauntes and alle coue  
touse folke haue do gostly leche  
rie: and it is cleped moder of for  
nicacions and of abominacions  
For as saynt Poule sayth: coue  
tyse is rote of alle wickednesse  
And therfore god byddeth there  
that his peple shuld go out of ye  
cetye of Babiloyne that is to sepe  
forsake synful cumpayne: and  
forsake luste of the flesch & pom  
pe and couetyse of thys worlde  
maketh men to forsake god and  
do gostly lecherie with the fende  
Wende ye oute saith god fro this  
wicked Babiloyne: and forsake  
this wicked comon womā of luste  
of fals couetyse: that deserveth  
alle this worlde / For in one day  
shal come all hir destruccō / And  
that shal be endles dethe: wepyng  
and hungre without end: & there  
shal be brennyng spre & smoder  
without end and thā all haue do  
gostly lecherie & liued i<sup>n</sup> delices &  
fals couetise / shal wepe & say *De  
deralas alas. apo c. p. vii. & p. viii.*

## Precepte.

The viii. chapter.

**O**f Ihesus. Al though the speeche be shypful: yet in one thyng clerkes holde apens the in that that thou seist that the synne of Adam was more than the synne of Eue. And they argue thus apens the / God righte ful in ge punysshed eue harder for hyr sine: than he byd ada for his sine but shuld not god haue do: but for his sine was moze greuous than the synne of adam / therefore than the synne of eue was more greuous than the synne of adam.

**Pauper.** Thys argumente is grounded in two false maxims / first that euery punysshing and vengeance assigned of god for manys synne and womans is assigned after the synne is moze or lesse / And this maxime a grovnde is false / wherefor thou shalt vnderstonde that god punyssheth some synnes in this worlde: and some in the other worlde: sume bothe here and there In the other worlde he punyssheth euery synne after it is moze greuous / or lesse greuous / But in this worlde he doth not alwey so / But oft in this worlde he punyssheth the lesse synne harder than he doth the moze synne / Therefore in the old lawe auoutre was punysshed as hard or harder than manslaughtre: &

yet manslaughtre is moze greuous synne than auoutre And god toke moze temporal vengeance in this worlde for secherie. than euer he byd for ydolatrie. And yet ydolatrie is gretter synne than secherie: for it is immediat apens god & apens the first precept of the first table / And manslaughtre is harder punysshed in thys worlde than perurie / And yet perurie is gretter synne: as I sayde in the secunde comendement / And synnes in simple pore folk be harder punysshed in this worlde: than synnes of the gret men / If a pore man stele an horse: he shal be hanged / But if a lord by rauenyn and extorsions robbe a man of al that he hath: he shal not be hanged ne lityl or nought punysshed in this worlde.

Dauid did auoutre and manslaughtre for which synnes he was worthe to be slayne by comon lawe of god / & yet god wold not haue hym slain but if a pore man had do the synnes he shulde haue be slayne / A simple man went & gadered stekes in the sabbot: & god bad moyses stone hym to deeth. Salomon Jeroboam achaz did gret ydolatrie and deough meche of ye peple to ydolatre & yet were they no slayn: therefore for the smaler synnes god punyssheth in this worlde that ye soules



## The sixte

punysseth this world þe son  
 tis of the synners maye. be saued  
 if they can take it i patience And  
 comonly he punysseth harder po  
 re folk in this world / than he do  
 rich folk: as by comon lall / For  
 the synne of greate men: as in þe  
 same sppe of synne is more gre  
 uous: than is the synne of þe po  
 re man / And therfore god reser  
 uethe the greuous synnes and þe  
 synnes of greate folke to punis  
 she them in the other world: or in  
 helle or in purgatorie / There  
 may no temporal payne be full  
 punysshynge for dedly synne sa  
 ue contricion alone / And therfor  
 god punysseth no alwey folk in  
 this world after the quantite of  
 ther synne: but as he seth it most  
 nedful and spedful to the people  
 and to þys world / For only  
 god knoweth the greuousnes of  
 dedly synne / For oft that that se  
 meth mooste greuous in manys  
 sight: is lesse greuous in goddes  
 sight: and apenward. Therefore  
 god mesureth not alwey peyne:  
 after the quantite of the synne.  
 But ofte he punysseth in this  
 world them that be lesse gyltpe  
 as moche as theym that be more  
 gyltpe / As in tyme of the flode of  
 Noe: and in the perissynge of so  
 dom and gomorre: and many o  
 ther tymes he punysseth wpmen

children and bestis that were not  
 gyltpe in the synnes: for whiche  
 that Dengaunce set / And ofte he  
 sendeth sikenes and dysese to go  
 de men / in punysshynge of ther  
 synnes in this world. and suffe  
 ret shrewes to haue ther wyll: a  
 lytll or nought punysseth the  
 this world / And as the spon is  
 chastised by betyng of the whelp  
 so ofte tyme god punysseth and  
 chastiseth ful hard in this world  
 them that be lesse gyltpe: to war  
 ne them that be more gyltpe that  
 they shulde amend them / Ther  
 fore crist said to the ielwes: Wene  
 ye þe tho men which pylat slough  
 for ther rebellion were gretter si  
 ners than other folke of the coun  
 tre / Nay forsoth / But I saye to  
 you forsoth: but ye amend your  
 ye shal perisshe alle / And wene ye  
 saye the crist that the eighstene mē  
 vpon which set the tour of sylos  
 in Ierlm and slough them wene  
 ye that they passed in synne alle  
 the men of Ierusalem / Nay  
 forsoth But I say to you: but ye  
 amend you: ye shal perisshe alle  
 to gybre. Luce. xlii. And so the  
 punysshynge of the men soo slay  
 ne was a warning to them that  
 were more synfulle that they sh  
 ulde amende them / And so  
 thou mighteste wel see that the  
 Chylle is nought worthe: god

## Precepte.

punysshed eue harder i this worlde than he dyd adam: therfor his synne was more than the synne of Adam.

### The xxiii. chapter:

**A**lso the secunde mappme and ground i whiche thou sayst þat god punysshed eue harder than ada: may shewfullpe be demynged. For in punysshing of adam god gaue his curse and sayde. Cursed be the erthe in thy werke & in thy synne. He sayd not cursed be the erthe in thy werke of eue ne he sayde not cursed be the erthe in poure werke: as for comon synne of them bothe: but he sayd on ly to adam. Cursed be the erthe in thy werke. In punysshynge also of the serpent he gaue hys curse: & sayd. Thou shalt be cursed amonges al thyngge spynge vpon erthe. Also god cursed caym whan he punysshed hym for sleynge of hys brother Abel. But whanne god punysshed woman he gaue not hys curse. And we rede not þat euer god gaue hys curse to any woman openly i special. Ne god reueied not eue so moche: as he dyd adam. And so the gret repese & blamynge & the curse that god gaue in punysshynge of adam more than he dyd in punysshynge of eue shewyng wel þat the synne of ada

was more greuous than was the synne of eue: and that there was more obstynacie in adam than was eue. For cursynge is not pouer of god ne of holy church but for obstynacie. As I sayde fyrste adam answerde full obstynatly. God blamed adam pryncypally for breshynge of hys comaundement and sayde to hym that breshynge of his comaundement was cause of his nakednesse & of hys soden myschese: and not wythstandynge the techynge and the styrnynge of god: he wolde not be knowe of his senn: but put his synne on god: and excused hym by eue: and so put synne to sinne in excusacion of his synne.

Whanne god punysshed adam he cursed the erthe for his synne. Whiche curse turned to woo and trauayle of hym & of all mankynde which we may not fle. And therfore he sayd to adam. thou shalt ete of the erthe in trauaile & sorrow alle the dayes of thy lyfe. I shal bring the forth bryeris and thornes and thou shalt ete erbis of the erthe. Also in punysshynge of adam god gaue the sentence of dethe vpon hi & al mankynde for his synne: & therfor god said to adam thou shalt ete thi bred i swete & swete of thy face til thou torne aghen into the erthe. For erthe thou arte of: and into erthe aghen thou



thalt Wende / Syth thanne god  
for synne of adam paue soo gre-  
uouſly hys curſe: and blamed ſo  
harde adam of his ſynne: and for  
his ſynne dampned hym and all  
mankynde: and puniſſhed al er-  
thely creaturis for his ſine a dāp-  
ned him and al mankynd to per-  
tuel traueple Whanne he ſayde.  
thou ſhalt ete thy mete With tra-  
ueple and ſorowe al the daies of  
thy lyfe / And alſo for the ſynne  
of adam he paue ſentence of deſth:  
to him and to al mankynd that  
is moſte of al pepnes: it foloweth  
the that god puniſſhed harder a-  
dam for his ſynne: than he dyde  
eue for hir ſynne / For wher in pu-  
niſſhyng of eue god repreued hir  
not ſo moche as he did adam And  
he paue thanne no curſe ne peyn  
perpetuel ſafe ſubiectiō: I ſhal  
ſayde god multiplie thy myſche-  
ues and thy conſepuyngys: and  
in ſorow thou ſhalt bere thy chil-  
dren: a thou ſhalt be vnder pow-  
er of man: and he ſhal be thy lord  
God ſeyde not to womā: I ſhal  
multiplie thy thy myſcheues all  
dayes of thy lyfe / For ſhe maye  
kepe hir chaſte if ſhe wyl and ſce  
miſcheſe and peyne of chyldren  
byrthe / And that god made wor-  
man ſubget to man for the ſyn-  
ne of eue: is was no newe thyng  
to womā For as ſayth ſalt auſ

ten ſup geñ. li. xi. c. xliii. womā  
was ſubget to man biſore by or-  
dre of kynde: but that ſubiectiō  
was only by loue and charytye  
but for hys ſynne ſhe was made  
ſubget: not only by loue: but alſo  
ſo by nede and bondage of oneſt  
ſeruple werke to obeye to man &  
be vnder his gouernaunce / By-  
fore hir ſynne ſhe was ſubgett to  
man only by loue / But after hir  
finne ſhe was mad ſubget to mā  
not only bi loue but by drede and  
by nede For ſhe moſt drede man  
& ſhe hath nede of his helpe / For  
that was the pryde of adam and  
of eue: that they deſired to haue  
no ſoueraigne ne gouernour but  
god alone as clerkes ſey And  
therfore the ſend in gyle by hygh-  
the & they deſired ſaying to eue if  
ye ete of ye tree & god hath ſor-  
bode you: ye ſhal be as goddes  
knowynge good and euyl: that  
is to ſaye: ye ſhal nede no ſoues-  
raigne ne gouynoure to tech you  
ne to gouerne you but god / And  
for & they deſpyed it lightly they  
ſeuyd it / For as ſayth the mayſt  
of ſtorpes: Thyng that is deſi-  
red: lightly it is beleued And  
therfore god rightful iuge puniſ-  
ſhed them bothe in ſubiectiō  
of drede and of nede: and of hard  
de ſeruage He made womā ſub-  
get to man / and aſtwarde

## Precepte.

he made man subget and thrall to man: for the synne of adam as sayth saynt Austen Sup. gen. 3. sup. moze tha en he made womā subget to man. for the synne of eue: as sayth saynt Austen. sup. gen. 3. For though woman be in thraldome to temporal lordis as be men. that is not for the synne of eue: but principally for the synne of adam. The subiection that womā is put to for the synne of eue: is the subiection that the wif oweth to hir husbond. And alle the souerayntie and lordshipp any man hath here in this world ept her ouer man or woman: it is medled with moche woo and gret sorowe and care. For every soueraigne in this world moste care for his subgettys: if he be wyse. And in higher degre that he be of lordshipp and of dignite: in the higher degre is he of perel of dredde of sorowe and care in punysshing of adams synne: And so bothe lordshipp in this worlde: a subiection be punysshed of adams synne. And if subgettis can haue patience with ther degre. they be in more sikernes bothe of body and of soule: and in more gladnes of hert tha be the soueraignes. And so punysshed god adam as moche in maner: in that he made hi lord and gouernour of woman as

he punysshed eue: Whāne he made hir subget to adam. For in god bonde man to haue cure of woman: I hyr mischeefe to saue hir and to kepe hir: that was by comon soo feynthe: soo feble and freck: and so mischeuous by cause of hir synne.

## The xxv. chapter.

**D**ives. yet clerkys argue. Oapens the and sey that woman synned moze greuously tha adam: for she put hirselfe in synne and hir husbond adam. Butte adam put only himselfe in synne. Pauper. This skill is nought. For as I said first ada was shet with preuy pryde and welth of himselfe and felle into synne or eue profered hym the apple. Also saith saint Austen de ci. di. l. xiii. c. xi. Adam wyte wele that it was a greuous synne. But eue was soo deseyued that she wend that it had be no synne. And therefore the synne that she dyd by ignorance and deseyte of the fende excuseth not: ne lesseth not the synne of Adam that he dyd wyllynge and wyttynge. Ada was hir soueraigne and shulde haue gouerned them bothe: and not obeyed to the voice of his wif as



## The sixte

the bope of god that forbad he  
the tre Example is a symple mā  
be vnkunynge and by desep of  
sum shew do a foly wening not  
to do amys: and he come to his  
prelate or his bussop and coun  
seple him to do the same: and his  
prelate or his bussop do the sa  
me wetynge wel that he doth a  
mys: and that it is a greuous sy  
ne: euerp man wyl deme that ye  
bussop and his prelate spnneth  
more greuously than the symple  
man that wend not to do amysse  
And thus nigh al circumstauns  
ys that agreggen any synne as  
ggregated the synne of adam mor  
re than the synne of eue / For he  
was soueraigne and perfit more  
in kynde wysse and myghtier to  
withstonde the fendes sodynge  
And with lesse temptation fel in  
synne and brake goddes cōmaū  
demente wptynge / But eue by  
desep of the adder spnned by ig  
norance. as saythe saynt austē.  
d. sub. p. 10. a. sidor' de sū. bono  
li. ii. Eue yelde hir couspable.  
adam did not so. Eue wend not  
haue spnned. adam wetynge sy  
ned in hope of foryeuenesse: As  
sayth saynt austen: a the mayst  
of sentence li. ii. d. p. 11. And so  
adam spnned in hope and p̄sūp  
cion apens the holy gooste: and  
thys is a fulle greuous synne as  
crist sheweth i ye gospel m. xii.

Quicūq; dixerit Verbum cōtra spi  
ritum sc̄m non remittetur ei. &c.  
Where the glose sayth that they  
that synne by ignozance may be  
ghetly haue foryeuenesse. But he  
doth it wetynge apens the ma  
iestie of god apens his consciens  
ce: he is worthy no foryeuenesse  
Also adam was more obstynat  
than eue was. Diues. Shewe  
me that Pauper. For god blas  
med hym firste of al: and declas  
sed to him his synne: and god as  
bode of punysshynge tyl he hadde  
vndercome eue: and after eue ye  
fende i the adder: and fyrst he pu  
nysshed ye adder a thā eue had  
shuld haue be ware a aped mercy  
And so god blamed him first and  
punysshed him last: so yeupng  
respice of repentance: But for  
al this adam repented hym nor  
ne wolde aye mercy ne solwe he  
Firste god punysshed him fro fer  
in the adder in that he cursed the  
adder that was his suget a made  
the adder enmye to hys wife and  
to hir sede: that is to sepe to ther  
chyl dren that she shuld gett of a  
dam / a so god made the adder  
was bifoze suget a meke to him  
rebel a enmye to his loue h was  
his wife a to al h shulde come of  
the two / pit adā stode abstinat.  
Thā god punysshed eue his wife  
his loue his help: a so punysshed  
him in Eue / For if he loued hys

# Precepte.

so moche as clerkes seyn. it shulde  
haue be to him ful greate payne  
to se his wyse his loue so punissh  
ed / For as clerkes sepe. the greate  
loue that he hadde to eue: made  
him to breke the comaundment  
of god / And yit these dayes it is  
ful greate payne to kynde folke  
trewe in loue to se ther loue: and  
ther frendis in sorow and desese.  
Also god punisshed adam & eue.  
in that he punisshed hir with mis  
cheues of synnesse. freetie and  
feblenesse / For in so moche god  
toke from him his help that was  
woman made to be mannis helpe  
pe / But the more feble that god  
made hyr for synne: the lesse she  
might helpe man / Also god pun  
isshed theym bothe anon as A  
dam ete of the tre: and made the  
so naked and so vnoneste & they  
were ashamed of themselfe whis  
the peyne fel not too adam ne to  
eue tyl adam hadde ete of the ap  
ple / And not withstondyng alle  
this: yit adam stode obstynat &  
used no mercye knowleged no  
synne And thanne god  
rightful iuge punisshed him ful  
berde / bothe in this worlde and  
in the other worlde and punissh  
ed al mankynde for his synne as  
sayth saynte Doule and saynte  
Austyn and other doctouris / God  
punisshed adam and mankynde

ful harde for his synne: Whanne  
he toke moche of his lordship as  
wey from hym: and made nighe  
al creaturis rebelle to hym: and  
brought hym so lowe in ordre of  
kynde that though by wey of kin  
de man byfore adams synne pas  
sed woman in vertue and perfec  
tion of kynde Nowe after adams  
synne woman ofte tyme passeth  
many men in uertue and discre  
tion: and in other gyftis both of  
kynde and of grace / And byfore  
the synne of adam: man was so  
souereyne to woman: that wo  
man shulde not haue be hyr sou  
ereyne / But nowe for adams  
synne of tyme to tyme is suget to wo  
man as to hyr lady by bondage  
and thraldome: by hard seruage  
by nede: and drede: and owtre  
more seruage and subiection to  
woman for adams synne: than  
both woman to man for the syn  
ne of eue / For god made woman  
for the synne of eue only subget  
to hir husbond in seruice of onest  
werke as felawe notte as chorse  
in bekenye werke of wordly bon  
dage. Also man for the synne  
of adam is ordeyned too many  
more perels bothe on lond and  
on water & too werre / and too  
wo. and besynesse of this worl  
de and to moche traueyle: and  
Many perels



## The seuenth

more than Wooman is ordeyned  
to Diues. Wondre I haue that  
any clerke shulde hold apens the  
in this mater of adam is synne.  
Pauper. Clerkes speke ofte by  
oppnyon in this matere & other  
matters also. and not alwey affer  
me that they sey to the uttermost  
but put it in the doome of other  
clerkes. if they kun saye better.  
And so do I at this tyme / if any  
clerke can say more skilfully.  
Here endeth the sixte precepte and  
begyneth the seuenth precepte.

### The firste chapter.

**D**iues. I thanke the  
for thou haste wel de  
clared to me the syt  
precepte. Now I pray  
the enfourme thou me i the seuen  
the best Pauper. The seuenth  
precepte is this. Non furtum fa  
cies That is to seye Thou shalt  
do no thefte. neyther in Wyl: ne i  
dede as saith the glose And so by  
this precept is forbode al maner  
mys takynge and al maner fals  
Witholdynge and Withdrawynge  
of other mennys good apens the  
Wyl. and al the menys that lede  
to theste be also forbode by this  
precepte as falsse Weights. fals  
mesurys. fals othes / gylous spe

che. gyle in crafte. and gyle i the  
fayre falsse Werkmanship & seint  
laboure in laborers that taken  
greate hire and do lytel therfore.  
Also raueyns exorciors. falsse  
Witholdynge of det and of men  
nys hires. and falsse Witholdynge  
of mannys right and Womans.  
and lettynge of ther right. Al the  
se be forbode by this precept And  
so by this precepte is forbode al  
maner theste both bodely & gostly  
Diues. What is bodely theste  
Pauper. As sayth the Key made.  
li. ii. ti. de furtis Bodely theste  
is a gylous and vnlesful trefynge  
and vspynge of another mannys  
good mouable apens the Wyl of  
the lord that oweth the thyng to  
gette the thyng in the sille to his  
auantage. or to haue the vse of  
the thyng for a tyme or for to hy  
de it for atpnye and denye ye pos  
session: though he thenke to ma  
ke restitution / And thus sum is  
open theste / and su is preynt theste  
Open theste is whanne the theste  
is taken With hys pelfere or con  
uicte by trewe Wytnesse of theste  
and such theste is punysshede by  
lodes law and by holy churches  
lawe / Sum is do so preyntly that  
the theste may not be take ther  
With ne conuicte / And suche may  
not be punysshede openly by noo  
lawe but only preyntly by law of

## Precepte.

conscience in the dome of his co/  
fessoure which is bounde to cou/  
seple and to saue his name & hys  
fame. And as the salw says  
the :euery vnlesul vsyng and ta  
kyng of other manns good me  
uable oz not meuable. is theft.  
xiii. q. v. penale & xxii. q. iiii.  
meretrices. For as the salwe seith  
there. god that forbiddeth theft.  
forbiddeth rauyne.

### The secundu chapter.

**A**lso leue frende ye shal vn  
derstand that as holy writ  
wytnesseth. there is theft and rob  
berye of manns name and wor  
mans and it is cleped bacbitinge  
and desampnge through which  
man and woman leseth hys gos  
de name. And therefore the wyse  
man sayth. Ne appelleris susur  
ro in vita tua. Eccl. v. Be thou  
not cleped a musterer: ne prey  
backpter in thy lyfe. Be thou not  
take falsse in thy tynge & thou be  
not shent for to that these & stele.  
the a manns good name is oz  
beyned moche shame and moche  
payne and ful wicked dampna  
cion is to the double tynge d  
and womā and to musters and  
preybackbiters is hate & enmity

and despyte. Eccl. v. c. For  
this maner of theft is ful grete  
and greuous. For as Salomon  
sayth Melius est nomen bonum  
qum diuitie multe. et super aurū &  
argentum gratia bona. A good  
name is better than many riches  
es. and good grace of good loue  
passeth gold and syluer pū. xxii.  
c. For the beste iuel and most ri  
chesshes that man oz womā may  
haue vpon erth. is to haue a gos  
de name and loue and. grace a  
mongys his neyghbors and in  
the cuntre. And therefore backpters  
lesyngmongers and wicked spe  
kers that robbe man oz woman  
of ther good name and bring thā  
in wyched name and fame: they  
be ye worst theues vpon the erth  
and they may nott be assopled of  
this thefte: but they do ther des  
uore vpon ther power: to restore  
man oz woman ther gode name  
and fame: that they haue wyche  
dely robbed them of. And ther  
fore sayth the salw that they that  
wyth backptyng destroye the go  
de name and the goode lyfe: and  
the good thews of other folk be  
worse theues than be they: that  
robbe men of ther godys: and of  
ther catel. vi. q. i. detiores. And in  
the nex chapter. the salwe sayth  
that bacbitynge is a ful gret wic  
kednesse For Who so bacbyterhe



## The feuenth.

hys brother he is a mansteet and  
there shal no such these ne man-  
steet haue part iye kyngdome of  
heue / And therfore the law sayth  
in another place that it ppyteth  
not as anentys mede in heuen a  
mā to fast oz prey oz do othe go-  
de dedis of religion but his thou-  
ghys be withdraue fro wicked-  
nesse and his tunge fro backbitig  
De condici. v. nichil enim pdest  
s not only he is gylty i backbitige  
that speketh euyl of his euē cris-  
te / but also tho that gladly here  
suche wicked spech and shewed  
tales of ther euen cristen. vi. q. i.  
ex merito. ppi. q. iii. nō solū / And  
therfore the wyse man sayth / put  
alwey fro the the wicked mouthe  
and put alwey fer fro the lypys  
backbitynge. pū. iiii. Begge thyn  
eerys with thornes. and here not  
the wyched tynge. and make do-  
ys to thy mouth: and lockys to  
thyn eerys. Eccle. pp. viii. The  
he b he wyl speke of the as euyl  
bisynd the: as he both of another  
bisynde him / Theke what woo  
and myschese comethe of backbit-  
ynge and wyched tinges: and  
shewe him no gode chere: but sh-  
ewe him by thy countenance and  
thy chere b hys spech plesethe the  
not / And anon he shal cese / and  
be ashamed of hys malyce / For  
the wyse man sayth Right as the

north wynde destroyer and sca-  
tereth the rayne and the clowds  
soo the heuy face of the herer des-  
troyeth the tynge backbitynge pū.  
pp. v. The children of israel bac-  
bited goddes doynge / and sacked  
the londe of bybeste / Whānethey  
shuld haue entred / a god was of-  
fended with them / and bad them  
wend apen backward into desert  
and there he held the forty yere  
till they were dede eueychone: b  
cam oute of egypte: saue two mē  
Josue and Caleph For they two  
spake good of the lond of bybest  
and held with god / And soo the  
children of the peple that cā oute  
of egypt entred the lond of bybest  
and not the faders: saue Josue &  
Caleph / And that for ther back-  
bitynge. Numeri. piii. Also marie  
the suster of Moyses backbiten  
hir brother moyses and spake euyl  
of hi anon she was asoul lepre  
& might notte be heled til moyses  
prayd to god for hir. num. i. pū. c.

### The thirde chapter.

**A**lso there is thest of wo-  
rds / Of which theste god  
speketh by the prophet Jeremie  
pū. c. Where god vndermines  
the false pphetis and fals pchou-  
rys: which stalle alwey his wordis  
fro the peple and told not the tru-  
the as god bad them: Butte ony  
sayde such thynges b shal please

## Precepte.

the peple and so deseyued the pe-  
ple with lesynges and with false  
myracles. as men do these dayis  
seyng myracles of ymagis as  
men do these dayes to mapnteyn  
ydolatrie for lucre of offerynge a  
false myracles of Wicked lyuers  
and sey that god dothe myracles  
for them: and so blynd the peple  
in falsnesse. And so they proue the  
worshipp of myracles doyng to  
ymagis that man hath made: &  
to Wicked lyuers goddes enemyes.  
Whiche miracles only god may  
do & so robbe god of his worship  
And in that they withdraw god  
des worde. and the trewethe the  
goddes lawe that longeth to me  
of holy church to tech. and to the  
peple to cun and to knowe. And  
so they deseyue the peple in that  
they be theues of goddes worde  
and shalbe punysshed ful hard of  
god for such thefte of goddes wor-  
de. For god sayth to every plate  
curate and prechoure. Specula-  
torz debet domui israel & cetera  
I haue made the a daywarte to  
the household of israel and to my  
peple. & thou shalt here my wor-  
de of my mouth. and shew it and  
tel it in my name to theim. If I  
sey to the Wicked man he shal  
dye for his Wickednesse. And  
thou tellest him not. butt hydeste  
my word. and spekest not to h

that he may turne him from his  
wickednes and leue it: that Wic-  
ked man shal dye for his Wickednes  
and I shal see the blod and the  
deth of him of this bond. that is  
to say thou shalt answer for his  
deth. Ezech. iii. c. Also they be  
theues of goddes wordes that b  
the goddes wordes to ther owne  
wordly auantage: not to ye wor-  
shipp of god. ne to prospe of man-  
nes soule. Also they be theues of  
goddes wordis that elegend god-  
des wordes and holy writ falsly  
to mapnteyn errours and eresies  
or synne or shrewdnesse.

### The fourth chapter.

Also there is atbest of wor-  
dly good. Of such thefte  
Job sayth Agri nō suū demetū  
They reape other mennys seedys  
& make vintage of ther mennys  
wynes. & take mennys clothyng  
fro them: and late them naked in  
the colde wynter. and robbe mor-  
derers childre & pore widowis by  
might and spoyl and robbe the  
pore peple. The thefe saythe he  
riseth vp in the morowe & sleth the  
nedy and the pore. and by nyght  
he steleth as a mycher. Ez deus  
iustū abire nō patit. iob xxiii. c.  
Dives. Hou many spices be of  
theft. Pauper. Full many. For  
sum tyme a thing is stole by pury



## The seventh.

Withoute Wetpug of the forde or  
of the keeper and apens ther Wylle  
& it is cleped mycherie. **S**ūtpme  
it is do openly by might and Vis  
olence Wetpug the lord & the kee  
per apens ther Wylle. and that is  
ppirly rapina rauery. **S**ūtpme  
it is do Wetpug the lord or the kee  
per and aparte apens the Wylle.  
But not all apens ther Wylle. **U**n  
der certeyn cōdicion of Wynnyge  
not lesul in the taker. and thāne  
it is cleped **U**sura. gouel or **U**sure  
in englyssh. Also al maner **U**n  
rightful occupieng of any thiuge  
lordship or any other auer i thys  
world: is cleped theft. And ther  
fore saynt austē saith thus **T**he  
thynge that man or woman hath  
by the lawe: that is his by ye law  
and non other mannyng. And mā  
hath by ye law that he hath right  
fully and he hath that rightfully  
that he hath wele. And therefore  
sayth he: every thyng that is mis  
had is other mennys. and every  
man hath his goode amys that  
hseth his gode amys. In epla ad  
macedoniū. Also Withholpnyng of  
almes from the pore nedp folke:  
is theft in goodes syght. For the  
couetous rich men Withdraw fro  
the pore folk that longeth to the  
and misspende the pore mennys  
good wherby they shulde be sus  
teyned. And therefore the wis mā

sayth. **S**one defraude thou not  
the almes of the pore mā: ne tur  
ne not alwey thyn iyen fro the po  
re. ne despyse not the hūgry sou  
le. ne tene ne angre thou nott the  
pore in his mischefe. **T**orment  
thou not the hert of the nedp: ne  
delay thou not the yift from him  
that is in anglyssh. Last not as  
Wey the pzeper of him that is des  
sesed: ne turue thou not thy face  
a Wey fro the helplese for Wrath  
ne prue thou not him that apeth  
the goode non occasion to curse  
the byspnd the. For if the pore  
man curse the i bytternes of sou  
le: thys prayer shalbe harde. For  
he that made hym shal here hym  
And therefore make the plesant  
in speche to the congregacion of  
pore folk. and holde thyn eere to  
the pore without heynnesse: and  
yelde thy dette and answer pesa  
ble thynge and mekenesse: nott  
to arunt them ne rebuke them ne  
chide them. But ouly thou haue  
the more open cause. **Eccle. iiii.**  
**T**herfore saynt Doule sayth  
god louethe a gladde peuer.  
**Dines.** By the lawe of kynde &  
by goddes lawe. al thyng is co  
mon. And therefore sayth the law  
yii. q. i. dilectissimis. Right as the  
epte ne the syght of ye sōne may  
not be departed by lordeshippes  
ne apopryd more to one person

## Precepte.

than to another: ne to one colle-  
ge more than to another: no mo-  
re shuld other thynges that be po-  
uen comonly to helpe of māhīd.  
be departed by lordshippis: ne as-  
propred more to one thā to ano-  
ther. but al thynges shuld be co-  
mon. And therfore we rede Actu/  
um iiii°. that in the begynnynge  
of holy church alle thynges were  
comon to the multitude of cristē  
peple. And apens salwe of kynde  
is no dispensacion. Deslic. pūi.  
S. i°. Why had god thāne men  
shuld not stele. spt̃ al thyng is  
comen to gode mē Pauper. By  
goddess salw: al thyng is comon  
to gode men: For as saythe salt  
austen Dmīla sāt iustorum. Alle  
thynges be the rightful mennys  
But as the salw sayth. pūi. q. i. di-  
lectissimis Dpūision & pperte of  
lordshipp is made amonges man  
kynde by wyckednesse of false co-  
uetyse. both of riche and of pore.  
For the rich drawe to themyslfe.  
that longeth to other. For why al  
that the rich man hath passynge  
his oneste liuyng after the degre  
of his dispensacōn. it is other mē  
ys and no hys. And he shal pe-  
ueful hardrehenig therof at the  
day of dome Whāne god shal sep  
to him. Redderacionem Bīllica/  
tionis tue. peld acōūte of thy ba-  
pe. For rich men and lordes in

thys worlde be goddes balyfes  
and goddes reues to ordeyn for  
the pore tolk and to susten them  
And therfore sayth saynt Doule  
Habentes alimēta & quib⁹ tega-  
mur: hīs contēti sim⁹. If we ha-  
ue nedful lyfelode and hylge: be  
we payd therwithe. and couette  
we nomore Also pore folk be not  
payd witth sufficiēt lyuyng but  
couette more than theym nederbe  
And for couetyse: more thā for  
nede take thynges apen the lor-  
des wyl. in hynderig of hym and  
of other that be more nedp. and  
shuld be holper therby. And thers-  
fore god forbad al maner theste  
that mē shulde take no thig for  
anymis couetise apēs the lordes  
wyl.

### The fift chapter.

**D**ives. Spt̃ alle thyng is  
comon by goddes salwe: &  
by salwe of kynde: hou maye any  
mā be lord of any thig. more thā  
another man Pauper. There is  
lordshipp of kynde. & there is lord-  
shipp of this worlde grounded only i  
couetyse. & there is lordeshipp of  
dispensacōn and of gouernaūce  
and so Joseth the sonne of iacob  
was cleyed lord of egipt. Gen.  
pl. c. The first lordshipp is comō  
to every gode man and woman.  
For kpn̄d made alle men euene



## The feuenth.

in lordshipp / And in token therof  
 both lord and seruant fre & bond  
 rich and poore: come lto this worl  
 de naked and polde: and Wend  
 hens naked and poore / Nought  
 they bring with them. but wepig  
 sobbing and sorrow / And bere no  
 thing with them: but ther dedys  
 gode or wyched / The lordshipp  
 of this worlde is sufferable and  
 worshipful / For as saynt Poule  
 saythe / Omnis potestas a deo est /  
 Every power and lordshipp i this  
 worlde cometh of god / And thers  
 fore he biddeth that every man &  
 woman shuld be subget and me  
 ke to the lordshipp aboue the / For  
 though the couetise and wyched  
 nesse that lordes and ryche men  
 ground them in be of themself.  
 yet the lordshipp & power is of god  
 des gift: as sayth saint Austen. &  
 therefore it moste be worshipped.  
 The lordshipp that is only of dis  
 pensacion comytted by a souer  
 eygne is medful worshipful &  
 comendable / Also ther is thre ma  
 ner of pperities & ppertheds / One  
 is that byndeueth. as man to  
 spe. And every man hath his  
 owne bert. his owne soule & his  
 owne wyl. for to do wel or euyl  
 and this pperitie is nedful / Anos  
 ther pperitie there is. that cometh  
 only of couetyse. by which coue  
 tise folk say. this is myne & this

is thysne / And so they pperien to  
 themselfe by couetise: that is co  
 mon by kynd / And this pperitie  
 so grounded in couetise is dapna  
 ble and synful / The thirde is dis  
 pensacion / For one man hath  
 moche thynge in his dispensacion  
 & gouernaunce: that another man  
 hath nought to do of / And this  
 dispensacion cometh the sūtyme of  
 goddes gift. as Whanne he sent  
 one man more riches i this worl  
 de than another Sumtyme it co  
 meth by ordinaunce and pisse of  
 lordes and of souereygins here in  
 ert: As Whanne lordes & prelatis  
 comytte to ther subgetys gouers  
 nauce of ther godys of ther pla  
 ces and benefices. And this dis  
 pensacion if it be wel do it is ful  
 medful: Dines. But as saynte  
 Poul saith / it is a question / Who  
 is found trewe amonge suche dis  
 pensacions / For nigh al seke ther  
 owne profit. but not the worship  
 of Jesu crist Pauper Many be  
 ful false / And yet sythe dispensa  
 tion of worldly goodys is so co  
 mitted to them / in that they ha  
 ue lordshipp of ther propre dispen  
 sacion ordeyned of god: and be  
 cleped propre lordes of ther pros  
 pre dispensacion / not for ther false  
 couetise / ne for no properhebe  
 that they chalenge by false coue  
 tise / For i that be they no lordes

But tyrantys and raupnourys.  
And so though they haue propre  
lordship of dispesacion of world:  
by godis more than the pore peo-  
ple: they haue yet no more lord-  
ship by wey of kynde than the po-  
re man / ne non other lordship than  
the pore man. But only of dispes-  
acion / And so though the riche  
folk haue more lordship of pro-  
pre dispensacion than the pore  
yet the lordship of kynde nedful  
thynges stondeth styl comon to  
riche and pore / But for spenne it  
is not so fre. as it was byfore the  
spenne of adam. For god wyl not  
that the pore folk take any thyng  
without leue of the propre dispes-  
atour that is clepid lord therof &  
therfore god sayd. Non furta fa-  
cies. Thou shalt do no theft / he is  
to say. thou shalt nought tak w-  
out thy lordes leue / **Diues.** this  
is wonderful to me that the po-  
re man is as grett a lord by wey  
of kynde as the riche and yet may  
he nought take without his leue  
**Pauper.** It is more wonder  
the good pore man is lord of alle  
thynges nedful to him by weye of  
kynde. and the synful riche man  
is lord of rightnought by wey of  
kynde. for he is goddes traptour  
And yet god wylle that the pore  
take rightnought of the goode  
the riche man hath in his dispen-

sacion without leue: **Diues.**  
that is to me more wonderful tel  
me how this may bee: **Pauper.**  
Thou might se at tyme the kyn-  
ge heyre apart & other heyrtes of  
grette lordshippes: not withston-  
dng that they be heyrtes and lor-  
des of all: yet shal they not entre  
the office of ther officers / ne take  
any thyng apes: ne bere apes w-  
out leue And if they do: they shal  
be hard vndernome: and in case  
bete of ther master and of ther tu-  
toure / For fredam in pouthe is  
cause of pride and of many other  
vices / Right so god seynge that  
mankynde which is lorde of aler-  
thely godys and ordeyned to reg-  
ne in heuen blyss: If he had bys  
fredam in vse of erthely thynges  
he shuld falle in pride and many  
vices as adam did while he was  
fre / Therefore he hath put man-  
id and namely the pore people vnder  
the gouernaunce of the ryche  
folke / and of ther lordes whiche  
be ther tutourys & dispensatours  
of godys of this world to sal-  
uacion of the pore people / And  
therfore saynt Poule saythe:  
*Quanto tempore heres paruul-  
est nichil desert a seruo cum sit do-  
minus omnium. sed sub tutori-  
bus et auctoribus est vsqz ad p-  
finitum tempus a patre. ad gal.*  
*iii.* As longe as the heyre is yong



## The seventh.

ponge and spytel. ther is no difference bitwene him; & a seruaunte sithe ther is a lord of alle/ but he is vnder tatur and gouernoure vnto a certein tyme ordeyned of the fader. And therfore sithe the ri- che folke ben tutours & dispens- tours of these worldly godes or- deyned of god to saluacion of ye pore peple/ god wole þ nomā take of the godes þ been comitted to them withoute their wyll and their leue. And if any man take therof apēst their wyll & apēst goddes ordenaūce/ he doth these apēst this prepte. *Nō furtū facies.* Thou shalt do no theft.

### The vi. chapter.

**D**iues. Is it lefulle in any case to stele. and take any thinge apēst the lordes wyll. *Pauper* Steleth sowneþ com- pte theft & robbery/ and stypme it sowneþ priue takyng without witting of the lord. And soo it may be done in liii. cases with- oute synne for nede. for almes. for right/ for happe of syndinge. First for nede & myscheif/ for if a ny man or woman for myscheif of hungre/ or of thrist/ or of cold. or of any other myscheif. whiche myscheif he may nat flee. to saue his lif but he take thinges apēst the lordes wyll. If he take any

thinge so in pē of deyth/ or in gre- te mischeif/ nede excuseth him fro synne/ & fro theft. if he do it only for nede & nat for couetyse. And he oweth to enfourme his cōscis- ence & thynke þ if the lord of the thinge knelwe his myscheife. he shulde nat be mispaied. & thāne dothe he no theft/ for in the laste nede al thing is coē. Also for ye lord is bounde to helpe him at þ nede. & also for nede þay no salwe. *Example* we haue in the gospel wher we synde þ the disciples of Criste for hūgre toke erpe in the felde & gnyddyd theym/ aete the corne for hūgre. The phariseis were asclaundryd therof & saide to Crist þ his disciples dyd thing þ was nat leful. And thāne crist excused them for nede of hūgre & saide that they were vngiltie & innocentes in that. And he putte them example of dauid. that ete for nede of the holy soues in god- des tabernacle/ whiche soues ou- ty prestes shulde ete by the lawe. *M<sup>r</sup>. vii. c.* For it is a generall rule in the lawe/ that nede hath no lawe. *Diues.* Jo þ man þ so taketh for nede boilde to restitu- cion. *Paup. Nape.* And pit for more sikernesse. & to putte him in brede of stelte/ his cōfessour shal pene him fulde penance for pat- doynge. Also by weye of almesse

# Precepte.

the wyf may take of her lordes  
gode in whiche she hath dispesa-  
tion/ as in mete drynk & clothes  
& yeeue almesse mesurable to the  
nedy/ & thynke y<sup>e</sup> her husbonde  
shulde be pleasid with her yiste.  
if he salde mischeif of the pore.  
& if he slyppyn forbode his wyf/ to  
do almesse/ she shal nat ful cease  
from almesse discretly doon for  
husbondes make ofte suche in-  
dicions to their wyues to tempe-  
ther yeeuynge nat fully to let hem  
And if she sech her husbonde be  
sefaundryd & wrotte with her yee-  
uynge. though his wrotte be vna-  
stifful. she must cecyie the more  
her yeeuynge But whanne she may  
wete sū what yeeue for them both  
with gode cōscience. Nathelesse  
if she se him greatly agreuyd for  
her yeeuynge/ and he forbode bet-  
terly her to yeeue almesse/ thanne  
it is gode that she obey to his bid-  
dyng & be soz y<sup>e</sup> she may nat yee-  
ue/ and be alway in wyf to yeeue  
if she durst. & so wyne her mede  
by wyf alone/ as she dyd bifoze  
by wyf and dede. Diues. If ye  
wis haue gode in ppe by her self  
Dona pafernalia. may she nat  
yeeue thezof without her husbō-  
des wyf. Daup. She may yee-  
ue. & she is bounde to yeeue/ & he  
oweth nat to lette her Diues. I  
suppose. & the husbonde forbode

his wyf better to doo almesse of  
his gode & she se a mā or a womā  
in vñ mischeif/ may she nat thā  
yeeue them almesse & helpe theym  
Daup. in nede she is bounde to  
yeeue & she shal yeeue/ & thynke y<sup>e</sup>  
if her husbonde salde pat nede be  
shulde nat be mispayed. We  
rede in the furste boke of kinges.  
pp. xl. c. & ther was a grete ny-  
garde & an angry shewe. whose  
name was nabal. He had a gode  
womā wise and faire to his wyf  
whose name was abigail. That  
tyme dauid fledde the psecucion  
of kynge saul. & luyed in deserte  
w<sup>th</sup> vi. hundred men with him as  
outlawes. And for mischeif he  
sente y. men to this riche nabal.  
praynge him of same almesse in  
mete and drynk But this nabal  
dispyed dauid & his messengers.  
& cleppd them theues & outlawes  
and slayd men/ and wolde noo  
gode yeeue hem/ nat withstōding  
that they had sauyd his goode/ &  
his bestes/ at the tyme that they  
were in deserte. Whanne dauid  
herde these tidges he was wrotte  
and came with iiii. hundred mē.  
to se nabal/ and alle that toged  
to him. It hapnyd that a serua-  
nt of nabal tolde his wyf abigail.  
howe dauid hadde sent messan-  
gers to Nabal/ and howe he had  
despyed theym.



## The seventh

Anon Abigail without putting  
of Nabal charged Assis with bre  
de and wyne with soden flesch of  
fyue shepe. figges & with reysens  
and other vitayles grete plentye  
and sent to Dauid by hir seruā:  
tis: and she folowed after: and  
happened to mete Dauid in hys  
comynge/ Thanne Dauid repre  
ued hir husbonde Nabal of hys  
Unkyndnesse: and seyde he shuld  
sle him/ & al that longed to hym.  
Thanne the good woman Abis  
gail felle doune to grounde and  
worshipped Dauid. and prayde  
him of audience/ Thanne she ap  
ed mercy to hir husbonde Nabal  
and excused hirself. that she wyl  
not of his messengers whāne they  
were there and prayde Dauid  
he shuld not so venge himselfe &  
taught him moch goodnes. and  
proficid to him moch welth and  
prayde that he wolde accepte hir  
presant. and so he did/ Thanne  
Dauid sayde to hir/ Blessed be  
oure lord god that sent the this  
day to me/ and blessed be thy spe  
che. and blessed be thou that this  
day hast letted me fro shedding  
of blode to venge myselfe/ And  
thanne Dauid turned aghen into  
desert. & she cam home aghen and  
foud hir husbond nabal at soper  
sotely. But that night she spak  
nought too hym of that mater.

for he was ful drunken/ But in  
the morow whanne he was so  
bre: she tolde hym what she had  
do to saue his lyfe/ And anon his  
herte died for sorow/ and he wep  
heuy as a stone/ and with in ten  
daies he died wiche deth. & than  
Dauid wedded his wife Abigail  
Also if man or womā stele alwey  
mannys swerd whanne he is wo  
od to lette hym of manslaught  
of himselfe: or of other: he dothe  
no theft ne synne. Also by cause  
of rightwisnesse man maye take  
alwey other mennys goodys as  
pens ther wyl. as in rightful bar  
teyle: soo that they that seygge  
rightfully apens the vnrighful  
take ther goodys not for couetis  
se: but for rightfulness to shewe  
they haue occupied the goodys  
wroghtfully/ But if they take ther  
goodys for cruel couetyse: they  
do rauyne. though the dede be  
rightful in the sylfe.

## The seventh precept.

**D**ives. If a thyng be losse  
and he that syndeth it be  
pe it styll: is it theste.  
Pauper. He findeth it: is bo  
de to restitution: if he may wete  
to whom it longeth. And

Precepte.

therfore he shal do men to wyte  
of the synndynge by open spech in  
tounne strete and in churche / that  
he that oweth it may chalenge it  
And if noo man chalenge it: he  
fode it may by auctorite of albis  
confessoure kepe it styll if he be  
poze and nedp and pray for him  
that aught itoz elles yue it to o/  
ther nedp that they may pray for  
hym aught it: & so make resti-  
tucion Therfore saynt Austen  
saith in omelia. if thou hast found  
any thynge / and not made resti-  
tucion: that thynge thou hast sto-  
len / For he saith / god taketh mo-  
re hede to ye hert than to the hode  
And therfore theste is doon in a  
smale thynge: as in a grete For  
god chargerth not the thynge that  
is stolne: but the Wicked Wyl of  
the steler as saith salt austen a sale  
gregori And therfor if children  
ther pongt the stele pynnes oz ap-  
ples oz any other smale thynge  
anon as it is pseyued / they shuld  
be hard chastised in ye begynnig  
For the philosofre sayth Princi-  
pis obsta Withstonb the begyn-  
nyng of Vices and of michepe.  
For Whane childre in yonge by-  
gynne to haue synnyng in my-  
cherie / though the thynge be smal  
I Dalu: ther synne is not the lesse  
ne the synne of theym that suffre  
the Therfor it is goddes dome

Whan they be not chastysed i ther  
pongt for such mycherie after-  
ward they stele gretter thynge:  
and be hanged. to shame & shens  
shyp of al ther kyn / And therfore  
as Boetius de disciplina scolariu  
tellet Whane a mannyes sone of  
Rome shuld be hanged: he pyed  
hys fader to hys him And he bo-  
te of his faders nose. seipng to hi  
Thenke wel fader on this toke:  
and chastice better thy chyldey.  
For haddest thou chastysed me  
wel in my youth I shuld not ha-  
ue be hanged / Therfor the wyse  
man sayth / Qui parcat virge or-  
dit filium suum &c. He that sparie the  
perd: hateth hys sone. And he  
loueth his sone that chastiseth hi  
and techeth him besely. p.ii. xii.  
We rede that on a tyme a poldre  
ma was tēpted to ete goos flessh  
but he durst not stele for drede of  
hangige. On a day he met wyth  
the fend and he bad hi stele a gos-  
se and ete enough at onis And he  
bid so / And sone after he stalle an  
ox and was take & led to the ga-  
lloves And thanne the fend mete  
with him & sayd to him Wheder a  
wey Thane the these sayd to the  
fend: Woo worth the Wicked wi-  
ght: for thou hast brought me to  
this end / Thane sayde the fende  
blame me not: for thou mightest  
se by ye byl that it was no goos



## The seuenth

### The eight chapter.

**D**ives. I suppose a mā ha/  
ue borowed a thyng. & he  
that lent it him taketh it alwey  
fro him þuely apens his Wyl. & a  
pens the couenaunt of the lentyng  
do that man theft. so takynge a  
pen his owne gode: Pauper. He  
doth theft. For it is not for þ time  
fully þys owne goode. as sayth  
Rymund li. ii. li. de furtis. And  
if lord or lady: or any other man  
bytake his seruaut or his officer  
any thyng to kepe. and he take  
it alwey fro him without his we/  
tig: for fals couetyse or for mas  
lice to endaungere the seruaut. he  
doth theft. For though the thynge  
be his owne: yet it is not frely þys  
owne: as long as the seruaut by  
his assent hath kepynge and despes  
sacion therof. Dives. I suppose  
a man weneth to take þys owne  
gode whan he taketh anoter mā  
nys gode apens his Wyl. or if he  
take his owne goode vnlesfully.  
Wenynge þ it were lesul so to ta  
ke it doth he any theft in this ca  
se: Paup. Nay. For all though  
in case he do vnlesfully: yet i thys  
case he doth no theft ne dedly syn  
ne. And yet he is bound to restitu  
cion. Theftcludeth alwey gyl  
te & fallnes without which is no  
theft: And if a man take of ano  
ther manns gode withoute þys

Wittynge if he haue a iust cause  
Wene þ he shuld not be mispayde  
though he wist it thā doth he no  
theft ne sine. & if he take anoter  
manis gode wenynge that it be not  
his Wyl though it be his Wyl þ he  
take it: yet he doth thefte & dedly  
synne in goddes sight: But he is  
not bound to restitucion whā he  
knoweth þ it is the lordis Wil: ne  
the lord may not aye restitucion  
syth it was his wel. If a man or  
woman by miseggynge take alwey  
anoter manns seruaut he doth  
theft. If a man selle or bye man  
or woman that is fre. or peuethe  
him or taketh him of gift apens  
his Wyl. he doth theft: as sayth  
Rymund. Vbi sup. If a man or  
woman be take prisoner i time of  
rightful bateyl he is not fre. And  
therfor his master may peue him  
or sel þ by lawe of armes. Butte  
ware him of lawe of conscience: &  
of charitie. Dives. If a man ha  
ue hired or borowed any hors or a  
ny other thyng into a certeyn pla  
ce and for a certeyn tyme: and he  
pas that place or his tyme apēs  
þys wil that owet he that thyng  
doth he theft: Pauper. If he do  
so of purpos and for couetyse or  
sum euyl cause. he doth thefte  
But if there falle a sodeyne case  
whā he cometh to that place  
That he byred it to and

# Precepte.

he knew not of that case Whanne  
 he byred that thyng / and hi most  
 nedis pfourme that case : or elles  
 falle in gret harme : thanne he may  
 take that hois or other thyng fer  
 ther and lenger without : thest so  
 that he may truly paie for that h  
 he passeth in the first couenaunt  
 Diues. And What if a man lene  
 away another manns good wi  
 thout assent of hym : Which good  
 he lent him to his Use. Daup. he  
 doth thest : But he haue iust cau  
 se to wene that the lord of ye thig  
 ge shal not be mispayd / For in  
 leneing he seth another mannis  
 gode apens his wil for lucre and  
 wynnynge of frendsship / And if a  
 man lene another any thyng by  
 on a wed. And he Use h wed  
 without leue of hym that oweth  
 it : he doth thest / But it be for sala  
 uacion of ye thigge For if he Use it  
 for sparyng of his owyn gode for lu  
 cre or for fals couetise apens his  
 wyl that oweth it. he doth theste  
 as sayth the same clerk If at thig  
 stole periss. though the theste  
 haue no profyte therby : yit is he  
 bounde to restitucion. and he most  
 yeld as gode or better thā it was  
 whā he toke it And he is bound to  
 mak restitucion both of ye thigge  
 of the pspite that cam therof to hi  
 And for ye pspite that shuld haue  
 come therof to the lord in the tyme  
 me that occupied it apens his wil

And if he haue amended the thyng  
 that he stole / he may nott aye as  
 payne Witthold his expēses / And  
 he shal make restitucion after h  
 the thyng was worth whanne he  
 stole it or better If the theste pfer  
 the lord in couenable tyme a pla  
 ce the stolen thigge : and the lord  
 wyl not receyue it : if the thyngge  
 after that by mishap periss : the  
 lord hath non accion apens the  
 theste for the lettige of restitucion  
 ne for the pspite that might haue  
 come therof after that he pfered  
 it to him : but for the tyme byfore  
 If a mā haue stolen a thig he is  
 bound not only to restitucion of  
 the thyngge : but also of the value  
 of the Use. Diues. If a man or  
 woman bye in open markette a  
 thyng stolen : wening that it wes  
 re not stolen : Whanne he knowe  
 eth the soth. may he aye the psp  
 se of that thyng of him h oweth  
 it : or withdraw it : til he haue pat  
 ed hi as moch as he payd therfor  
 Daup. Repmild a other clerkes  
 sey nap. And therfore be ware at  
 nother tyme / both for losse of his  
 and also for susseccion of theste.  
 for lightly for beggige of stolen  
 thigge he might be take as a theste  
 Ne thelesse he my rightfully aye  
 his payment of hym that sold it  
 to hym Whanne he hath restored  
 it to the lord of that thyngge / or if  
 he spet any thyng in amēdemēt



## The seventh

of that thyng while it was in his  
keppng: he may with good say-  
th aye that of him that oweth the  
thyng without restorng of the  
propbet that he had of that thyg:  
bifore he wylt that it was stolen  
But whāne he knoweth that it  
is stolen. & other mennys kepeth  
it styll for couetise or any other  
vnlesful cause: he is bound to resti-  
tucion fro h time as long as he ke-  
peth it of the pspit to the lord: If  
the thyng periss while he kepe it  
not knowyng that it was stolen  
By good ferty: he is bound to res-  
titucion / And if he solde it alwey  
or paue it or he knew of the stel-  
the he is not bound to restitucion  
of the thyng. But of the pspit. if he  
be amēdyd therby and this is go-  
de lawe of cōscience / If a mā ste-  
le fro a rich negard or an vsurer.  
any thyng to do almes: he dothe  
thet / *Quia nō sunt faciēda ma-  
la ut uideat bona. xxxii. q. iiii. sic  
non sunt* / For as saynt Austen.  
sayth. alle though he geue in al-  
mes al that he hath take in stelte  
he is not excused of theste. for he  
putteth synne to synne / First he  
stelet / and in h puereth it a wey  
he maketh himselfe vnable: to  
make restitucion / And though a  
man purchase moche good falsly  
and do almesse of h misgote go-  
de. he is not excused of rauayne.

## The nynt chapter.

**D**ives. May not cristē mē  
stele yong childre of ielwes  
& of hethe people. & baptise them  
apens the wyl of ther fader and  
moder / *Pauper Ray* / And that  
for thre skilles / First to fle perel  
of the seyth / For whāne they co-  
me to age they myght lightly be  
peruerted fro the seythe. By mpa-  
eggyng of the fader and moder.  
Also by rightful lawe of kynde  
the child is vnder cure of the fa-  
der and his moder and of his fre-  
des tyl he come to peris of discre-  
cion / But whāne they be in age  
of discrecion / they may be cristen-  
ned apens the wyl of ther fader  
and moder: but nott apens ther  
olwe wyl / Also it was neuer the  
maner of holy church to cristene  
yonge children of hethe people  
apens the wyl of ther fader and  
moder / And if it myght haue be  
don lesfully saynt Siluestre and  
saynt Ambrose & other holy men  
of holy church shulde haue gette  
that leue of cristen prynces that  
were lordes that tyme: bothe of  
cristen and hethe people / But  
they ayed neuer that leuene did  
it by ther olwe auctorite: as sey-  
the saynt Thomas *In quadam  
Questione de quolibz*

Precepte.

*¶* *sm. cos. li. i. ti. liii. Vtrū pueri.*  
**Diues.** If a woman stele any  
 thyng or she be wedded. may she  
 make restitucion after that she is  
 wedded without any leue of hir  
 husband: **Pauper.** If she haue  
 stole thyng: she is bound to make  
 restitucion therof / though she  
 husband apensay it: For hir hus-  
 bond hath no right in that thing.  
 And if the thyng be stolen be was-  
 ted: she is bounde to make resti-  
 tucion if she may of hir owne tra-  
 ueyle and of hir owne wyngye.  
 But of hir husbandys godys: ne  
 of ther godys in comon she may  
 not wele make restitucion with-  
 oute his leue: But if he were cons-  
 sentynge to the thefte / and if the  
 husband stele any thyng: if the  
 wife consent thereto or haue part  
 therof in etege and drynkyng or  
 any other vse: he it with hir wyl.  
 he it apens hir wyl. she may pre-  
 uely make restitucion of ther co-  
 mon godys / For in that she doth  
 no gyle ne theft to hir husbande.  
 but she doth that he aught to do  
 But if he forbid hir stryly to ma-  
 ke restitucion: and she be not co-  
 senting to the theft it is siker thā  
 to hir to obey and make no resti-  
 tucion apens his wyl / a though she  
 be dyd / it were no dedly synne.  
 And if she stele any thyng: & hir  
 husband be consentynge thereto: or

wetyngly taketh part of ye theft  
 she may make restitucion suely  
 of ther comon godys: if she maye  
 not do it of hir owne labour. *¶*  
*sm. confes. li. ii. ti. vi. qd de illa*  
**Diues.** If a man haue late, hys  
 house or place to ferme for acerte  
 tyme may he in any case put the  
 ferme out within that tyme.  
**Pauper.** In many case he may  
 put him out: First if the place be  
 nedful to his owne dwellinge. for  
 his other place that he dwelled in:  
 whanne he lete that to hyre is pe-  
 rished by fire or by mishap: or ta-  
 ke fro him: and he hath no other  
 to dwelle in / But if he had non o-  
 ther whā he lete him to hyre: he  
 may not put him out for that ne-  
 de / For he myght auysed hi whā  
 he lete it so to hyre / Also if the  
 house haue nede of amendement.  
 which byganne after that he le-  
 te it him to hyre / But in these two  
 casis he mooste alesse the hyre that  
 the ferme shulde paye for the  
 tyme that he dwelled therein / Also if  
 the ferme mposse the house  
 and the place / as if he kepe wy-  
 ne in house of onestye: or waste  
 the place / And in thepse casys he  
 may do hi pay ful paimēt for ye  
 tyme that he hath occupied it: &  
 make amendys for such harmes  
 And if he sayle gretly of his pay-  
 ment at hys terme: and



## The seventh

brethens couenants made by  
wene theym / Also if by his folp  
and bys faute he bynne the lode  
oute of tithes / Also if the lord of  
the house or place / falle in grete  
harme & enmyte by defaute of pe  
fermoure Also if the fermoure be  
pe open theues or open lechours  
or other malefactors in his hou  
ses : or bys resepourys : of suche  
Wicked folke : thanne maye the  
lorde skilfully put hym oute.

*Sim. cōf. li. ii. tit. lxxi. in quibus*

## The tenth chapter.

**D**ives. If a mā by gyle do  
another mā sel a thing & he  
thought not to sel or doo hym sel  
it for lesse than he thought haue  
solde it : Doth that man  
any synne / As these men that tel  
folke that there is moch corne &  
moch salt comynge newly from  
byonde the see . & so make men  
to sel grete chepe ther corn and  
salt & they haue that they maye  
themsylfe afterwarde selle ther  
corne and ther salt the deryer And  
as chapmen that come home by  
tymes byfore other : tel that ther  
felowes be take of enemyes and  
that they more chaffer shal come  
And so by lesynge they sell ther  
good more deryer than they shuld

elles selle Pauper. They synne  
greuoufly . and in maner they do  
thet / Netheles the contract that  
men make Withe theym in bylg  
and sellynge moste stonde : but  
if it be overdon outrage and ope  
falsbede / Butt he moste doo pe  
naunce for his lesynge and bys  
gyle Dives. Is it lesul to sel a  
thing for more than it is worth  
Pauper. If the seller selle any  
thing for more than it is worth  
to begyle the byer. he doth grete  
synne and thet / But if he do no  
gyle in his sellynge than he may sel  
it after that they accord / For al  
though it be not so moche worth  
the to another mā as he selleth it  
for : yet in case it is so moch worth  
to hym begeth it. & he that selleth  
it may not forgo it for lesse price  
Withoute grete damage / And in  
this case one thinge may be sold  
for more than it is worth yett by  
comō estymacōn But if ye seller  
may forgo it w<sup>o</sup>ut damage so  
he haue the valeu by comō esti  
macōn he is bounde too selle it  
for the comō vse . and nomore  
take therfore / And if the seller be  
moche harmed by the sellynge : &  
the byer moch amended by the by  
ynge : he owerthe by good consci  
ence if he may do sum rewarde to  
the seller. al though sondry lawes  
compel hym not therto / And the

## Precepte.

same oldest the seller to the buyer.  
if the seller be moche amended by  
that selling/ and the buyer moche  
apepted. **Dives.** It is harde to  
knowe what is the righte value.  
of a thyng. **Pauper.** The righte  
value and the iust price of thyng  
is after the comon market gothe  
that tyme. And soo a thyng is as  
moche worthe as it may be sold  
to. by comon market. **Eccl. viii.**  
**let quanti vendi potest. Dec. sm.**  
**con. li. ii. ti. viii. q. i. et q. ix.**  
If a man or woman selle a thyng  
for gode and he knowe a defaut  
therin by whiche defaute the buyer  
is disceiued/ he doth gyle a thefte.  
Also and if the buyer begyle soo the  
seller. And therefore god seyd to  
the false iellows. **Argentū tuū ver-**  
**ū ē in scoriam/ et vinū tuū mī-**  
**xtū est aqua.** Thy siluer is turned  
into drosse of siluer and into false  
metal/ and thy wyne is medlyde  
with water. **psa. i.** And therfor  
they that begyle folk with false  
money wyttyngh/ do grete syn.  
and perillous thefte. Also if he selle  
wyttyngh by false measure/ and  
by false weightes. And therefore  
god saith thou shalt nat haue by  
uerse weightes more and lesse/ to  
bye by the more/ and selle by the  
lesse. **Ne thou shalt nat haue a**  
**more busshel and a lesse busshell.**  
**ne none other fals diuerse mesur**

But thou shalt haue iuste weight  
and true and euen busshel/ true.  
that thou may lyue longe in the  
lande that god shall geue the.  
God hatith that man that dothe  
suche gyle/ and he hatith al man-  
ner of vnihtfulnessse. **Deutro.**  
**xxv.** Also if man or woman sell  
seke thyng for an hole thyng wit-  
tyngh to begyle the buyer/ he doth  
theft/ and is bounde to restituci-  
on. And though he knowe nat  
defaute/ when he sellith it/ when  
he knowith pat defaut he is bounde  
to make sume recompensacion.  
as saith the same clerke in the sa-  
me booke and place. **q. xi.** Also if  
the seller sel a better thyng than  
he wenyth to selle in grete dama-  
ge of him self/ as if he selle golde  
for latō. or if he sel a gode thyng  
for a smalle price/ wenyng that  
it were litle worthe if he be moche  
harmyd thereby/ the buyer is bounde  
to restitution or recompensacion.  
**Dives.** Is the seller holden to  
tel the buyer the defautes of a thyng  
that he sellith. **Pauper.** If the  
defautes be preuy and pilous/ he  
is holden to telle them to the buyer  
and selle that thyng better chepe.  
For if he sel an haltpng hors for  
a swyft hors/ and a rypno' hors  
for a stronge hors/ it is pilousse.  
and harme. to the buyer/ and he is  
bounde to restitution. But if the



## The seuenth.

defaute be open/ and though he it  
may nat serue ye seller it may ser  
ue the buyer/ thanne it nedith nat  
the seller to tell the defautes but  
he is bounde to selle it for the lesse  
prise. **Dives.** May a man selle  
a thing a derer thane he bought  
it. to **Pauper.** Elles mighte  
no man lyue by his marchaundise  
ne by his craft He must take by  
his costes and susteyne him and  
his by measure and worship god  
and holy church/ and helpe the  
pore nedye after his estate And  
for this ende it is lesful and nedes  
ful to the chapman & to the Werth  
man to selle thyng derer thane  
he bought it. to And therfore seith  
**Doules** saith. that no man is hol  
den to trauaile on his owne cos  
tes for the compynite/ neithur in  
knightshode ne in chapmanshode  
ne in Werthmanship. And they  
with falsse othes/ and lesynges/ &  
slye speche begyle folke in byeng  
and sellynge/ synne greuousslye.  
& be holden to restitution/ if they  
begyle so folke wyttynghly.  
**Dives.** If ii. psones betake the  
thridde pson a thing to kepe by  
couenaunt that he shal nat deli  
uer it but to them bothe to gider.  
is he bounde to kepe couenaunt  
**Paup.** yhe forsothe. **Dives.**  
And what if he deliuer it to oone  
of them in absence of the other/ &

withouten his wyttyngh **Paup.**  
He dothe amys/ and yitt neithur  
of hem hath lausful accion agest  
him for to compelle him to yelde  
it. For he that rescyued it apen  
hath none accion to hym/ for he  
toke it him apen. And the other.  
hath none accion agest him/ for  
he is nat bounde to him withou  
ten the other that made the coue  
nant with him/ and hath rescy  
ued it apen. Thus saith **Hostie**  
sis in su. li. iii. Rubrica de depo  
sito. S. cui detur. v. si vero.

## The xi. chapter.

**D****I****ues.** May nat a man do  
dalmesse of euyl godde gode  
**Paup.** Salomon saith. Inno  
cantis ex iniquo: oblatio est ma  
culata. The offryng of him  
offret of euyl godde gode/ is spot  
tyd and foule in goddes sighte  
And he that offret sacrifice of ye  
pore mannes gode/ is lyke him.  
that steeth the sonne in the sight  
of his fader. And god that is  
higheest approueth nat the yiftes  
of the wicked man/ ne takith hede  
to their offryng. **Eccle.** xxiii.  
And therfore Salomon saith  
**Honora deum de tua substantia.**  
Worship thy lord god with thyne  
owne gode/ nat of other mennes

Precepte.

gode Prouerb. iii. And Tobie saide. Ex substantia tua fac elemosinā. Of thy owne gode do almesse. Tobie iii. c. Diues. Contra. God biddeth in the gospel that men shulde make theim frendes in the blisse of heuene of riches of wickednesse. Facite vobis amicos de mamona iniquitatis. Therefore it semyth pat it is lesful to do almes of euyl gotten godes Dauper. In thre maners a thing may be euyl gotten. For firste it is so mys gotten þ it must be yolden aye to him þ oweth it/ as in theste/ raueyne/ & vsurie if he may be founde. And so of mys gotten gode men shuld do none almesse/ but yelde it aye. Also a thing is mys gotten whan bothe yeupng and taking of the thing is ayenst goddes lawe/ & both the yeuer and the taker lese their right/ as in symonye. And therefore neither they may do pleisunt almesse of that gode so mys gotten. Also a thinge is mys gotten/ whanne the dede and the crafte that it is gotten by is so vnlesful that the taker may kepe it styll lesfully/ but the yeuer may nat aye it aye/ as thinge gotten by sickerpe and by synful iapery of irregulars of mynstralles Witches/ and suche other. Which manner wympnyng is clepid soule wyl-

nyng. that is Turpe lucrū in lastyne. And of suche euyl gotten gode they may do none almesse. But they shulde make no open offryng at the auter ne sacrifice of so mys gotten gode. And therfore god saith. Non offeres mercedē p̄stibuli in domo dñi dei tui quia abhominatio ē apud deum. Thou shalt nat offre yemed of the woman a comen lechoure in the house. of thy lord god/ for it is abhominacion to god. Deutero. xxi. And officers of kinges princes lordes and ladies of busshoppes and prelates/ þ take yistes of men by comyn custome or by p̄fre/ that they shuld mayntene them and yeue them fauour in their causes/ they may doo almes of godes so gotē/ al though it be ful ofte euyl gotten. p̄iii. q. B. non sane. For to suche Cryste had that they shulde make them frendes in heuene/ of riches of wickednesse/ that is to say of riches so mys gotten for he that taketh it hath noo righte therto. Diues. Whyp praised Crist in ye gospel the false bailly that so forpaued men their dett/ in fraude of his lord/ to haue thanke of hem and helpe at nede. For he forpaued one the halfdele his dett/ Another the fyste parte of his dette. Daup. Crist prised nat the false



## The seuenth.

Ballie. Butt Cryste saith that  
 his lord praised him nat for his  
 fraude but for his sighte that he  
 dyd in helpe of him self ne Cryste  
 tellith nat that parable in the go  
 spel that men shulde take exam  
 ple of his fraude. to helpe theym  
 self by fraude of robbere of other  
 mennys gode but to teche me to  
 make theym frendes by dedes of  
 mercy and of almesse/ and forpe  
 ue other men their dettes as they  
 wole that god forpeue them ther  
 dettes and make them frendes/ in  
 heuene **W<sup>r</sup>ichesses of this world**  
**Diues.** Why clepyd Crist riches  
 ses of this world riches of Wic  
 kednesse **Paup.** For they been  
 to moche folke occasion of mo  
 che Wychednesse. and moche dis  
 ease of hate/ Wrath/ enuye/ of de  
 bate of plee and of grete discensi  
 on And it is ful harde to gete the  
 or to kepe them withoute synne.  
 and grete disease And therfore  
 seint Poule saythe that they pat  
 coueyte to be riche in this world.  
 fal in the feendes snare. And the  
 Wiseman saith if thou be riche in  
 this world/ thou shalt nat be vn  
 giltie ne cleen from synne. Also  
 leue frende ye shal vnderstonde.  
 that Wychednesse in holy Wrytte  
 is taken nat onely for synne/ but  
 also for payne and disease & mys  
 cheups of this world And so go

des of this world been clepyd ri  
 chesses of Wychednesse/ that is to  
 say of payne. and disease. and of  
 mischeif For they bringe men in  
 to payne trauayle and moche dis  
 ease/ for men haue moche trauail  
 in gettyng/ moche drede in kee  
 pyng/ and moche sorowe in the  
 lesyng. **Diues diuicias non con**  
**gregat absqz labore.** Non tenet  
 absqz metu/ nec deserit absqz dolore  
 They hate sikernes and bring  
 folke into grete perel/ grete drede  
 and in grete enemyte They hate  
 a man to haue his lust & lypnyng  
 and bringe him in endlesse hun  
 gre For as salomon saith the co  
 uetouse mā hath neuir ynoughe  
**Auarus non impletur pecunia.**  
 But alway couetith more & mo  
 Also they birote a man ease grete  
 and bring him in moche trauail.  
 for nigh alle the trauayle of this  
 world is to gete gode. Another  
 shylle ther is why they been cle  
 pyd riches of Wychednesse For  
 the salwe saith. **p. q. i. dilectissimis**  
 By wey of kynde alle men ben  
 up in lordeshippe and riches.  
 But by Wychednesse of false cou  
 etise in the people men ben vneue  
 l riches For some haue moche. so  
 me litel/ some ben riche some ben  
 pore/ and god hath pouer more  
 riches to one man in dispensati  
 on and gouernaunce/ thanne to

## Precepte.

many other. And þ is to refreyn  
the wychednesse o false couetise.  
in the peple And for wychednes  
is cause that oone man is richer  
thanne a nother/therfore they be  
cleppd riches of wychednesse.  
For ne hadde be the wychednes  
of Adames synne/ and of fals co  
uetise of mannes herte/ elles alle  
men shulde haue been eynly ri  
che. But nowe they ben vneyn  
in riches for synne and shewid  
nesse/ and therfore godes of this  
worlde ben cleppd riches of vne  
uenes and of wychednesse. inis  
quitatis id est non equitatis.  
And therfore alle the riches p  
one man hath passinge another.  
it is riches of vneuenesse. For  
in pat he is vneyn with his eu  
risten. therfore they ben cleppd  
riches of vneuenesse. Ther  
fore god biddeth the riche men p  
been but his bailles and his Re  
ues in this worlde make frendes  
of the pore folke/ bothe by penyng  
and foryeuynge/ as that baille  
dyd/ and be nat to harde to their  
subgettes but merciable and for  
yeue hem their dettes which they  
owbe to god & to them For god  
is so grete a lord and so riche þ  
ther may no man do him fraude.  
of his gode ne syndre ne lese his  
lordshippe.

## The xii. chapter.

**D**ives. In the fift precept  
thou seidest that riche mē.  
that wole nat help the pore folk  
ben mansleers Here thou seest p  
they be theuys/ and so it semyth  
that they do apēst bothe precep  
tes. Pauper. In that the pore  
man may die for the riche mā w  
holdith his gode from hym/ in p  
the riche man is a mansleer/ and  
dothe apenst this precept Non  
occides. thou shalt nat slee And  
in that he withholdith his goode.  
from the pore man in his nede he  
is a theef and dothe apenst this p  
cept Non furtum facies Thou  
shalt do no thefte. For al that ye  
richeman hath passinge his ned  
ful luyng. after the state of his  
dispensacion/ it is the pore man  
nes And therfore saith seint ama  
brose. that it is no lesse synne. to  
the riche man for to denye the po  
re man helpe at nede whanne he  
may helpe him of his abundaunce.  
thanne it is to robbe a mā of his  
goode. The brede saith he p  
thou withholdest in superfluyte.  
is the pore folkes that haue hū  
gre And the waste clorhyng pat  
thou shittest by in superfluytie.  
is the pore wydowes. And the  
moneye that thou hydest in the



## The seventh.

erthe in Waste is the raunsome of the prisoners and of mischeuo<sup>r</sup> folke/ for to deliuer them out of prisone and oute of bondes/ and helpe them oute of woo. And therefore saith he/ Wytte thou itt Wel. that of as many godes thou arte theif and rauennour as thou mightest geue to helpe of the pore folke if thou geue them nat. Noo man shulde saie any thing his owne that is comyn to alle. Diues. I assent wele to thy wordes that riche men shulde geue almesse of their haboundaunce sa- upnge the state of their dispensa- cion/ a his fulle harde to do. For moche thing is nedeful to the ri- che man more thane to the pore. Bicause of his state. of dispensa- cion. For moo thinges ben nede- fulle to a kinge thane to an erle. and moo to an Erle thane to a simple knyghte. and so it is of o- ther staates. To kinges prin- ces and lordes it is nedful to ha- ue treasoure to Wage men of ar- mes in defence of the Realme/ & to Wage their officers in goner- naunce of the Realme and of ther lordship. And therefore an Em- perour saide. Qui omnibus pre- est: omnibus indiget. He that is Lorde by dispensacion of alle thinge in this worlde/ hath nede of alle thinge. And so the more

lordship in this worlde/ the more nede. Pauper. Therefore of su- che thinges so nedful to man af- ter the state of his dispensacion. he is nat bounde to geue the pore. but in greate nede. But of other superfluite that is nat nedefulle to him in that degre/ he is bounde to geue. For alway the comyn p- fytte owyth to be chargyd more. thanne the profytte of one pson. Diues. It semyth by thy wordes that men of holy church whi- che spende the godes of holy chir- che in Wicked vse/ as in pompe. pride/ gluttony/ lechery/ and in o- ther Vanities be theues/ for they withholde pore menys gode/ and spende it mysuse ap<sup>er</sup>st the Wyll of god and of pore folke. Paup. That is sothe/ for seint Jerome saith that al that clerkes haue of holy church godes/ it is the pore mennys/ and for helpe of the po- re folke principaly holy church is edowyd. To them that haue the benefices and ye godes of ho- ly church/ it longith principaly to geue almesse and to haue cure of the pore people. Therefore seint Bernard/ in epistola ad eu- geniu/ saith thus. the naked crye and the hungre pleyne them and say. ye bisschopes what doth gold in your bridles/ it may nat putt alway cold ne hūgre fro ye bridle

## Precepte.

It is oure that ye so spende i pō-  
pe and Banptie. ye take it from  
vs cruelly/ and spende it vepnes-  
ly. And in a nother pistle that he  
wrote to a chanon he saide thus.  
If thou serue wele goddes auter  
it is grauntyd to the to liue by ye  
auter/ nat to bye their bridelles.  
silueryd or ouirgilt For what  
thou kepist for thy self of the au-  
ter passinge thyh honest nedeful  
spynge/ it is rauerne/ it is theft  
it is sacrilege. Therefore these  
men of holy churche that boocle  
ther shone with boocles of siluer  
and vse grete siluer harnes in  
their girdylles and knyues/ and  
men of religion/ mōkes and cha-  
nones/ and suche other. that vse  
grete ouches of siluer and golde.  
on their copes to fastne their hoz-  
des apenst the wynde/ and ryde.  
on high horse with sadles harnet  
sed with gold and siluer more pō-  
pouslye thanne lordes/ be strōge  
theyrs and do grete sacrilege so  
spēdyng the godes of holy chur-  
che in Banite and pryde/ in luste  
of the fleshe/ by whiche gode the  
pore folke shulde lyue. A lady  
of a thousande marke by yere cā-  
ppne her hode apenst the wynd  
with a smalle pygne of lacyon pit  
for a peny. But a monke that is  
bounden to pouertie by his pros-  
fession wole haue any ouches/ or a

broche of golde and siluer in vas-  
tue of a noble or moche more.  
Diues Be nat such men of holy  
churche so mispendyng the pore  
mennys godes bounde to restitu-  
tion. Paup. If they haue wher  
of to make restitution/ they ben  
holden to restitution/ as saythe  
Dochynge super. Deutro. v. c.  
Quia non dimittitur peccatum  
donec restituatur ablatum.  
And therefore seint Austyne. In  
epistola ad Macedonium. saith  
thus. If a nother mannes gode  
be nat poldē apen whāne it may  
be polden/ he that stole it doth no  
berze penance but he seyneth  
penance for if he do berze pe-  
naunce he must do restitution to  
his polwer. Diues. And what  
saith thou of tho clerkes that spē-  
de holy churche goodes. on their  
kynnesmen and wpmen. and os-  
per rich folk for to be mayntened  
and for to haue a name and for  
to be worshiped in this worlde.  
Pauper If they yue their kyn-  
nesmen and their frendes to rele-  
ue them of their nede/ it is wele  
done. and the ordre of charite ap-  
it it. But if they yue the godes  
of holy churche to make them ri-  
che and grete in this worlde. of pe-  
pore mennys gode/ it is rauerne  
theft and sacrilege. Also to  
yue riche folke measurablye to



## The seventh.

mayntene them rightfully in ho-  
ly church/ it is wele doon But  
to geue them holy church godes  
to be worshipped and to haue a na-  
me of pompe it is euyl doon and  
it is sacrilege & thefte so to spend  
the godes of holy church that ben  
the poore mennys godes. **Diues.**  
What sayste thou of them that  
spende the godes of holy church.  
in their owne nedefulle vse/ and  
doo nat their duite ne serue natt  
therfore. **Pauper.** The same  
Clerke Dockynge in the same  
place saith/ that they ben theues  
For the godes of holy church/ &  
the benefices ben pouen to them.  
that they shulde trauaile and ser-  
ue holy church in techynge pre-  
chynge and sacramentes geulge  
and in besp gouernaunce. And  
but they do so. they be natt wor-  
thy to haue benefices of holy church  
ne to lyue by holy church gos-  
des. And therfore **Seint Poule.**  
saith. Qui non laborat. nō mā-  
ducet. He that trauaileth natt  
shuld nat ete. And if they take  
holy church godes/ and traueyl  
nat therfore as they ben bounde  
they ben theues. For if a labou-  
rer toke money to trauaile in ye  
felde. and he traueyled nat ther-  
fore/ but he paye it apen he shuld  
be holden a theef. And therfore  
seint Poule saide. Qui episcopa

tum desiderat/ bonum opus de-  
siderat. He desireth a bishopp-  
rike/ he desireth a gode werke.  
**Prima** and **Thimo.** **tercio** For  
as saith the glose/ in that that he  
desireth a bishopprike/ he desireth  
a werke nat a dignitie. He desy-  
reth trauaile/ nat ease and reste.  
nat to weye into pride/ butt for  
to come from pride to more low-  
nesse/ to be seruauut and minis-  
ter of alle his subgettes of which  
he hath cure/ or elles they be nat  
worthy to lyue by the goodes of  
holy church For the benefices  
of holy church be nat pouen for  
for to go pley them/ butt for to  
trauaile aboute their cure.  
**Diues.** They haue their vikars  
and their parisshe preestis vnder  
them. **Pauper.** The bysher and  
the parisshe preest shal aunswere  
for that they they resceiue and pe-  
poune for that/ & he rescepueth.  
And he that more rescepueth mo-  
re is bounde. And the benefices of  
holy church be nat pouen to clers-  
kes that they shulde betake to o-  
ther men the cure/ Butt for they  
shulde haue principal cure them-  
self. For elles the selvyd man. &  
Woman might haue the benefi-  
ces of holy church/ as saith the  
same Clerke. And he saith that  
persones which absent them fro  
their churches only for ese or for

Precepte.

courtise. or for luste of their fleshe. and so spende the goodes of holy church/ they been theues. Nathelesse as he saith they may absente them from ther churches for a tyme by leue of their soueraignes that may yeeue them leue for summe gode cause/ as for learninge or for helpe of their churches. Also they that resceyue the benefices of holy church and be unable in that tyme whane they resceyue them to serue holy church/ or to haue cure of that benefice/ they ben theups. But whan they falle in age and in feblenes after that they haue truly traueled/ or after that ye benefice is poken them they may lesfully lyue by their benefices but if they haue ne sufficient patrimony to be sustented with. Also they that appere to them goddes of holy church be theups & do sacrilege as saith the same Clerke doctryng/ in the same place For clerkes in their begynnynge saie. Dominus pars hereditatis mee Oure lord god is part of myne heritage For as saith seint Jerom. ad nepocianum He must be pte of god. and haue god to his part/ and so haue him in his lyuynge/ that he haue god with him and that god haue him And sitthen he saith god is my pt. he owyth no thynge to haue butt

oure lord god. And if he haue golde siluer/ possessions and suche other riches/ oure lord deydeth to be his part with these parties And if I be parte of oure lord/ I take no part ne worlde lynesse amoges other folkes but lyue by the tithes and am sustented by seruaice of the auter that I serue. And so I shal be payed with mete/ and drynke/ and clothes/ & so folowe naked of worlde ly godde him that hangyd naked for me on the rode. xii. i. clericus. And therfore he biddeth thet pat every clerke shulde take hede to his name what it signifieth/ and trauable to be suche as his name signifieth. Quia clerici greci de foras latine. For clerk in greke and in latyne. is lott and part in englysshe For every Clerk shuld be the lott and the parte of oure lord god/ and in that they been ordeyned to goddes seruaice passynge the comen people Therfore they been clepyde Clerkes. Clerici. that is to saie/ chosen by lott. For they been kinges/ and gouernours of schole church. And in tooken therof they bere the crolle on their hede by shauynge awaye of their heere. For the shauynge awaye of their heere. signifieth & betokeneth doing awaye of tēpal goddes



## The feuenth

and wilful pouert. by which they  
been kinges in heuene. Ibidem.  
capitulo. duo. And therfore saith  
the salwe there. Capitulo Res ec  
clesie. That thinges of hooly  
churche ben nat hadde as propre  
but as comē and olde to be spēt  
in the vse that they be pouen to.  
For alle that thou Clerke haste.  
more thanne suffiseth the to thy  
nedeful spynge/ but thou prue  
it and spende it in gode vse thou  
withholdest Violently as a theef.  
Distinctione. xlvi. Sicut.  
And if clerkes haue patrimony.  
sufficiently of their owne to lyue  
by/ if they waste the goddes of ho  
lye churche that been ordeynede  
for pore folke. they do theft and  
sacrilege. p. vi. q. i. in fi.

### The xlii. chapter.

**D**ives. What is propriety  
sacrilege. Paup. Sacrile  
gium est sacre rei Violatio/ Vel e/  
iusdem Usurpatio Vnde sacrile  
gium quasi sacrilegium id est sacre  
ledens. Sacrilege is defouling  
of hooly thing/ or mysusynge and  
mys takynge of hooly thinge.  
Dives. In how many maners  
is sacrilege done. Paup. Sixty

me sacrilege is done for the pers  
one that is dispised and mysbo  
den As Whanne clerke or religio  
use is beten or smyten in despit  
Sumtyme sacrilege is doon by  
cause of the place as Whan chur  
che or churchewerde is pollute by  
blode shedyng/ or any hooly place  
is reuyd of his freedom. Also sacri  
lege is done bicause of thing pat  
is stolen or mysused/ and that in  
thre maners/ Or for that hooly  
thinge is taken out of hooly plas  
ce/ or thinge nat hooly oute of ho  
ly place/ or hooly thinge out of na  
hooly place. p. vii. q. quarta. q. s. q.  
Dives thā it semyth p<sup>r</sup> they pat  
withholde ther tithes fro god and  
hooly churche/ doo theft Pauper  
So saith the salwe. p. vi. q. vii de  
cimas. For the tithes of hooly  
churche been the auowes of cris  
ten people/ raunsome of synnes.  
and patrimonie helpe and herita  
ge of the pore people/ and tribu  
tes of the neddy soules. p. vi. q. i.  
quia iuxta. et. c. decime. Where  
the salwe saith that tithes be dett  
to god. And alle that withholden  
them falsly they doo sacrilege/ &  
robbe the pore folke of their gos  
des And he that withholdithe his  
tithes/ Wrongefully shalfe auns  
were at yedome for asmany sou  
les as perisse for hungre and mi  
scheise. in that parisse.

## Precepte.

Where he dwelleth. And he shal wole  
nat pay his tithes shal myspede  
and his goode. shal he banysse/  
and he shal haue schensse. and  
sodeyne pouert. Ibidem. c. Re-  
uertimini. And if he paye his ti-  
thes truly he shal haue helth of bo-  
dy and the more plentie of gode  
and grace of god/ a forpeneesse  
of synne/ and the kingdome of he-  
uyn. As saith the lawe/ Ibidem  
c. decime. Et Raymundus in  
summa sua li. i. titulo de decimis.  
And therfore the lawe saith there  
that god apitt nat the tithes for  
pistene for nede but for worship  
pat we shuld knowlege him oure  
lorde and puer of al gode. He ap-  
itt of vs the tenth part for oure  
pfit nat for his pfit. It is a synne  
to paie late/ but moche more syn-  
is neuir to pay ibid p. c. Diues.  
Of what thinges is a man bounde  
to tithes. Pauper. Of corne in  
heruyf/ of wyne in wedage/ of  
frayt. of bestial/ of gardeyn/ of  
pyche/ of medow/ of venery/ of  
pyes/ of fissing. of wyndmyl.  
and of watermylle/ p. vi. q. vii.  
Quicunqz et c. sequenti. Extra.  
li. iii. ti. xxx. pastoralis. And  
as Raymonde saith Tithes owe  
to be pouen of al the frutes of ye-  
rthe. Of apples of tres/ of erbes  
of pastures/ of bestes/ of wolfe.  
of mylk/ of hep/ of fissinge/ of

fermes/ of mylles/ of bathes/ of  
fullynge places/ of mynes of sil-  
uer/ of other metal/ of gretis of  
stone/ of marchaundise of crafte  
and of other goodes and also of  
tyme li. i. ti. xii. And as saith.  
hostiensis libro iii. eode titulo  
Of every thing rightfully gotten  
a manshulde tithes and of his ser-  
uice and of his knyghtshippe.

Diues. Moche  
thinge is wele gotten and with ly-  
tel auantage of them that gete it.  
and oft with grette losse/ and ther-  
fore me thynketh it is vnscrutful  
that a man shulde tithes his chaf-  
fare and his crafte or his seruyce  
or his trauayle there his wyning  
is lytel or noughte. Pauper.  
There been ii. maner tithes. Sum-  
me come of thert/ as corne wyne  
bestiale that is brought forth by  
the londe. And suche tithes ben  
cleppd prediales in latyne. Sum-  
me tithes come onlpe of the par-  
sone/ as by marchaundise. and  
werkmaanshippe/ and suche tithes  
ben cleppd parsonales in latyne.

And in suche tithes that  
been parsonales/ and comen of  
marchaundise. Or of crafte/ or  
of suche. other trauayle/ a man  
shal accompte his expenses/ and  
loke whether he is increasped/ or  
natt. And tithes his wyninge  
and his free increases.



## The feuenth

In payng of titthes prediales pat come of the londe/ he shal nat as counte expēses but frely pay the tithe neither worste ne beste but. but as they cūme to honde with/ outen chois *Extra li.iii. c. ti. pastoralis. et c. cū homines.* Nathe lesse if a man for deuocion pene the best to god/ it is praisable and wele doon *Dines.* Shulde mē tithe al thing þ newþrþ Paup. Things þben tayed in the lawe men shulde tithe/ nat al thinge that newith/ for moche thinge newith that is nat profitable. And though it be profitable. yett it is nat worþshipful as boundes. and cottes. *Dines.* I suppose a man cūme by fre gift or by succession and by heritage to gret lordship and moche riches/ or take frely grette piftes/ is he bounden to pene the tenth part of that ritage or of tho piftes to holy church. *Paup. Nap.* for so al possessions and lordshippes shulde falle to holy church. *Extra c. pastoralis in glosa.* And if a riche man pene a pore mā y pēs to bye him w<sup>t</sup> a clothe. or to pay his dettes/ or els to his spynge. he shulde paie the tithe to the pft and that were apenst reason for if al free piftes shulde be titheb. holy church shulde be to riche. & the people to pore For soo he

might aye the tenth part nygge of every testamament

## The xiii chapter.

**D***Jues.* To what church shal man paie his titthes. *Pauper.* Titthes psonales as of marchaundise & of crafte man shal pay to his parisshe church. there he duellith and takith his sacramentes/ and herith his seze upce But titthes prediales shuld be paied to the church/ to whiche maner and the londe longith to. But custome be in the contrarie. as saith *suma conf.* Titthes prediales shulde be poueh/ anon in the begynnynge/ but titthes psonelles may abyde til the ende of the yere for the more auantage. of the church *Dines.* How shulde the titthes be spent *Paup.* The titthes and the gobes of holy church shulde be departed in foure partes/ after that the parties haf nede and be worthy One to the bishhop if him nede Another to the ministres of the church. The thridde to pore folke The iiii. to amendmēt and making of the church if it nede. *piti. q. iiii. quatnor.* Where the glose concludith and saith pat clerkes shulde be compellyd to repacion

## Precepte.

of the church and nat the selwde  
people p. q. i. decernim'. But as  
saith Cupdo in rosario in þ men  
must take hede to custome of pe  
cuntre and what the part is that  
longith to the church Diues. I  
suppose þ the curate of the church  
waste the goodes of holy church.  
in synne and i lecherp/ and be an  
open theef or an open lechour or  
mansleer/ so that his misleupng.  
is sclauderous & notorie. shuld  
men pay their tithes to such wic  
ked spuers. Paup. Hostiensis  
saith that if the prest or curate or  
curate of the church mispende ho  
ly church goodes. or be a notorie  
lechoure/ the selwde man is nat  
bounde to pue him his tithes  
But he shal pue them to his so  
ueraigne nexte aboue him which  
is bounde to spende them in pro  
fytte of the church/ or of the pore  
parisshe Diues. The lawe is  
apenst him Extra li. iii. ti. de de  
cimis c. tua nos. Where the lawe  
saith that for wychednesse of the  
minystres of holy church. men  
shuld nat withdraue their tithes  
from them Pauper. Hostiensis  
answereth therto and saith yal  
as longe as their synne is proue.  
men shuld nat withdraue their  
tithes And so meneth that lawe.  
But whanne their synne is op.  
and notorie thanne men shuld.

nat paie to them but to ther soue  
raigne Thus saith Hostiensis in  
su. sua. li. iii. Rubrica de decimis  
.S. et quare in fine And he als  
ledgith many lawes for him and  
many lawes ben for him that he  
aledgith nat For the grete Clerke  
Gracian' in the decrees is cheif  
booke of lawe canon saith þ the  
clerke notarie lechour shulde ha  
ue no part in the goodes of holy  
church. distinct. lxxxi. Si quis  
amodo cū aliis caplis sequentis  
bus And ther saith the glose that  
to Whome it is forboden to doo  
office in holy church/ to him is  
forboden and interdiit his benes  
fice But as the lawe saith there.  
Co al suche notorie lechoures.  
prestes dekenes subdekenes ben  
forboden the offices of holy chir  
che yat they shulde do no offices  
in holy church/ and the people  
is forboden to here their office.  
Therefore than their benefice. is  
forbode the til they amēde hem  
thm Siqui sunt presbiteri Upon  
whiche lawe saith Cupdo in ro  
sario. That if prestes be founde  
suche open lechoures and male  
factoures/ their subgettes maye  
of their owne auctorite put them  
from their office/ And nat  
abide sentence ne doome of their  
souereyn/ al though the bisskop  
wet favourable to suffre suche.



Wyched liuers For Whyp saith he  
suche been suspēded by the pope  
and by the lawe. Diues. This  
sentence is Wonderfulle and nat  
plesaunte to men of holy church  
and pit as me thenkith it is skil/  
ful For if any mā ought me dett  
and paid it to myne enemye/ to  
strengith him in his malice apēs  
me Wyttyng wele that he shulde  
robbe me therof & nat paie it me.  
he dōd moche apenst me and rob  
bed me cruelly of my gode. And  
so as me thenkith do they & paie  
titthes and dueties that longe to  
god and holy church and to pore  
folke/ and paye theym. to suche  
Wyched lyuers and open enemyes  
to god/ for they been loste for  
euer. Or if he kept them stille/ or  
paid them to his souerayne. as  
Hostiensis saith/ than were they  
sauf and holy church & the pore  
people might be holpen thereby  
Pauper. It is lesul so to kepe  
them and nat apenst the lawe/ y<sup>e</sup>  
they alledge apens hostiensis and  
apenst other clerkes & apenst the  
comon lawe/ for h lawe acordeth  
with al other clerkes if it be wele  
vnderstonde. For these been the  
wordes of the lawe. *Pretextu  
nequicie clericorum nequunt es  
as .s. decimas nisi quibus de mā  
datodiuiuo debetur suo arbitrio  
erogare* Extra libro iii. de deci

mis/ c. tuanobis. That is to  
saye in englysshe Letwde mē may  
nat vnder colour of Wychednes  
of clerkes pēue by their owne do  
me the titthes butt to theym that  
they been dette to/ by the cōman  
dement of god. For it is nat le  
ful to pēue alwey a nother man/  
nes gode withouten the wyll of  
the lord of the goode as saith ye  
lawe there. These wordes be nat  
apenst Hostiensis/ for Hostiensis.  
spekith of clerkes open lichours  
and open Wyched lyuers.

This lawe spekith of clerkes  
whos synne is pēuep and of hem  
that been defamed falsly by ma/  
lice of the people/ and he biddeth  
there that they shulde be pēuone  
them apen. Also this lawe saith  
that it shulde natt be pouen but  
to them that it longith to by the  
commaundement of god. But  
by the the commaundemente of  
god they longe nat to suche Wyc  
hed lyuers. Therefore they shuld  
nat be pouen to them. Also  
though the lawe man withholde  
his titthes and his dueties fro su  
che Wyched men in holy church  
and paie them to his souerayne.  
or elles kepith them styll for p  
fytte of holy church. in that he  
pēueth them nat a way butt ke  
pith the sauf to pfit of holy chir/  
che And that lawe men alledge.

## Precepte.

apens hostien. f. tua nobis/ spes  
 keth apenst the selwde men. that  
 yeue alwey titthes of holy church.  
 & dispende them as them liket the.  
 and yeue them alway to whom  
 they wole/ and this is nat lesulle  
 withoute autorite of bussopes.  
 If the bussop or any hous of re  
 ligion rescieve so many titthes in  
 a parisshe by olde custome/ that  
 the curat of the church may nat  
 spue honestly by his bnfice/ than  
 a certeyne porcion of the titthes.  
 may be pouen to that curate. for  
 to spue by. nat withstondyng ye  
 olde custome Extra li. iiii. de pre  
 bendis/ c. extirpande/ Where the  
 salwe saith/ he that hath cure of  
 a parisshe shulde serue it him self  
 and nat by a nother/ but nede of  
 other cure compelle him therto

### Ther D chapter.

**D**ives. What holy church  
 ave titthes psonales of les  
 wps that duelle amonges crist  
 people Pauper. Nay. For they  
 be nat of holy church/ and they  
 take nat sacramentes of holy  
 church ne serupce of the curate.  
 If a man gilously selle a porci  
 on of corne or it be tithed/ bothe  
 the byer and the seller ben bound

to tithen it The seller for his gyle.  
 and for he hath the value of the  
 tithe. And he by bieth it is bouden  
 for that corne passeth to him. W  
 charge of the tithe. And so holy  
 church may ave ye tithe of whe/  
 ther of them that he wole But if  
 he gete it of the one of them/ he  
 may nat ave it of the other But  
 if the byer thought no gyle in his  
 byngge if he paid the tithe after  
 he bought it/ the seller is bound  
 de to make him restitution. And  
 if the byer and the seller wist wel  
 yat it was nat tithed/ them must  
 bothe do penance as for theste.  
 And if the byer paid the tithe/ the  
 seller is bounde to restitution but  
 the byer bought it to such a pris  
 he may pit wele saue his owne  
 If the corne be stole or it be tithed  
 and the lord of the corne wet to  
 stole in the tithing & tithed nat  
 after the custome of the place but  
 delayed it/ holy church may ave  
 of him the tithe of the corne so sto  
 len But if it be taken alway with  
 in the tyme of due tithyngge he is  
 nat bounde to restitution of the  
 titthes. Hec Raymundus li. i. de  
 decimis. Dives Is a man bounde  
 by the precepte of god to paie al  
 his titthes bothe prediales and p  
 sonales. Paup. As Innocente  
 the pope the thirde. Extra e. in  
 aliquibus. and Keymonde also



## The feuenth

say At the tithes must be payed that ben tayed by goddes lawe. Leuitici Ultimo. And al othe tithes bothe p'diales and p'sonales after custome of the cuntre long approued For consuetude or custome in lawe positif that is mānes lawe. is expositour and terminour of the lawe. Consuetus do approbata est optima legum interpretes. extra. li. i. tit. iiii. cū dilectus Et consuetudo est altera lex. But ther may no consuetude or custome be kept agēst goddes lawe/ ne agenst lawe of hīde Dīnes. Whē badde god that mē shulde paie more the x. part thā a nother part. Pauper For x is nombze so parfyte that it conteyneth al nombze For al nombzes after x. ben made of ten and nōbzes Withīn x. And nyne is nombze Inparfite/ and alle nombzes Withīn x ben Inpfitte in regarde. of x. And therfore god bad that men shulde pēue hīm. the tenth part/ and kepe to them self nyne partes/ in token that al oure perfection cūmeth of god and to hē it must be arretted by prisyng and thankyng/ and al oure imperfection cūmeth of oure self And therfore we Withholde nyne partes to oure self/ and pēue to god the x. parte/ so knowlechpyng that alle oure p'fection and godnesse cū-

meth of hīm/ and al oure imperfection cūmeth of our self And in token that he is our lord and lord of al/ and al pat we haue cūmey from hīm/ as al oure nōbzes ben conteyned in x/ and come of x.

## The xvi chapter

**D**īnes. Is symonpe and spice of thest Pauper. It is thest and sacrilege in that x a man treteth and occupieth vntis gheful thinge that is nat his Of sucche theues spekith Crist in the gospel. Qui non intrat postula in ouile/ sed ascendit aliunde/ hic fur est et latro. Jo. x. c. He pat entrit nat in the folde of holy church by the doze that is Crist/ and takith nat his benefice frely by weye of almesse for cristen sake but by symonpe/ he is a thest. & a mycher And al that so cūme into the benefices of holy church by symonte/ they ben mychers/ & theues Dīnes. What is symonpe Paup. Symonpe. is a studio couetise and wylle. to bye or sel. thinge spirituel/ or thing annexed or knytt to spiritual thinge. For as the phillosophe saith nat only he that stelith priuely is a mycher But also he that wole stele priuely/ is a mycher & a thest

## Precepte.

But here thou shalt vnderstande  
that summe thinges be forbode. for  
they be symonient as bieng and  
selling of the sacramentes of ho-  
ly church. in whiche wyll alos  
ne withouten dede maketh a mā  
giltie in symony. Summe thinges  
ben symonient only for they ben  
forboden by holy church. As if  
a clerk resigne his church in co-  
uenaunt that it shal be pouen to  
his newelwe or to summe of his kyn-  
suche wyll withouten dede ma-  
keth nat a man symoniēt ne gil-  
tie in symonye as anentes holy  
church. But if it be done only for  
prospett of the pson and nat for  
prospett of holy church. he is gil-  
tie bifore god. And if he resigne  
it frely in couenaunt and in wyll  
that it shal be pouen to hym that  
is more able to prospte to mans  
nes soule thane he is him self. in  
that resignyng he dothe no symo-  
nye. **Diues.** Wherof came the  
name of symonye **Paup.** Of sy-  
mon magus a grete wytche. For  
he prosperd to seint Petre a grete  
summe of money to haue grace of  
the holy goste to make men hole  
of sekenesses. and to do wondres  
and to make the holy goste to li-  
ght in men and wpmen. as seint  
petre dyd. But seint Petre forso-  
ke his money and saide to hym.  
Thy money be styll with the in

pydicion and perissching of damp-  
nacion. for thou wenyst to gete  
ye pist of god w<sup>t</sup> it actuali. And  
therfore alle that bye any thinge  
spirituel or any thinge knytt to  
spirituel thinge. ben clepyd pro-  
pity symoniētes. And they that  
selle it ben clepyd giezites. Giezi  
te in latyne. For Giezi the seruāt  
of Helisee the prophete toke mes-  
se of the grete lord. Naman for  
that god hadde made him hool.  
of his lepre. by the prophete He-  
lisee that was his maister. And  
so he selde falsly the pist of god.  
in asmuche as was in him. apēt  
the wyll of god and of the pphe-  
te Helisee. And therfore he was a le-  
pre and at his kynne after hym.  
iii<sup>o</sup> Regū. **Di.** Nathelesse comon-  
ly bothe bier and seller of spiritu-  
el thinge ben clepyd symoniētes.  
For symon mag<sup>o</sup> dyd that was  
in him to bye the grace of the ho-  
ly goste. and was in purpos and  
wyll to selle it forth to othe for  
money and for pistes. **Diues.**  
In holwe many maners is symo-  
nie doon. **Pauper.** In thre ma-  
ners as thing spirituel is boughe  
and solde by thre maner pistes.  
For sūtyme it is boughe by pist  
of honde. sūtyme by pist of scrup-  
ce. sumtyme by pist of tūge. pist  
of the hōde is clepyd money and  
other riches. pist of scrupce. is



## The senentis.

cleppd their seruyce pouen nat i  
due maner/ ne rightfully to haue  
a thing spirituel/ pist of tunge is  
fauoure flaterynge and prayer p<sup>r</sup>  
men make them self or by other.  
so to haue spirituel thinges Also  
in rescepyng of holy ordre is do  
symonpe/ sumtyme only on his  
side that makith orders As whā  
sūme frend of him that shalbe or  
dred peuetē the bissshop sūme pist  
Withoute the witpyng of him yat  
shalbe ordred Sumtyme it is do  
only on his side that shalle be or-  
dred/ as if he peue any pistes to a  
ny of the bisschopes officers to spe  
ke for him that he may be ordred  
and of whiche pist the busschoppe  
knowyth nat Sumtyme it is do  
of bothe the parties/ as whā the  
one peuetē and the other takith.  
Sumtyme it is done and pitt in  
neither ptie/ as if a frende of him  
that shalbe ordred peue or hote a  
ny thing to the bisschopes officers  
to help him in that cause/ and ne  
ther he ne the bisschop knowith of  
tho pistes. And in these man-  
ners may also be done symonpe.  
in peupnge of benefices of holy  
churche. If any man peue any  
pist for me or pray for me that I  
may be ordred or rescepye bene-  
fice if I apensey and assent nāt  
ther to his pist/ ne his bisheest/ ne  
his prayer/ lettith nat fro myne

ordres ne fro my benefice/ But if  
I assent ther to bifoze or after pa-  
yng the money that he besighte.  
I falle in symonpe. And though  
it be neuir so preuy I must resig-  
ne/ And if myn enemy peue or bi-  
hete pistes for my pmocion I wil  
so to let me by symone/ and it be  
nat myn assente/ his dede lettith  
me nat Extra lib<sup>ro</sup> iiii. de symo-  
nia c. sicut tuis litteris. If any  
frende peue any pist me vnder-  
tyng for my pmocion/ and after  
that I wyste therof or I wet cle-  
pyd of the busschop to my pmoci-  
on. and I wyft it welch I shuld  
nat be clepid but fordyfist I shuld  
nat rescepye that pmocion. Dec  
su. conf. li. i. ti. i.

### The xvii chapter

**O**f Iues. May no thinge be  
pouē lesully for thing spū-  
el. Pauper. p<sup>his</sup>. For both pist  
of honde of tonge and of seruice.  
may be pouē for spirituel thinge  
Epist of honde may be pouē for  
spūel thing in v. cases as saith  
Reynunde. First if it be pouen  
fresly for deuocion and for reue-  
rence of the sacrament & of spūel  
thing withoute any couenāt. or  
any aping of the taker. But for  
to peue any thing by wey of coue-  
naut or byng/ or sellpyng/ or of  
chaungpyng it is nat lesul And if  
it be dout whether the pist be pos-

## Precepte.

uen by couenaunt or by euyl en-  
tencion/ me muste take hede. to  
the state of the peuer/ & of the tax  
her whether the riche geue the po-  
re/ or the pore to the riche. or rye  
che to riche Also to the quantite of  
the thiste/ whether it be of greute  
price or of lytel price. Also to the  
tyme of the geuyng/ whether i tyme  
of nede or in other tyme And  
so by these circumstaunces deme  
in wh<sup>t</sup> maner it was pouen The  
secoilde cas is/ Whanne me geue  
frely to any man of holy church.  
any thing for spūal dedes as for  
certeyn seipng and syngynge to  
whiche he is nat boude. The iii.  
case is Whanne it is pouē to cler-  
kes for spūal dedes to the whiche  
they be boude of office For ther  
is no man boude to traueple for  
noughte/ ne the curate serue the  
church for noughte/ ne the pchor  
to traueple for noughte And ther-  
fore seint poule saith that they p<sup>r</sup>  
serue the auter shal lyue by thau-  
ter. And so god hath ordeyned y<sup>e</sup>  
they p<sup>r</sup>che the gospel. shal lyue  
by the gospel. Prima ad cor. 13.  
Nothelesse the more freely that a  
man p<sup>r</sup>chith the more is his mede  
And though he aye nat y<sup>e</sup> peple  
is bounde to geue him freely/ As  
saith seint austyn sup illud Pro-  
ducēs fenā ianētis. The iiii.  
case is to haue lpf withoutē ede.

a foryeuenes of synne Therfor  
Daniel saide to the kynge Nas  
bugodono for Pctā tua elemosi-  
nis redime Dan. iiii. Bye apen  
thy synnes with almesse/ nat y<sup>e</sup>  
We may bie heuene/ ne foryeues-  
nesse of synne/ but by almesse do-  
yng We may deserue to haue for-  
yeuenesse of syn/ & heuene blysse  
and so biyng is taken for deser-  
uyng. The fift cause is Whāne  
a man for to haue peas byeth as  
Way the wronge that he suffereth  
in spūel right Whāne he is syker.  
his cause is rightful. Extra de  
symonia c. Dissecto filio

The y<sup>e</sup> viii. chapter.

**D**ues. What payne is or  
depynd apēst symonye.  
Pauper If a clerke be a symo-  
nient in takyng of his ordre/ he  
is suspēdyd of his ordre both as  
nētis him self and anētes other  
so h<sup>e</sup> he may nat do execucion of  
his ordre And whether his symo-  
nie be pryue or apert he is suspē-  
dyde. And if he be cōuicte bifore  
his iuge/ shal be depōsed. & shal  
be led to ealy worshipp & lese y<sup>e</sup> mo-  
ney h<sup>e</sup> he paid therfore And he p<sup>r</sup>  
ordred him wyttynghly by symo-  
nie/ or paye him bñfice by simo-  
nie or he th<sup>r</sup> rescepueth any bñfi-  
ce by symonye/ or is meane ther-  
to though their syn be pryue/ p<sup>r</sup>it  
they be suspēdyde. as anētes



## The seventh.

them self. And if it be open/ they  
ben suspēdyd both anētes theim  
self and anētis other. And he þa  
keth his benefice w<sup>t</sup> symonye/ he  
must resigne & make restitution  
of al the p<sup>ro</sup>p<sup>er</sup>t<sup>y</sup> þe hath take ther  
of/ & for the p<sup>ro</sup>p<sup>er</sup>t<sup>y</sup> þe might haue be  
taken therof for his tyme. For it  
is a general rule in the lawe that  
who so occupieth any thing w<sup>it</sup>  
outē rightful title/ he is boundē  
to restitution of al the harmes &  
of al p<sup>ro</sup>p<sup>er</sup>t<sup>y</sup> þe came therof/ or mizt  
haue come therof for þe tyme/ sa  
uyng his expensis þe spent i p<sup>ro</sup>  
p<sup>er</sup>t & saluacion of þe thynge. And  
bothe clerke & lewde man þe doth  
symonye/ he is acursed in þe dede.  
And if it may be p<sup>ro</sup>ueyd/ þe lewde  
man shulde be accursed openly i ho  
ly church. *Prima q. i. repūtur.*  
*Diues.* If the officer of the bus  
shop aye of custome any p<sup>ro</sup>p<sup>er</sup>t<sup>y</sup> i  
makinge of ordres/ in sacryng  
of busschopes/ in blessinge of ab  
bottes/ if they þe shulde be ordryd  
or blessed or sacryd/ þeue them su  
che p<sup>ro</sup>p<sup>er</sup>t<sup>y</sup>es. for custome that they  
allege/ is it symonye. *Daup.*  
If he þeue it principally for such  
custome & for their aying it is sy  
mony. But if he þeue it frely/ nat  
for ther aying ne for custome ne  
by couenaunt/ it is no symonye  
But most siker it is that he þeue  
none thanne ne for thanne/ for it

is lke symony. And seint Dou  
biddeth þe mē shuld absteyne the  
from euery Wyched liknesse. Also  
they that þeue or take any thynge  
by wey of custome or of couenāt  
for blessing of weddynge for se  
pulture/ for diriges/ for creame  
or oile/ or for any sacramente in  
whiche is pouen grace he doithe  
symony. If any curate or p<sup>ro</sup>p<sup>er</sup>t<sup>y</sup>  
p<sup>ro</sup>p<sup>er</sup>t<sup>y</sup> for p<sup>ro</sup>p<sup>er</sup>t<sup>y</sup>es/ for prayer. for  
loue/ for frēdschip/ hide a opē syn  
of his parisschyn obstinate in syn  
or recounseile him that wole nat  
amēde him/ or for hate & enemy  
te wole nat recounseyl him that  
wole amēde him/ or for hate or  
loue or p<sup>ro</sup>p<sup>er</sup>t<sup>y</sup> or prayer putteth a  
ny mā or womā/ from the sacra  
mentes of holy church/ he dothe  
symony. If a p<sup>ro</sup>p<sup>er</sup>t<sup>y</sup> be bounden  
of office to say a messe/ or dirige.  
& such other prayers & he aye mo  
ney therfore/ he dothe symonye.  
But if he be nat boūde therto of  
office/ and he hath nat his nedes  
ful luyng he may take money  
for his traualle and lett his tra  
ualle to hys by daies and yeris  
as annuelers done/ as saith Rey  
munde. *Et extra ne plati. Dices*  
*suas & c. Ultimo.* But if he haue  
sufficient luyng and he be nat  
bounde to say that messe or diri  
ge/ thanne he shalle say it frely.  
or elles nat say it. For elles it se

## Precepte.

meth that he doth it principally.  
for couetise. If a prest haue said  
a masse if he say a nother masse.  
that day for money or for to haue  
the thankes of the world/ he doth  
symone. De con. di. i. sufficit.

### The xix. chapter

**D**ives. If religiouse or se-  
cular clerkes in auancement  
of their hynnesmen make  
couenaunt to giddre and say/ As  
sent thou to auainsynge of my  
neuewe and I shal assent the auā  
syng of thy neuewe Or elles one  
saith that as longe as I lyue shal  
ther no grace of any auāsemēt.  
passe while I may lette it/ but I  
haue this grace for him yat I py  
for. do these any symonpe.

**Pauper** It is symonpe. for  
the lawe saith. Absit omnis pactio  
cesset omnis conuentio. i. q. ii. q. vi.  
In spirituel thinges every  
couenaunt shulde be a wape/ eue-  
ry conuencion cease. If the cu-  
rate wole nat burpe the dede bo-  
dy/ ne suffre it to be buried/ but i  
couenaunt that he shal haue his  
bedde or his best clothe/ or sume  
other thing he doth symone. alle  
though it be custome to paye. v.  
he apit. And therefore he shulde

freely burye the dede and blesse the  
that been neddy/ and so abstepne  
him fro every spice of symonpe.  
and afterward compelle them to  
pay and kepe gode customes/ if  
that they might wese do it for po-  
uert. Extra e. ad apostolicam  
If a prest wole nat baptise but  
he haue money therfore he dothe  
symonie. And rather the selwyd  
man or womā shulde baptise the  
childe/ thanne yeue money ther-  
fore And if he be of age & shuld  
be baptised. and there were noo  
man ne woman butt the preeste.  
though he were in peryl of dethe  
he shulde rather die without bap-  
tyme of water/ thanne he shulde  
be baptised by symonie. For in  
that case the baptym of the holy  
goost suffiseth to him Every mā  
and woman may baptise for ne-  
de. If any patrone yeue a be-  
nefice in couenaunt that he that  
resceyueyth it shal helpe him tē-  
porally and his also/ it is symo-  
npe Extra e. nemo. And if he  
yeue it to sume of his hynne soo  
to magnifye him self/ and to be  
the mozemighty worldly by auā  
syng of his hynrede/ it is symone  
And if a patrone selle a patrona-  
ge by the self/ or selle the maner &  
is annexed therto/ the more dere  
for the patronage/ he doth symo-  
npe As saith Petrus tarentinus



## The senenths.

sup quartum sent. distinct xxv. And therfore he saith that chop-  
pyng of churches withoute auc-  
torite of the bisschop/ is symony.  
And he saith there also that right  
of patronage may nat be solde.  
but it passith forth with byng  
of the londe that it longith to.  
If prechours or pardonystres or  
other folke that goo for almesse.  
pray the parisshe preest or the cu-  
rate to procure them some gode in  
their parisshe in couenaunt w<sup>th</sup> the  
preest or the curat shal haue a cer-  
teyn part therof/ it is symony as  
anentis the preest/ for both do sy-  
mony/ and also they do sacrile-  
ge & theft/ in that they defraude  
men of their gode/ and put it nat  
in the almesse that they geue it to  
and both the preste and the par-  
donistre be bothe to restitution.

## The xx. chapter.

**I**F a man or woman/ geue  
money to be resceiued into  
house of religion/ and so in religi-  
on in couenaunt w<sup>th</sup> he or she shal  
geue a certeyn money to ye hous  
it is symonie though it be comen  
custome so to geue. Nathelesse if  
he be resceyued frely as the lawe  
wole/ he dothe no symonie. Ex.

tra e. sicut p certo et c. in tantum  
c<sup>o</sup> veniens. c<sup>o</sup>. audiuius c. Ja-  
cobus. Nathelesse if the house be  
poore & ouircharged w<sup>th</sup> p<sup>er</sup>sones so  
cladde/ they may afterwarde pray  
the frendes of that p<sup>er</sup>son/ of some  
almesse in releuyng of the hous  
and of that charge. If a man or  
a woman geue money to prestes  
riche or poore/ for trental/ for annu-  
el/ for yerday/ or for to say messe  
of the holy goost or other masses  
or to geue money to clerkes/ for  
sayng of psalters or of diriges.  
or to poore men in couenaunte of  
certeyn prayers/ with intencion  
so to bye their prayers he doth sy-  
mony. scdm glosam Will<sup>el</sup> et de  
habetur in s<sup>an</sup>. con. li. i. ti. i. q. xlii.  
And yit as he saith there/ it is les-  
sulle to take and to geue money  
and other temporel thinges/ for  
suche spirituel thing/ and for by-  
er by wey of deuocion and of fre-  
pist/ so to excite deuocion and lo-  
ue of p<sup>er</sup>sones the more to pray for  
them. And in this maner men  
may geue to colleges certeyn mo-  
ney to kepe their yereday/ nat by  
wey of couenaunt of byng/ and  
of sellpng/ but so to stirre them  
frely to graunt them their aping  
by wey of more charite and more  
deuocion. For suche spirituel  
thing may nat be solde And ther-  
fore men shuld geue their goode

## Precepte.

frely to men of holy church by  
Wepe of amesse/ and they shulde  
take it freely by Wepe of almesse  
And the puer w<sup>t</sup> his piste of cha-  
rite may aye certein prapers. of  
them that he puereth to/ & if they  
grauntyd him they ben bounden  
to kepe their graunt. Therefore  
saith seint Austyne that the apo-  
stels toke freely their liuynge of  
them that they prechyd freely to.  
And as grete synne it is the prest  
to sel his praper/ as the prechour  
to selle his prechynge. Criste  
badde i the gospel that mē shuld  
make them frendes of the riches-  
ses of this world pat they might  
rescepe them into endlesse taber-  
nacles that is to say pat they mi-  
ght so pray for hem & they might  
be rescepued into blisse And thus  
muste alle men of holy church.  
take their liuynge if they wol be  
clene oute of symony. For they  
may nat sell ther office that they  
do in holy church/ ne their prap-  
er/ but by fre pistes take their suf-  
ficient lyuelode *Extra ne plati.*  
*Dices suas. c. qm̄ enormis.*  
*Dices Contra.* It is ordeyned  
by constitution synodalle what  
money a pariss prest and what  
an annuier shuld take. *Paup.*  
That is nat for his office but it  
is done to lett the false couetise.  
of men of holy church/ to putte

in certein hou moche is sufficiēt  
to their liuynge that they shulde  
no more aye. ne men no more pe-  
ue them. But if it be nat suffici-  
ent/ they may take more by leue  
of their prelates. And that tak-  
inge is nat ordeigned by the pe-  
uer of the money/ but by the pre-  
lates of holy church bothe anen-  
tis symonye and apenst false con-  
nectye of their clerkes.

## The xvi. chapter

**D**ives. It semeth by the  
wordes/ that they & synge  
the golden trentalle. go ful nigh  
symonye. For they make woun-  
derful couenaunte. of their syn-  
gynge. *Pauper* Leue frende thou  
shalt vnderstond that couenaunt  
makynge makethofte symonye  
that shulde elles make no symo-  
ny. As if the puer aye what it  
is worthe to synge many messys  
and the preest answereth twenty  
shillynge. or ten shillynge/ or  
a noble. Or if the puer sepe.  
for what wylt thou take to syn-  
ge it. and the preest answereth  
and sepe no lesse than twenty shillyn-  
ge. or ten shillynge. and thus  
bargayne and broke. aboute the  
syngeynge of the messe. that may



## The seuenth.

nat he folde ne boughte/ as men do in bypnyng and sellpnyng/ of any horse/ thanne they falle bothe in cursed symony. Also if the puer say to the preeft in his bargaynyng/ that he shal synge for certeyne soules and for no moo and he bihotith him soo/ thanne ben they bothe accursed for that foule symonye And also for it is apenst charite/ for the preefte is bounden to synge for alle cristen And for the mo he prayeth in special by weye of charite/ the more he plesith god. and the more ben tho soules holpen/ for whiche he takith his sellarie. And in that he byndeth him to say specialle messes in certeyne tyme/ he muste in cas leue the messe of the daye that he is bounden to. if he be a curate & so dothe symonye. as saith Raymounde/ and other clerkes. Also he dothe in that apenst the ordenaunce of holy church. *Extra libro tercio de celebratione missarum. c. secundo* Where it is boden that ther shuld no man leue masse of the day for other specialle messes/ As of the Trinite/ oure lady. or other nat for it is euyl to here or to say suche specialle messes. but for it is euyl to leue messes of the day for suche special messes. as saith the glose. *Ne uirtutelesse* if a man

wole here suche special messes in reuerence of the Trinite or of our lady/ it is wele done/ so that he leue nat messe of the daye for such messes. *Dives.* Thanne me thynketh that curates. that been bounden to say messe of the day/ to the parisshe/ or i cas messe of Requiem/ may nat wele synge suche golden trentalles. *Daup.* That is sothe/ ne no preeft that hath sufficient lypnyng by other salarie. And therfore it is forboden the synodales of englonde/ p<sup>r</sup> any persone or wyker shuld make couenaunt with his parisshe preeft/ that he shulde besides his salarie. take annuel or trentalle or any such other/ that they clepe Vantages. *Inhibemus districtius.* But they shal pue to their parisshe preeft sufficient salarie. Wherby they may lyue withoute suche false couetise. And in the constitution of Lambeth the secounde chapter/ it is bode that no preeft shalle bynde him to suche special messes/ by the which they myghte be lettyd. that they mighte nat serue the church/ of lawfuller seruyce. of the daye/ as they be boude. *Dives.* Sithen than it is so that messe of the day is as gode as suche special messes/ and that it is as gode or better to here and to say messe of the

# Precepte.

dape as suche special messes/ ne  
thynketh that by suche maner si  
gynge of golden trentales/ sou-  
les been moche discepued.

**Pauper.** That is forthe for the  
thritty messes that they aye/ as  
they say muste be in doyng of a  
pere nerehande/ there they might  
haue thritty messes as helply/ to  
the soule oute of peyne/ Withyn  
thritty daies. For in suche syng-  
yng is done moche synony. mo-  
che ppocrisie and moche folie.

For same prestes faitours telle  
the people that but the messes be  
saide in thre daies principally of  
tho feestis/ that is to saye in the  
feestis and in two daies next for-  
lowdyng/ elles the soules be nat  
holpen by tho messes. And so if  
the preest felle selke tho thre day-  
es so that he might nat syng/ al-  
though he had sung alle tho other  
messes/ that trental mighte nat  
be done that pere by their oppint  
on. And soo in cas he shulde hap-  
pen to be in syngyng of one tren-  
tal p. pere/ or twenty pere/ there  
as he mighte every pere syng his  
annuel.

Also if oure ladies  
day in lente falle on gode friday  
he may nat thanne syng the iii.  
messes.

Also same pre-  
stes bihighte to faste brede. and  
water/ and to were the here eues

ry day Whanne they shal syng.  
any of tho messes for tho soules  
And so them must fast brede and  
water/ and were the here on Cri-  
stmasse day Ester day/ and nigh  
alle the high feestis of the pere/

Also they say that they muste  
haue a specialle Disson/ that is  
nat of the missalle/ ne approued  
of holy church/ butt ofte repes-  
uyd. or elles as they say the mes-  
ses ben litel or nought to profyt  
of the soules.

And thus by  
faitrie and ppocrisie many soole  
prestys bihighte more and bynde  
them to more for p. schillinges.  
thanne a gode preest wolde doo.  
for p. marke.

**Diues.** And  
they say that Sepnt Gregorpe.  
ordeyned that maner of syngyng  
to haue his modre oute of purga-  
toze. And therfore they clepe it.  
sepnt Gregories trental **Paup.**  
They lye on sepnt Grigory For  
his modre was a ful holy womā  
as we fynde in his lye. And we  
fynde nat that seint gregory dyd  
any preeste syng in that maner.  
for any soule But we fynd lib 20  
iiii. dialogoy That Whan seint  
gregory knele by reuelacion y<sup>e</sup>  
one of his monkes was in harde  
peyn of purgatorie for he hadde  
been a proprietarie vnto the ty-  
me of his dyng/ seint Gregory



## The seuenth

hadde one of his monkes which  
he leet a gode man syng for him  
thritty messes day by day And in  
the thritty dape the dede monke.  
apperyd to the same monke and  
thankyed him for Vnto this tyme  
saide he I haue be in harde peyn  
but now I am deliuerd.  
And seynt Gregory tellith alsoo  
libro quarto dialogorum. that a  
soule apperyd to a preest and pr  
ed him that he wolde haue mynde  
of him in his messe And he songe  
for him seuen daies by and by.  
and so the soule was deliuered  
For better it is to deliuer a soule  
oute of peyne within vii. daies.  
or xxx. thanne so to let him lan  
gore in peyne al ye pere whanne  
he myght be holpen within thrit  
ty daies And so wolde euery ma.  
and woman that is in bodily dis  
ease and in prison. And he were  
no gode frende that lete his frede  
lyue in prison al a pere whanne  
he myght haue hym oute within  
vii. daies or within xxx. daies.

### The xxii. chapter.

**D**ives. And so it may be y<sup>e</sup>  
the seend sonde by the gol  
den trental so to langore soules  
in their peyne there they shulde

the soner be deliuered. Pauper  
Therefore seint Gregory. iii. et  
quarto dialogor. shewith by ma  
ny an example that it is beste to  
syng for the soules day by dape  
if the preeste be wele disposed to  
syng so. And he shewith there  
letting of any day syngynge. is  
grete disese to the soules for thei  
desire ful moche to be deliuerd.  
oute of their peyne But the peo  
ple by faitre of couetous clerkes  
is so blent. that they haue leuyr.  
to yeue xx. shillinges to langore  
the soules in peyne al a pere tha  
to yeue xx. shillinges or x. to ha  
ue them oute within a monethe.  
or moch lesse tyme But leue frede  
better it wet to yeue xx shilliges  
to helpe them in haaste with the  
worship of god and of holy chur  
che. than for to yeue xx shillins  
ges late to helpe theym and that  
with offence of god. and pindice  
of holy church And better it is to  
haue four score messes sange to  
gidre day by day for twenty shil  
linges thane to haue thritty mes  
ses songe in the long pere for xx  
shillinges For why ye may for  
twenty shillinges do syng a quar  
ter of an annuel and do the sou  
les haue part nat only of thritty  
messes but of as many messes as  
be pens i xx shillgis For though  
ye yeue a thousande poude for a

## Precepte.

messe. the preeft may nat appo/  
pre that messe to any soule/ But  
only praye for him after y<sup>e</sup> he is  
bounden/ & he must put his prai  
er in the Wyllle of god/ and in his  
plesaunce/ for in cas the soule y<sup>e</sup>  
he praieth fore is dampned And  
parauenture a pore mā. that no  
preeft thinketh on in special/ vat  
die diu more charite than he that  
the preeft praieth fore in special.  
shal rather be holpē by the messe  
of the preeft thanne he for Whom  
he prayeth in special. More  
our leue frende Vnderstōde that  
prayer is a grete gracious yift of  
god. For as say the clerkes holy  
prayer is a styng Sp of mannes  
herte and womannes to god.  
Oratio est ascensus mentis i de  
um. And that may no man ha  
ue Witthouten special yift of god  
For Criste saith in the gospel/ y<sup>e</sup>  
ther cūmeth no man to him/ but  
ye fader of heuene drawe him by  
inwarde gostely motion that is  
inwarde deuocion/ And Witth  
outen this inwarde deuocion by  
er of mouth is right noght worth  
And therfore it is gode sumtyme  
to yeue almesse to a gode preeste  
Whiche hath neede of almesse to  
meue him to pray for you vat ye  
may haue the grace of god & swe  
tenesse in him by the prayer of the  
pste and your almesse. Natheles

ye shal nat yeue him almesse to  
cōstreyne him to certeyn prayer.  
after your deuise so to let him of  
his deuocōn. Ne ye shal nat ye  
ue him almesse Witth intēcion to  
let him to pray for Whom that he  
wole after that his deuocion is c  
after god ye ueth hi grace. For  
alway the preeft must be more fre  
to pray thanne ye may be to yeue.  
ne ye may nat Witth your yift cōs  
treyne him ne lett him to praye  
for Whom that he wole praye.  
For al though the preeft be ar  
tyde by the lawe of his takynge  
ther may though noo lawe arte  
him of his prayer but that he shal  
alway be fre to praye for Whom  
that he wole/ and as his deuocion  
is for al cristen/ and for the cō  
uersion of al hethen folke. And  
therfore leue frende ye shal yeue  
freely to the preeft what you spe  
keth so to excite his deuocion to  
pray for you and the more to ha  
ue you in loue and mynde in his  
prayers/ nat to lese his charite to  
pray for other. For the mo that  
he praieth fore by wey of charite  
the more profite it is to you and  
to your freendes soules. that he  
spngith fore.

The xliii. chapter.



**D**ives. thy speche semetbe  
to me ful reasonable. But  
I pray the if religiose/ or secu  
ler clerkes selle any grounde of  
scularie in church or churchperde  
to buryng of dede bodies/ is it  
symone Pauper. Neither the  
office of buryng ne the grounde  
of sanctuarie may be solde to bu  
ryng Witthoute symony Tercia  
q. ii. a c. postqñ/ et in sūma cōf.  
li. i. ti. p. vi. q. prima. Moche mo  
re thanne it is symonte to sel the  
grounde of sanctuarie in church  
or in church perde to chapmen to  
sett on their botches and their stal  
les for to make goddes house an  
house of marchandise/ and a den  
of theups ayenst the lore of crist.

And if the colleges or curates.  
selle the rynginge of their belles  
at burynges or at diriges/ soo þ  
they wole nat suffre their belles.  
be longe but they haue a certein  
money therfore/ it is symony/ &  
to selle the office of ryngyng is  
symony. Nathelesse the ryngers  
may take for their trauayle

And he that hath the office of ryng  
yng frely geuen to him may let  
that office to hire Witthouten sym  
ony In sūma. conf. li. i. ti. i.  
Dives. It semyth by thy speche  
that clerkes charged sūtpme mo  
che the dyce of symony Pauper  
It muste be chargyd. for it is a

synne & god punyssheth ful hard  
For as Jerom Austyn & Grego  
ry say/ symone of the preestes of  
the olde lawe was one of the pri  
cipal causes. Why god distroyed  
the cite and the temple of ierusas  
se/ and the kingdome of ielwes  
Dives Is it symone if colleges  
of religious or of seculars abbot  
or priour selle oute of their hous  
spuerunse Paup. Many cler  
kes sepe that it is no symony/ but  
it is a ful vnseker marchandise  
And I dare say that it is sacriles  
ge and thest ful nighe symony.  
For why the godes of holy chur  
che so wel endowed ben geuen  
to helpe of the poore & to kepe hos  
pitalite nat to selle them ayen to  
riche men to mayntene them i  
vn  
lust and in bodily ease But that  
the clerkes that serue the church  
shall lyue therby/ and to spende  
the remenant in hospitalite/ and  
in almesse to the poore people.  
And so the godes of that colleges  
ges been nat here but as dispens  
sours. For they been the poore  
menys to whom and for whom  
tho were geuen And by suche ly  
ueruses/ the colleges be brought  
to pouertie/ and the poore and the  
seke that shulde be holpen there  
by/ been fraudyd/ and robbyd of  
their righte And persones been  
made riche/ and the compnutee.

## Precepte.

out pore a charite is epiled oute  
of the cōgregacion For whanne  
the money is paid the religious  
that solde the spuerfines desire  
the dethe of the bier And comdly.  
suche spuerfines ben solde in ho  
pe that the byer shal sone dye/ or  
in hope þ in his endynge he shall  
pene to them at his gode or mo  
re therof passynge his couenāt  
And so sellynge of suche spuerfū  
nes is ferre from charite. and de  
pe groundid in false couetise a it  
is pift and sacrilege in that hit ei  
so minystre the goddes of the pore  
folke and selle theym alwepe/ by  
whiche goddes the pore folk shuld  
be holpen/ and so bothe the byer.  
and the seller do sacrilege. For  
these schypples and many moo sel  
lynge and byynge of suche spuerfū  
nes ben vtterly forboden. by the  
lawes of holy church. in cōstitu  
tionibus octo boñ. c°. Volentes.

### The xxiii. chapter.

**D**ives. Is vsurie a gonel.  
Many spice of thest Daup.  
In cas it is ful greate theste.  
Dives. What is ppirly vsurie.  
Daup. vsurie is a wynnynge ay  
ed by couenaunt of lenyng. and  
for lenyng/ as saith Raymunde  
6<sup>o</sup>/ ii. c. ii. And it is done mooste  
comonly in thynges of nombree.

of weighe a of mesure/ as in mo  
ney þ is tolde/ or metall or other  
thyng that is weped/ or in corne  
oyle wyne/ þ is mesured. Dives  
Howe many spices been they of  
vsury. Dauper Raymounde  
saith that ther ben ii. spices of vs  
urie/ one is spitel and rightful of  
whiche Crist spekith in the gos  
pel Luce xix. Quare non dedis  
sti pecuniā meā ad mensam. &c.  
Why pauce thou natt my money  
to the boorde/ þ is to say my grace  
& my piftes to ppyt of other men  
by open cōmunicacion. And soo  
spirituel vsurie is clepyd multi  
plicacion of the piftes of god/ &  
of the graces that god hath poue  
to man or womā nat to hyde the  
but to comyne them forth to pro  
pytt of other And so with the gra  
ce and the pift that god hath po  
uen to man for a litel trauayle.  
to wyne an hundred folde me  
de in heuene. Another vsurie  
is bodily vsurie and vnrighful.  
that cūmeth of false couetise by  
couenaunt of lenyng. For if  
wynnyng come frely to the lener  
for his lenyng withouten coue  
naunt/ so that his intencion be  
nat corrupt in his lenyng/ but þ  
he lente principally for charite/ &  
nat principally for worldly wy  
nnynge/ it is none vsurie al though  
he hope to haue and so haue and



tage by his lenyng But if he let  
 principally in hope of worldly wi-  
 nyng Whether he lent it with cou-  
 uenant or without couenant  
 of wyynyng for his fals coue-  
 tous intencion he dothe vsure/ &  
 is an vsurer Therefore Crist saye  
 in the gospel. Date mutuū nihil  
 inde sperantes. Luce vi. Cpeue ye  
 your lone hoppyng no wyynyng  
 therof/ that is to say/ as saith the  
 glose Do ye it principally for god.  
 and nat for man/ but hope ye pri-  
 cipally to haue your meede of god  
 he biddith you lene And thanne  
 Whether the borowere pay or nat  
 pay god shal payde you your me-  
 de. Diues. May the lender aue  
 no thyng of the borowere for his le-  
 nyng. Paup. No money ne  
 thyng that may be measured by  
 money/ neither mete ne drynke.  
 ne clothe/ ne pise of honde of tūge  
 ne of serupce. But other thyng  
 may nat be mesured by moneye.  
 he may aue/ as loue and charite.  
 gode wylle and gode frenschippe  
 for his lenyng Diues. Why is  
 vsurie holden so grete aspyne.  
 Pauper. For the vsurer sellith  
 to gidre the thyng that he lenyth  
 and the vse of the thyng And ther-  
 fore vsure cūmpteth of the selling  
 of the vse. The vsurer sellith the  
 thyng that he lenyth in that yat  
 he takith the more ouir for the vse.

of the thyng. Therefore thou  
 shalt vnderstonde that many thi-  
 ges ther be that may nat be vsed  
 withouten waste and destructiō.  
 of the thyng/ as mete and drink  
 and suche other/ and in suche the  
 vse may nat be departed from ye  
 thyng. But nedes be that graun-  
 tith the thyng/ grauntith the vse  
 of the thyng/ and they may nat  
 be solde a sundre. And in suche  
 thynges/ if the seller take for the  
 vse he sellith that thyng twyes.  
 and sellith thyng that noughte  
 is. For the vse of that thyng is  
 fulle waste therof. and for suche  
 sellpge of the vse it is clepyd  
 vsury. For the vsurer sellith the  
 thyng in it self and the vse ouir.  
 Summe thynges ther be i which the  
 vse is nat full destructiō of the  
 thyng/ as vse of an house is the  
 dwelling or occupacion therof/ &  
 i suche the lordship of the thyng  
 may be grauntid withoute the vse  
 & the vse withoute the lordship.  
 And so a mā may take his hous  
 he letith to hire apē to hire ouir  
 take for the vse of the hous But  
 as the philosof. saith v. iii. poli-  
 ticoz. the vse of money is chaū-  
 ging of one for a nother to helpe  
 and ese of the comynute which  
 chaungpge is destructiō of the  
 money and wastpge in maner.  
 In that he that chaungith it.

### Precepte.

for other thing so spent it alway. And therfore it is vnlesful. for to take any thing for the vse þ ow<sup>e</sup> to be comen to al / as it is ordeyned to help and ease of al And therfore it suffiseth þ the lener take he apen the eynne Value / & if he take more ouir for the vse he doþ vsure / and he is bounde to restitution Diues Contra. God pas leue to the ielwes to take vsure of other naciōs. Dauid. That was to fle the more euyl / for els they wolde haue taken vsurie of their bzetþern for couetise / and þ god forbade them & grauntyd to them to take vsure of other naciōs about them & amonge them bothe to spare their owne naciō and also to gete so apen in ptie þ longid to them by the graunt of god For al þ tōde theraboute en habite with the hitþen peple longid to the ielwes by the graunte of god / & Wrongfully the þetþen peple withelde moche londe fro them.

### The xxv. chapter.

**I**f lordes of mylnes. lene money to bakere / or to oþþer folk in couenaunte. þ they shal nat grynde but at their mylles they do vsurie & so lete them

that they may nat grynde freely Where they wole. And if they be harmed therby / the leners be bounden to make restitution. But if they be nat harmed therby. they be nat bounde to restitution but for that they let them of their freedom / sumdele they ben bonndē. And the same is of chapmen. that selle to creaūce to let the bier fro other chapmen / or bicause of her lenyng selle to them more dere. thanne to other. Suche sellers ben bounde to restitution / in þ the bier be harmed and hyndryd. If the lener or ony other mā wol nat pue to his dettour lenger tyme of paiement Whanne he may nat kepe his day assigned / but he haue sume pisse / though he aye no pist opely he doth vsure And if a chapmen selle the more dere. for the lenyng of his price thanne he shulde selle if he paid anoon he doth vsure. and he is bounden to restitution Extra li. e. ti. consiluit If the borowere vpon vsure faile of his day of payment. he that is his borowe may paye that money with the vsure to þe lender. & do his dettour for whom he is borowe pay to him apē. that money with the vsure. For it is to the borowe none vsure. For he wynterþ nought therby / but so fleeth myschepf.



that shulde elles falle to him. If a man be compelled to borrow money with vsure for falschede of his dettoure that wole nat paie him at his terme that false dettoure is bounden to make restitution nat only of his det/ but also of ye vsure pat he was compelled to pay for his falschede/ or elles deliuer him out of daunger if it be yit to pay. *Extra libro tercio de fideiussori/ bus. c. puenit. et c. constitutus.* If a man or a woman lene y. she linges at Ester or in other tyme. to resceyue asmany bussellis of whete at myghelmesse/ or ye whete be better for that tyme thanne is the money/ & it be in doute skilfully whether the whete shalle be more worth or lesse. in tyme of paymēt it is noon vsure. But if it were semly that it shuld be more worth in tyme of paymēt and he lent the money in hope of profit he dyd vsure. *Extra e. titulo nauiganti. et in suma conf. li. bro ii. titulo vii.* If the seller selle a thing for the more price because that he abideth of his pay. he doth vsure. And if the buyer buye a thing for lesse than it is worth for he paieth bifore or the thing bought may be taken to him/ he doth vsure. *ibide in suma conf.* If a man lene siluer or wyne to haue apen the same quantite i cer-

teyn tyme/ only in hope that the same quantite shalbe more worth in tyme of paymēt/ he doth vsure. And if the dettoure wole pay him his det bifore that tyme to sle his owne harme/ and he wole nat take it of him to the tyme assigned of the pay/ so to wyne by his lynnng/ he doth vsure. If a man lene money to resceyue a certein tyme corne wyne or other thing therfore/ he shal take as much as cumeth therto in tyme of pay/ & no more. If a man lene money to resceyue other maner money. therfore i certeyn tyme to wyne thereby & so to charge his dettoure he doth vsure. If a man selle a thing for certein price. as the market gothe in tyme of the selling in couenaunt that if it be better worth bifore ester than he shal pay so moche more/ and though it be lesse/ worth he shalle paye noo lesse. he doth vsure. If the buyer buye hors or other bestes for lesse price than they be worth in tyme of styng. to resceyue them after in certeyn tyme of feire/ it is vsure/ but he wene sikerly/ that it shulde be thanne only so much worth or lesse worth. But if he wene that they shulde be that tyme more worth it is vsure.

The xxvi. chapter.

## Precepte.

**I**f a man let his horse/ his  
oxe or colwe to hire/ in co  
uenaunt that if the best die or ap  
peyre/ he that hireth it shal stond  
to half losse and to half winyng  
if it amende. he doth vsurie For  
it is nat semely that he shulde ha  
ue as moche profyt by the amend  
ment of the best as he shuld ha  
ue harme by the deth. Nathelesse  
though he that letteth it to hyre.  
make suche couenaunt with him.  
that hireth it to do him be the mo  
re besy to saue the beste. he dothe  
no synne/ if his purpos be nat to  
take though the best perisse w  
outen his defaute. But if he do  
it for gyle or couetise/ he doth vs  
urie. And therfore it is goode to  
ke suche couenauntes. For alle  
though his intencion be gode yet  
the maner of the couenaunte se  
meth wycked and sclaundrouse.  
to folk that knowe nat his inten  
cion. Nathelesse he that hyreth a  
thinge may lesfully take to hym.  
the pel and the mischeif of the thing  
that he hireth if he wole. If a  
man betake his best to a poore  
ma to hire or to kepe in couenat.  
betterly that if it dye it shal die to  
the poore ma and lyue to hym for  
for he wole haue as gode therfor  
it is wycked vsurie. Suche vsu  
rers ben the feendes charmaures  
for to suche folke their shepe/ ne

their bestes shal neuir die.  
If men in tyme of plentie bye in  
corne or other nedefull thinges.  
principally to selle theym forth.  
more dere in tyme of deth and of  
nede/ it is synne. But if it be doo  
principally for comyn profyt/ &  
for saluacion of the cuntre/ it is  
medeful For Joseph governour  
of egipt byd so to saue the people  
in tyme of hungre. Gen. xlvi  
Also a man may do so for his ow  
ne profit to sle mischeif cumpnyng  
by wey of prouidence/ and though  
he selle forth in tyme of nede. to  
help of other as the market goth  
he dothe no synne in that. But if  
he withholde it and wole nat selle  
forth in tyme of nede thinge & he  
hath passyng his tyme/ but he pith  
stille in hope of more deth/ he si  
neth greuously And therfore sa  
lomon saith. Qui abscondit fru  
mentu male dicetur in populis.  
Benedictio dñi sup caput venden  
cia puerbi. vi. He that hideth  
where in tyme of hungre shal be  
accursyd amonges the people  
And the blessing of god vpon ye  
hede of them that selle forth. Als  
so it may be don by comon right  
of marchandise/ they to wyne  
therby ther true liuyng/ soo that  
they cause no deth byther bynyng  
And namely they may bie so lees  
fully & haue nat wherby to lyue.



## The senenths.

But suche marchaundise Butt if they do it only of auarice/ and to compelle men to bye men at ther likyng/ and as dere as they wole thāne they synne greuouſly and namely couetouse clerkes/ that haue enough elles wherby to lyue For to clerkes it is nat grauntyd suche marchaundise. If a clerke bye a beest or other thyng and by his husbondry or by craft lesul to him it be amēdyd or put in better degre thanne it was before he may selle it forth lesulſy. for more thanne he bought it to. For such boyng is clepyd propriety craft. and nat marchaundise. xxiiii. q. iiii. canonū glosa. et de con. di. v. nunq̃. If a man leue old corne to haue therfore newe corne at herupste/ and wole nat take olde corn for old corne. as good for as gode. Whāne the borowder may pay it he doth vsurie as saith Raymond Et suma conf. vbi supra But if it be done principally to saue his owne gode. that elles shulde perisshe/ or principally for help of his neighbour he doth none vsurie By goddes lawe al vsurie is dampned. By empoures lawe & by by mannes lawe sumtyme it is suffryd nāt for vat it is gode ne lesul but for to flete the more euyl. for ofte men shulde perisshe. but they might bo

rowe vpon vsurie For elles the couetous riche men. wole nat leue to the nedeful/ and so the lawe of man rightfully suffryth it for a gode ende But the couetouse mā doth it vnrightfully & for a wyckhed ende And therfore holy church dampneth them that lene vpon vsury but nat in them that borrow for nede/ or for a goode cāse vpon vsurie whēne he may natte elles borrow But if they borrow for a wyckhed cause/ as for pley at the dyce/ or to spende it in glotony lecherie or pryde/ or in other wyckhed vse/ they synne greuouſly And though it be lesul to borrow for a gode ende vpon vsurie/ yit it is nat lesul to lene vpon vsurie/ ne to counseyl any to borrow vpon vsurie. As it is lesul to a cristen man to take any betwen man & swerith by his fals god And yit it is nat lesul to the cristen mā for to aye of him that othe/ ne to styrre him therto. For why othe and swerynge is a diuine. worship that longith only to serue god Also notaries make instrumentes vpon couenautes of vsurie ben forsworne. For whanne they be made notaries. they make an othe that they shal neuir make instrumentes vpon couenaunt of vsurie And so if they make any suche instrument.

## Precepte.

they been forsworne/ & they may  
neuir after bere Wytnesse in any  
cause ne make instrument in any  
cause For they ben made therby  
of wpyched name. and vnable to  
euery office worshopfulle/ in the  
lawe and to euery dignite And if  
any plate vnder Wrytt to such co  
uenant or sette his seale therto.  
Wyttyngly/ is giltye of vsurpe.  
though he haue no winyng thers  
by. *Hec in summa conf.*

### The xxvii. chapter

**D**ives. What payne is or  
deynde in the lawe for vsu  
ters Pauper. Alle vsurers by  
the lawe ben bounden to restitu  
cion And if they been open vsu  
ters/ they ben accursed by the lawe  
in thre thynges For they shuld  
nat be houseled. ne holy churche  
shal nat take ther offcyng ne res  
ceyue them to cristē buryng but  
they amēde thē bifoze their deth.  
And what preest elles taketh her  
offcyng & buryeth them/ he shalle  
make restitution of þ he taketh  
to the bishopp in help of the pore  
folke And he is worthy to be sus  
pendid of his office & of his messe  
*Extra e. ti. quia in omnibus.*  
If the vsurer may nat make res

titution/ he muste aye forpeue  
nesse of hem that he is dettour to  
if he wole be saued And nat only  
pe vsurer/ but also his heir is boū  
den to restitution/ and he may be  
compelled by the lawe to restitu  
cion. *Extra e. ti. tu nos* And if  
other men be bounden to him for  
vsurp he may no restitution aye  
til he haue made restitution to o/  
ther that he is bounde to for vsu  
rie *Extra e. ti. quia frustra.*

**D**ives. Wherby shulde men  
knowe an open vsurer Pauper  
If he kepe open stacion or open  
shoppe to lene or to chaunge for  
vsurie. Or if he knowlege it bis  
fore a iuge in dome/ or be couicte  
by Wytnesse/ or if he bere the nas  
me of an vsurer with dedys open  
ly don accordyng to that name.

If a clerke be an vsurer/ or an  
heir to an vsurer but he wole ma/  
ke restitution he shalbe suspens  
yd And but he wole amende þi  
he shalbe deposed. And if he be so  
recorrigible that his bishopp may  
nat amēde/ him he shalbe chasti  
sed by secular hōde. *Extra libro  
secundo titulo de iudiciis. capi  
tulo cū non ab homine.* The  
clerke shal make restitution of  
his owne gode if he haue wherof  
and nat of godes of holy churche  
but if he haue ougħt spēt of such  
vsurie to prospt of holy churche



## The seventh.

If a prelate receyue offsprynge of the Vsurer ſūme clerkes ſay that he ſhalke take it aȝen to the Vsurer in repreef of his ſynne. ſūme ſaye that he ſhalke take it to the buſſhop which ſhal take it aȝen to the Vsurer. And if that Vsurer may nat be founden the buſſhop ſhalke ȝeue it to the poore folke.

If the borowder ſwed that he ſhal pay the Vsurer & nat aȝe it aȝen. he muſt paye it to ſaue his othe. and he ſhalke nat aȝe it aȝen.

But he may make denuncia-  
cion to prelates of holy church. of that Vſurie. pat the Vsurer may be compellyd by lawes of holy church to amende him/ and ſoo to make reſtitucion. And if he ſwere that he ſhalke neuir belwrep him to holy church. of that Vſurie/ he is nat bounden to that othe. For it is aȝenſt the ſaluacion of his euyne criſten. and aȝenſt the precepte of god.

**E**f the Vsurer bye any horſe or londe withouten money of his Vsurer/ and ȝeue it to a nother/ he that receyuethe that piſte is bounden to make reſtitucion. if he wyſt that it was ſo bouȝht and ȝouen. *Extra. e. cum tu.*

Seruautes and labourers/ that ſerue Vsurers in honeſte thinges. may leſully take their hire of the But if they ſerue them in thyns

ges nat nedefulle ne leeful. they may nat take their hyre of the Vsurer. If the ſeruaunte borowwe money vpon Vſurie/ withouten bidding of his maiſter/ though he borowwe it for the nedys of his maiſter/ or any man borowwe money vpon Vſurie for the nedys of a nother withouten his bidding. he that ſo borowweth. is bounden to reſtitucion/ if the Vsurer wold lene withoute Vſure freely. He that coũſelieth hi nat to lene but vpon Vſure is bounde to reſtitucion/ for he letteth the prouſpette of his neigghboure. If a Jewe lene to a criſten man vpon Vſury/ he ſynneth. And he may be compelled by prelates and by lordes to make reſtitucion. *Extra. e. poſt miſerabile*. And it is nat leſulle to any criſte man or Woman to take Vſurie. of any man Criſten or heȝen.

No lord/ no college/ no man ſhuld ſuffre Vsurers duelle i their lordſhippe. ne lete them to hyre to duelle in/ But withyn thre monethes that they knowe of their Vſurie. they ſhulde putte them oute/ and neuir receyue ſuche Vsurers more after. And if buſſhoppe/ or archebuſſhop doo the contrarie they been ſuſpendyd. And they that been of leſſe degre. been accuſed if they doo the contrarie/ and colleges and compna

## Precepte.

tes falle into interdict And if they stonde styll in their malice/ one moneth alle their londes ben interdicted And lewde people that suffice suche Vsurers to duelle in their lordship. or in their houses. shulde be compellyd by censure. of holy church to putt them out scdm grego. decimū/ et cōsilium lugdunense ti. de Vsuris c°. Vsurarum. Hec in summa conf. li. secundum. ii. ti. e. Also if a mā selle a thing for moche lesse thanne it is worth in couenaunt to haue it aye what tyme that he wole pay the price that it is worth/ it is Vsurie For the byer gettith ayeen at that he payed and as moche therto. As if a man selle a thyng for ten shelinges that is wele worth xx. shelinges/ he shal haue it ayeen. for so the byer wynneth by Vsurie ten shelinges ouir that he payed firste.

### The xxviii chapter

**B**ut suche slighes and many other that been nat witten here/ the false Vsurers cursed of god begyle and robbe the poore people ayeenst the precept of god there he saith thus. If thou lene. to my poore peple/ thou shalt nat therfore mysbede him ne trauayle him the more therfor/ ne ouirpasse

him with Vsurie. Exodi xxii. If thy brother saith he be nedye. poore or feeble. take none Vsurie of him/ take no more. thanne thou paye Drede thy god that thy poore brother may lyue with the/ Thou shalt nat lene thy money to Vsurie/ ne aye of him ouir has bundaunce. Take no more than thou lentyst Shus saith god Leuitici xxv. Non fenerabis satri tuo ac. Thou shalt lene to thy brother by Vsurie neither money ne corne ne any other thing But lene it to him withouten Vsurie. that thy lord god may blesse the in every werk that thou hast don Deutro. xxiii For who so leneth to his euen cristen withoute Vsurie he shalle spede the better. And they that lene with Vsurie. shalle spede the worse. And in what londe Vsurie is used openly that londe shal myssare Therefore dauid saith/ that wychednesse hath besegyd that cite & compnte by day & by night aboue the walles and trauayle and vnrighht & moche wronge is in this cite. & gyle. & Vsurie failleth nat from the stretis of this cite. Die ac nocte circumdabit eā sup muros ei' iiquitas. ac. For suche Vsurie & gyle and false othes in byng & selling/ the prophete zacharie saith y<sup>e</sup> he shal be a bolke slepyng in the eyre & was xx



## The seventh.

cubites longe & p. in brede. And he asked the aungel of god what it might be/ & the aungel saide to him/ it is the curse of god & gothe to the houses of theuys/ & to men nys houses that forsueren theym. By the name of god. zacharie v. And therfore salomon saith that Who so gadreth tresoures With a lying tunge/ he is veyne and exulted/ and he shal stumble. to the snares of death. Raueyners and robbries of Wicked men shal drawe theym downe to helle. for they wolde do no rightful dome prouer. pvi. To suche god puerth his curse. Woo he saith be to pou that iopne house to house. & couple felde to felde/ and sape of right that is wronge/ & of wronge he is right/ and put light into derknesse/ and derknesse into light/ bytter into swete/ and swete into bitter. psa v. c. For these false men of lawe and stigh courtoise folke be a manys cause euer so goode but they haue moneye to stonde With him they shalle sape that is a wyched cause. And be it euer so clere in right/ they shal sepe. it is ful derke/ they can se none helpe therin And be it neuer so derke y<sup>e</sup> nomā can se right therin/ for money they shal say that it is clere enough And be it euer so siker. or esp to pursue & swete i ve siff they

shal say it is a bytter cause & vn/ sauerp to dese w<sup>t</sup>/ but they haue money/ & be it euer so pilous and bytter for money they shal say & it is siker enough. He that robbeth his euyr cristen of any gode he dothe apēst thre lawes. Firste apēst the lawe of kynde & saithe thus That thou hatist to be don to the. do thou it nat to a nother. Also he dothe apēst lawe Writen. No furtū facies/ & biddith Thou shalt do no theft Also he dothe aspenst the lawe of grace For charite is principal best of the lawe of grace biddeth & men shulde geue to othe of their gode & nat take from them Wrongfully. We fynde in holy Wrytt Josue vi. et vii. cap. & for achor skal golde siluer & cloth apēst the best of god. he and his wyf/ his children/ and al his bestes were stooned to the death first/ and after ward brente. With al the othe god that he had and xxxvi men slayne With enemyes for the best of Achor/ that so stalle apenst goddes biheeste. And god saide that til when his pestle was punysshed/ the people shulde neuer haue spede in batail ne in othe iourney. Diues. It is thanne lytel woude that our folke spede euil these daies i Wert vpon their enemyes. for they go more to robbe & to pise thanne to

fight for any right Pauper For  
that synne and many other / they  
spede ful euyl / For they be soo  
blent with synne that the light of  
grace by which they shuld be wis  
sed in ther dedys is hid a wey fro  
thepm . and so they wandre forth  
amonge ther enemyes . as blynd  
bestes . and for they seen no mys  
cheif til they falle therein / For as  
the wyse man seith / *Obcecavit  
eos malicia eorum . sap. ii* Ther  
malice hath made thepm blynde  
**T**elleth a greate clerke . *Solm*  
*de mirabilibus mundi* that in the  
londe of serdynye is a Welle of ye  
which Welle is a trewe man drin  
ke . his sight shal amende / But  
if a these drynke therof . though  
his sight be bifoze euer so clere . he  
shal wey blynd / By this Welle I  
vnderstonde plentie of worldy  
goodis and of riches that god  
sendeth amonges mankinde whis  
che / goodys and riches comen  
of the erth / and newen yere by pe  
re / as water in the Welle . and alle  
trewe folk that drynken of this  
Welle / that is to seye that comen  
trewly to ther good and riches  
of this worlde and spenden them  
wele to the worship of god . and  
pfit of ther euen cristen : they ha  
ue more light of grace to se what  
is to doo / and what may please  
god / And they that falsely come

to godes of this world by yift . by  
gyle . and vsure and by fals othen  
they weyen blynd . for they lese  
the light of grace and be blent w  
ther malice / **T**herfore seint Am  
brose sup lucam seyth . that in the  
richess is no blame . but the bla  
me and the defaute is in thepm  
can nat wel vse ther riches /  
And as riches saith he is lettig  
of vertue to shrewdis . so it is help  
of vertue to gode folke that can  
and been in wille to vse wele her  
richess / **D**iuus . I drede me  
that nigh alle oure nacion hath  
so drunken of this Welle of sardy  
nye . that they been gostly blynd  
For if I take hede what thest of  
synonpe regneth in the clergye .  
What thest of vsure regneth prin  
cipaly amonge marchautes and  
rich folk / What thest of rauyne  
and extorsion regneth amonge  
the lordes . and grate men . What  
myserie and robbere among the  
poze comons that be alwey incli  
ned to ste and to robbe . me thyn  
keth that moche of oure nacion  
is gyltie in thest a ouerdon moche  
blent with fals couetise / **P**aup.  
**T**herfore god seyth thus / *A mi  
nimo vsqz ad maximum omnes  
sequitur auaricia / A ppha vsqz  
ad sacerdotem cuncti faciunt me  
dadium . et ideo corrueunt .* For ye  
leest to the most al they folowen



## The seventh.

auarice and false couetise from the prophete to the preeft al they make lesynges and doo gyle and falschede. And therfore they shalle falle. And I shalle peue their Wymen to straungers and their lodes and their seedes. to other heires Jere. viii. And by the prophete ysais god vnder namyth the gouernours of the people bothe in tempastie and in spiritualtie. and saith thus. Principes tui infideles socii furum & c. Thy princes been false. and fellows of theues. Alle they louen ystis and solowe meedyes & peldynge apen/ For they demed not after the right. but after that me might paye. ysa. i°. Si videris furem currebas cum eo et cum adulteris porcionem et cetera. If thou sepe a these thou ran w<sup>t</sup> him to helpe him. as false iuges i temporalte don these daies. And with lechouris and auouteris. thou puttedist thy part as iugis in spiritualte don these dayes.

¶ Here endeth the seventh precepte or commaundement. And begynneth the eighth precept or commaundement.

**D**ives. It is fulle moche to drede that gyle. and falschede shal vndo this sonde as thou sayst but god of his mercy/ he do vnte I thanke the with al mynbert/ for thou haste wele enfourmyd me in keepinge of the seuenth commaundement. Now I pray the for charite that thou wylt enfourme me in the eight commaundement. Pauper. The eight commaundement is this. Non loqueris contra proximum tuum falsum testimonium. That is to saye. Thou shalt speke no false wytnesse apenst thy neighbour. In wordes as saith seint Austyne. & seynt Thomas de Veritate theologie libro quinto. God forbiddeth alle maner lesynges and bydyng of treuthe whanne it shuld be saide. For as the lawe saith. Qui tacet consentire videtur. He that is styl and wole nat say the treuthe whanne he shuld say it semyth/ & he consentith to falsenesse And so by his stylnesse he wienessith with falsenesse apenst treuthe/ and apenst his neighbour and synneth dedly with his tung for that he wole nat vse it to witnesse the treuthe whanne he shuld And therfore saith seint austyne. that bothe he hideth the treuthe and he that lieth apenst the treuthe

## Precepte.

been gittie apenst this precepte.

For why he that is styllle wole nat porpht to his euen cristen/ and he that lieth desireth to harme his euen cristen. In Epistola ad casulanum. For man and woman is bounden by this precepte nat to harme his neighbour with his tunge And therfore John Crisostome saith that nat only he is a traytoure to the treuthe/ that lyeth apenst the treuthe/ But also he that saith nat frely the treuthe. he owyth to say/ or nat frely defendith the truthe which he owyth to mayntene and defende And so altho that by stylnesse enforce theym nat to knowe the treuthe. that they knowe and wole nat be a knowe in due tyme/ they be lyers and falsse wptnesses Nathelesse leue frede ye shal vnderstod that ther is thre maner of stylnesse One is anentis god. a nother anentis oure euen cristen The iii. anentis oure self. The firste is wycked whanne we cease from due prysing of god/ and thankig for his benefices. The secounde is wycked whanne we cese from due maner of techynge and vndernymyng of oure euen cristen. The third is Wicked in two maners/ Firste if a man or woman for drede or shame/ or for pryde wil nat sepe thynge that he shuld

sey to pleyne him of his mischeif and to seke help of soul by schrist or good counseile. or of body by other help and by good counseile But gnawynge and fetyng him selfe inward and wil not pleyne him outward to them that wolde conforte him and speket so moche inward without confort tyl he fallteth in wanehope. and shendeth himselfe by angre/ and inward sorowe/ Therfore saith seynt Gregory li. viii. moralium That moche folk whanne they haue wronge sufferen moch the more disese inward/ for they wille not speke it outward/ For why saith he If they sayde peasebly ther disese outward with ther tunge sorowe and desease shuld passe out of ther herte. and oute of ther conscience. Si illatas inquit molestias lingua tranquille diceret: a conscientia dolor emaneret Sumtyme men be stille in desceit of other. that they may the more bodely accuse other.

## The secunde chapter

**O**f Iues. Hou many maner been there of lesynges. Paup.. Seint austen li. be me dacō putteth vii man of lesynges



## The eighe.

Whiche ben cōprehēdyd in thre.  
*Quia omne mendaciū vel ē pni-  
 ciosū. Vel officiosū. Vel iocosum*  
 For euery lesynge or it is suche þ  
 it doth harme. and than it is clep-  
 ped in latyne *pniciosū*. that is to  
 sey Wyched in englysshe. Or it is  
 such that it doth good and none  
 harme. and that is cleped i latyn  
*officiosū*. that is profitable in en-  
 glysshe. Or it is suche that it doth  
 neyther good ne harme. and that  
 is cleped in latyne. *Iocosū* that  
 is Bourdesful i englysshe: as whan  
 men make lesynges only to make  
 folkre mery. The firste maner  
 that is cleped *pniciosū* and wyche-  
 d is alwey dedly synne. But  
 the two other maner of lesynges  
 been Venial synne to the comon  
 people. But to men of holy chur-  
 che and to religeouse and to alle  
 that shulde be folkre of pfection.  
 they ben dedly synne if they been  
 done by auysement. or by custo-  
 me as saith seint Austyn. The  
 first maner of lesynges is done in  
 v. maners. First if any man sey  
 preche or teche any thing ayenst  
 the feith of holy churche. The ii.  
 is. Whanne the lesyng harmethe  
 sūme & pfiteth to none. as lesyn-  
 ges of bacbiting & fals wytnesse  
 of syn & comyn salwe punyssheth.  
 The thridde is þ so pfitith to one  
 þ it harmeth to a nother. as false

Wytnesse in cause of dett or of he-  
 ritage or of suche other. The iii.  
 is whanne the lesynge is maade  
 withoutē ppyte. and withouten  
 cause. saue only for likyng to lie  
 and to discepute. and for custome  
 of lesynges. The fift is whan the  
 lesynge is made only for to please  
 as flateringe. Alle these maner of  
 lesynges ben forboden by this cō-  
 maundment to alle maner folk.  
 as dedly synne. The lesynge of  
 flateringe may be done in thre ma-  
 ner. or prisyng a man in thyng.  
 that he hath more than he is wor-  
 thy to be prised. or prisyng him i  
 thyng that he hath nat. or prisyng  
 him and flaterynge him i his syn.  
 and shrewdnesse and in his foly.  
 And this maner of flateringe if it  
 be done wyttynghly. it is dedely  
 synne. The secōde maner of  
 lesyng that is clepyd *Officiosū*  
 and proufitable. it is done in iii.  
 maners. First for saluacion.  
 of catel that shulde elles be loste  
 wychedly by theues if they wiste  
 where it were. Also for saluacion  
 of man or of woman innocent.  
 that is sought of his ennemyes.  
 Also to saue man or woman fro  
 synne. As if a synngle woman say  
 that she is a wyf. soo to kepe her  
 clene from them that wolde be  
 foule her. Suche maner  
 of lesynges þ soo auayle & ppyt

Precepte.

and also lesynges bourdful been  
 Denial synnes to the comyn peo-  
 ple. But to men of pfection they  
 ben dedly synne/ namely lesyn-  
 ges bourdful whan they been in  
 use custumable. For it fallith  
 nat to men of holy churche. and  
 of religion to be iapers ne lpers.  
 But it fallith to them principal-  
 ly to sle ydel wordes For Criste  
 saith in the gospel that me shall  
 geue aunswere at the dome for e-  
 uery ydel worde that they saye.  
 But suche lesynges bourdful in  
 men of pfection turne lightely to  
 lesynges pricious and wyched.  
 For they do harme to them that  
 here them/ in that they be asclā/  
 dryd of their banyte and of their  
 lesynges For them thinketh and  
 sothe it is/ that men of holy chur-  
 che & of pfection shulde nat be ia-  
 pers ne disours ne liers ne deyne  
 But sadde in chere in word & dede  
 Therfore the maister of sentens-  
 ces. li. iii. distinct xxxviii. saith  
 opely that such maner lesynges.  
 been Denial synnes to them that  
 be of vnyfite state/ & dedly syn-  
 nes to them & be of pfitte stat And  
 seint Austyn libro contra menda-  
 cia saith & treuth shuld nat be cor-  
 rupte for any tempal ppyt. And  
 no man ne woman shalbe led to  
 enlesse helthe With help of lesyn-  
 ges/ for euery lesyng & falsshede.

is apenst crist. that is souereyne  
 treuthe And seint Gregory libro  
 xviii. moralia. saith thus. Quod  
 mentitur occidit animam.  
 The mouth that lyeth sleeth the  
 soule And the pphete saith Lord  
 thou shalt lese al þe speke lesiges  
 And therfore saith he me of pfecti-  
 on must w' al besynesse fle lee/  
 synges/ in somoch & for saluaci-  
 on of any mannys lif they shuld  
 nat lye to helpe a nothers body &  
 harmig of their owne soule. And  
 therfore god saith Non menciemur  
 & non decipiet unusquisque proximum  
 suum Leuitici xix/ Lie ye nat & no  
 man disceyue his neighbour.

The iii. chapter.

**D**ives Contra. We rede in  
 holy writ Exodi. i°. that  
 pharo assigned to the wpmen of  
 israel two mydwyues Sephora  
 and phua. & badde them slee alle  
 the children males & kepe the wy-  
 me But they for the drede of god  
 and for pite dyd nat so But saued  
 bothe male and female and With  
 a lesyng excused them to the hig  
 and saide that wpmen of israel  
 colde better helpe themself than  
 wpmen of egipte & had children  
 or they come to them And as  
 holy writ saith there / therfore  
 god gaue them house and londe.



## The eight.

**P**auper Nat for the lesyng but  
for they drede god/ and for the  
drede of god they sauþd the chil  
dren. Therfore god gaue them  
house and londe/ a nat for the les  
syng and so saith holy Wryt Na  
thelesse sume clerkes seþ þ for her  
lesyng god chaungid the endles  
mede þ they had elles be worthþ.  
into temporel mede of hous and  
londe. **Diues.** pit Contra te. We  
finde in the gospel that after pat  
criste was risen from detþ to lyf.  
ne went with it. of his disciples.  
cleophas a another in the liknes  
of a pilgryme a spake with them  
of his detþ a of his passion/ butt  
they knewe him nat And at euen  
whanne they came to the castell.  
of emaus/ ne seyned him to goo  
further And pit at their prayer he  
went in with them But seyning  
as seint austyn saith is a maner  
of lesyng/ therfore nat every ma  
ner of lesyng is synne **P**auper.  
It semyd to their sight that crist  
hadde seyned/ nat by fals seynig  
inwarde i dede as he shewyd out  
ward/ for he was fer fro ther feith  
And therfore he shewyd him out/  
warde as a straunger and a pyl  
gryme passing for they knewe hi  
nat ne beleuyd nat i him stedfast  
ly Also by that doyng he shewyd  
that he shulde passe forth bodily  
out of this worlde/ and wende a

boue alle heuenes **Diues.** We  
synde gen. xxvii<sup>o</sup> that Jacob in  
in disceit of his fader þ was blind  
and in fraude of his brother Es  
sau said to Isaac his fader to ha  
ue his blissig Iamesau. thy first  
sonne/ a that was false And pit  
god approuyd his dede Therfor  
thanne it semeth that every lesin  
ge is synne/ **P**aup That Jacob  
dyd was figure and prophecie of  
thinge that shulde falle/ And for  
that prophecie is don i dede/ ther  
fore it was no lesing For though  
he were not his first sonne in bers  
the. pit he was his first sone i dig  
nitye by ordenaunce of god/ that  
orderyed that the peple cūmþg  
of Jacob. shulde be soueraigne.  
to the peple cūmþg of esau.  
And that the grete biheest of cris  
tes birth made to Abraham and  
Isaac shulde be fulfilled i iacob  
and nat in Esau. as their fader  
wende that it shulde haue be.  
And so though Esau. were the  
firste sonne/ and principalle to I  
saac/ by the dome of Isaac pitte  
was Jacob his firste sonne/ and  
his principalle sonne by the do  
me of god. And though he were  
nat Esau. bodily in persone pitte  
he was Esau in dignite.  
**Diues.** Contra His fader Isas  
ac seþde that he came gylefully.  
and took he his blessing.

### Precepte.

**D**auid. Isaac said as he wende  
but nat as it was for he knewe  
nat thāne the wyll of god in pat  
doyng. For it was noo gyle ne  
falsenesse in Jacob. For it was  
nat the dede ne the speche of Ja-  
cob/ but it was the dede/ and the  
speche of the holy gost h wroughe  
in him and spake in him. And  
therfore Criste saide to his disci-  
ples. It ben nat ye that speke  
but the holy goost of your fader  
in heuene spekit in you. And so  
he spake in Jacob. and rebecca.  
his moder that counseiled him so  
to gete his faders blissynge.

### The iiii. chapter.

**D**ives Seint Austyn saith  
that lesynge and lipnge is  
nat only in feyned speche but als  
so in feyned dedes. **P**auper  
Seint austyn saith nat that all  
feyned dedes ben lesynge a syn.  
but he saith that al feyned speche  
in falshe dede is lesyng and synne.  
For mā hath more fre myghte to  
gouverne his speche thanne for to  
gouverne his dedys/ for alwaye a  
man may speke as he wole/ butt  
he may nat alway do as he wole  
And the philosophre saith. p<sup>o</sup> pp  
armynias/ p<sup>o</sup> speche is token of  
thoughtes in the hert for it is or-  
deyned h mā by his speche shuld  
shewe thing to be or nat to be/ as

he felith and thynketh in his hert  
And therfore Crist said in the go-  
spel. Sit sermo vester est e/ non  
nō. Be your speche yhe yhe. nay.  
nay/ That as it is in the hert soo  
it be in the mouthe. y<sup>o</sup> yhe of the  
mouthe be yhe of the herte.

And nay of the mouthe be nay  
of the hert/ so h the mouthe a the  
hert must alway accorde. For as  
saith seint austyn In libro cōtra  
mendacium. The mouthe berith  
wytnesse to the hert And therfor  
if man or woman say otherwise  
thanne it is/ in his hert/ he berith  
fals wytnesse apēst his hert a as  
penst him self. a doth apēst the p/  
cept of god/ h biddeth him say no  
fals wytnesse apēst his nighbour  
ne apēst his nepte/ h is his owne  
hert and his soule Another styll  
is this for dede is nat ordeyned.  
principally to be wytnesse to the  
thought of mānes herte/ but it is  
ordeined to the profit of the doer  
and to the proupyete of his neys-  
ghboure a to the worship of god.  
And therfore. Whanne feynynge  
in dede is profitable to the doer.  
and to his eyn cristen and to ye  
worship of god/ it is leful and in  
case fulle medeful. And therfore  
dauid whan he was amōges his  
enemyes in perel of of dethe/ me-  
defully feyned him to be woode.  
so to saue his lyf to the worship



## The eight.

of god and the profyt of his naci-  
on and of his frendes and of his  
enemies. that shulde elles haue  
fallen in manslaughter. Primo  
regū ppi. But spech is ordeyned  
of god principally for to be true.  
Wytnesse of thought in hert. And  
therefore who so saith other wise.  
thanne it is in his hert and in his  
conscience he synneth/ for he mis-  
useth his speche ayenst the ordre  
of kynd ordeyned of god. **Diues**  
Sithe seynng of dede is nat al  
way synne/ as seynng of spech  
telle me whanne it is synne. and  
whanne nat. **Pauper** Seynng  
in dede is done sumtyme by sight.  
for a gode ende As we rebe in the  
fourth boke of kinges. iiii. Reg.  
v. that Jed. the kinge of israel.  
dyd clepe to gidde al the prestes  
of the false malwmet baal. into a  
certein day/ as though he wolde  
haue made a grete solemnytie.  
and worship to baal/ & dyd cloth  
alle the false preestes in one cer-  
tein clothe that he gaue theym/ &  
by the clothing mē shuld knowe  
them from other And whanne  
they were al gadryd to gidde in  
their temple to worship baal/ the  
king Jed badde. men of armes  
go and sle them alle/ and so they  
dyd. Also Josue leder of goddes  
people seyned flight. to disceyue  
goddes enemies/ Josue. viii. c.

Suche seynng so that it be doo  
withouthen lesyng of the mouthe  
is lesul and in cas medeful/ Also  
ther is seynng for gode teching  
And so Crist seyned him to go set  
ther to stirre his disciples to hos-  
pitalite. Also ther is seynnge of  
significacion/ and so Jacob. as  
by mannes dome seyned him to  
be esau But in goddes doome it  
was no seynng of falsheede/ but  
figure shewyd by holy goste that  
spake in him and wrought i him  
Also ther is seynng of falsenesse  
and of doublenes for to disceiue.  
and suche is in pporities. & false  
folke And al suche seynnge/ is  
lesyng and forboden of god. by  
this precepte.

## The v. chapter.

**Diues.** Is it any synne to  
byleue thinge that is false.  
**Paup.** Ther is falsheede of the  
sayer/ and falsheede of the thing  
that is saide Falsheede of the say-  
er sumtyme is pnyous and wic-  
ked/ and to bileue lightly. suche  
falsheede/ itt is dedely synne and  
dampnable. Sumtyme false  
heede of the sayer is profitable as  
touchig worldly thing. & nat nop-  
ous as to the world. & sumtyme it  
is neither pfitablene nor to the  
world as lestiges made only. for

Precepte.

Worde þ̄ harnetþ no man worlo/  
 ly ne profitetþ And to bileue  
 tho ii. maner of falshedes it is de  
 nial synne Also ther is reproua  
 ble falshede of thing that is sayd  
 And either that thing longitþ to  
 the nedefulnesse of oure saluaci  
 on as be articles of the faith and  
 to bileue suche falshede/ it is ded  
 ly synne/ or it longitþ nat to the  
 nedefulnes of our saluacion and  
 to bileue subce falsehede lighty  
 it is Denial synne/ or elles no syn  
 as saith Dochpnyng sup Deutro  
 nomia Nathelesse ther shuld no  
 wysema be to hasty to bileue thi  
 ges of charge that sounde either  
 grete prosperite or grete aduersite  
 For the wiseman saith Qui cis  
 to credit leuis est corde. He that  
 sone bileueth is light of hert and  
 unstable Ecclesiastici xix. And  
 therfore saith he bileue nat every  
 worde that men telle the. ibidem  
 The sole simple man saith he by  
 leueth every worde but the wyse  
 ma takith hede to his paas/ and  
 gothe ne bileueth nat chaungea  
 bly after mennys speche ne after  
 lestiges but after the lawe of god  
 that is nat chaungeable Prouer.  
 xiiii. & eccle. xxxiii. Oues.  
 Sithen it is so þ̄ a man may syn  
 berpnyng false wytnesse of him self  
 whether synnetþ he more prising  
 him self falsly or lackyng him self

falsly Daup. Botþe ben fals. &  
 in cas grete syn For caton saith.  
 Nō te collaudes nec te culpaues  
 ris ipse. Praise thou nat thy selue.  
 ne lacke thou nat thy self/ And  
 salomon saith Laudet te alien⁹.  
 et non os tuū. Extraneus et nō  
 labia tua. Let a nother mā praise  
 the & nat thyne owne mouthe/ a  
 straūgers & nat thy lippes. puer.  
 xxvii And therfore by comyn op  
 pinion of clerkes/ it is more syn  
 a mā to praise him self falsly by a  
 uantement than it is to lacke hi  
 self falsly For auātmēt cometþ  
 of pride þ̄ is worst of al synnes  
 But lackpnyng of him self may co  
 me of lownesse medefully For e  
 uery mā of hi self is more to lack  
 than to praise. And therfore saith  
 the propheete Omnis homo men  
 dax Every mā & womā of hi self  
 is fals and a lyer. And salomon  
 saith þ̄ no mā wote whether he is  
 worthy loue or hate of god And  
 so do mā wote what he is worthe  
 i goddes sight And asmoch as he  
 is worth in goddes sight so moch  
 he is worthe & nomore Therfore  
 saith aristotle liii. ethecor xiiii c  
 þ̄ the auāfiter of him self is wor  
 than the lacker of him self Jac  
 tatoꝝ vitupabilioꝝ est q̄ vitupa  
 toꝝ Et idem dicit Ricardus de  
 media villa sup sentencias li. iii.  
 di. xxviii. questione quarta.



## The eighth.

**Diues.** Whiche ben cleppd by the lawe false wytnesses. Paup. They that ben broughte to bere wytnesse and ben sworne to saie the soth/ and do apenst their oth. sayng fals or hidyng the treuthe and thing that shuld be saide/ or transpose thinges that shuld be saide. Or a man say thing for certein pat he is nat siker of though it be treuth that he saith. And also he is false wytnesse that swerith a treuth with stigh spech for discept. Suche maner folk sepnt Austyn liketh to Judas. And moche folk saith he these dayes dispise the dede of Judas/ & pitt they doo the same that he dyd or elles worse. For whyp saith he Altho that for mede bere false wytnesse/ they selle Criste that is so uerapne treuthe for mede. Et est sup illud M<sup>r</sup>. Quid vultis mihi dare et ego eu vobis tradam. But such fals witnesses be worse thanne was Judas. For he solde crist for thirtie pens. But many false wytnesse selle Crist for moche lesse/ and sumtym for noght only to shewe malice or to be beggd. Judas made restitution of the money that he toke to betray crist and wolde nat reioise it/ but false witnesses these daies make no restitution/ but lyue by suche false synful lucre. Judas biles

upd nat that Crist shulde rise fro dethe to lyf. and deme the quicke and the dede. But we beleue pat he rose from dethe to lyf and shall come to deme al mankynde. Berp god and Berp man. And thersfore cristen men false wytnesses. been more to blame thanne was Judas.

## The xi. chapter.

**Diues.** May al maner man bere wytnesse in doome. **Pauper.** Nay. for bonde seruantes shulde bere no wytnesse i causes of their lordes/ neither apste them ne with them/ but in asmoche as the cause touchith other of his seuantes iiii. q. iii. Scriminalli. v. Itē serui. Ne wpmen shulde bere no wytnesse of preef in causes of felonie/ but in matrimonie and in causes of purgation of wpmens euyl name. they may bere wytnesse of preef. And wpmen may accuse in causes of felonie. Also no ponge folk with in xiiii. yere/ ne folkes ne beggers ne ful pore folk/ ne herthen men. ne cristen men openly loosed of falsheede/ or onys tepnt false and forsworne. ne open wyched lyuers and of euyl name/ none of these is able to bere wytnesse/ in

## Precepte.

donne bifore a iuge. b' Condict  
sepue etas discretō fama Et for  
tuna fides in testibus ista reqre.

By false Wytnesses the telles  
selwe seint Steuph/ and by fals  
Wytnesses they selwe Criste/ and  
by false Wytnesse the true mā na  
bothe/ and by false Wytnes the  
wolde haue slayne the holy woo/  
man Susanne. But god saupde  
her and brought the false Wytnes  
ses to the same dethe. b she shulde  
haue hadde/ if her Witnesse hadde  
been true/ and that was the calve  
that tyme/ and pit it is in manye  
londes. And if they disserite any  
man or Woman/ or do him lese a  
ny thinge by false Wytnesse/ they  
ben bounden to restitution. Also  
backbiters forfete apenst this pre/  
cept/ Whiche by malice backbitten  
them that ben gode/ and by lesin  
ges diffame theym. Also flaterers  
falsly prife them that be Wyched  
so to fauour them in their synne.  
And so bothe the backbiter backbit  
ting the gode man/ and the flate  
rer prisynge the Wyched man ha  
ue goddes curse/ that he puenche  
to alle suche/ thus saynge. *De  
qui dicat bonū malū/ et malū bo  
nū.* Wo be to al them that say the  
gode Wyched/ and Wyched gode  
ysa. 5. c'. And namely they that  
ben nigh to lordes and to grete  
men and been their gouernoures

or ther counsellours or cōfessours  
and to please them/ and to flater  
theym be it neuir so falsse/ and tas  
ke none hede to god ne to treuthe.  
But only to plesse/ and say nay or  
yhe/ nat after the treuthe is/ butt  
after the lordes wole haue it/ and  
so harden him and blynde him in  
his folie. Such flaterers be lyke  
to a best that is clepyd camelid.  
Whiche best chāngith his coloure  
after the thinges that be besides  
him/ now he white/ now he blacke.  
now he rede/ now he grene/ now he  
blawe/ now he yallowe/ Right so suche fla  
terers chāunge their speche/ after  
that they hope best to please ther  
lordes. and other men. For now he  
they speke gode of a man/ Whyle  
the lord is his frende. And if he  
falle enemy to hym/ anone they  
speke him harme and belonpe so  
to please the lordes and other alsoo  
that ben that mannes enemyes.  
In presēce of his frēdes they spe  
ke a man gode/ though they wo  
le him no goode and in presēce  
of his enemyes they speke him es  
uyl. And as the fane of the sheple.  
turneth after the wynde. so turne  
flaterers and backbiters their spe  
che/ as cūpany spekieth that they  
ben in. The mofel and the face.  
of the camelion is lyke a wyne.  
and an ape. For euery flaterer  
is a backbiter. And as a wyne hay



## The eight

moore spyngge to lye in a foule  
 slough thanne in a faire grene/ a  
 with wrotyng of his snoute de-  
 foulet the place ther he goot he.  
 so hath the bacbiter. more liking  
 to speke of other mennys defau-  
 tes and of their vn honesties and  
 synne/ thanne to speke of their go-  
 denesse/ and honestie/ and wysly  
 speche. Wroting vpon their defau-  
 tes to appere & defoule their gode  
 name And in that he is a flaterer  
 he is lyke the ape/ that what he  
 seith other men do he wole do the  
 same. For flaterers reule their til-  
 ge nat after the treuthe. but after  
 the plesauce and spech of other  
 men/ But this beest Camelion  
 though it be faire while it is aly-  
 ue/ yit assone as it is dede it is ful  
 foule/ as saith the maister of lild  
 Right so suche flaterers and fair  
 spekers that speke wele and doo  
 ful euyl/ al though they seme fair  
 and worshipful/ in this worlde.  
 i the other worlde after their dethe  
 they shal be ful foule and fendes  
 felowes/ in helle peyne/ but they  
 amende them/ And al that speke  
 wele and do nat thereafter forsete  
 apenst this pcept For they denye  
 by their dedes the treuthe that thei  
 say with their mouthe Of suche.  
 seint poul saith/ & w' their mouthe  
 they knowlege them self to knowe  
 we god. but with ther dedes they

denye it. Confitentur se nosse de  
 um/ factis autē negant. Cite. p.  
 And therfore god warneth folke  
 of suche false wytnesses that spe-  
 ken the treuthe with their mouthe  
 and denye it i dede. and saith th'  
 Omnia quecunqz dixerint nobis  
 facite: scdm Vero opa eorū noliz  
 te facere. M' piii. Alle thinge  
 that they bydde you do/ do ye it.  
 But do ye nat after their wicked  
 werkes.

## The vii chapter

**A**lso these men of lawe that  
 for mede mayntene falshe-  
 de apenst the treuthe. or for mede  
 hyde the treuthe that they shulde.  
 mayntene/ or for mede withdra-  
 we them to suffre or lett falshe-  
 haue his forth. they forset apenst  
 this precepte whiche forbedith al  
 maner falshe-  
 I rede on a  
 tyme there were ii. men of lawe:  
 duellyng in one towne The one  
 at euyn came home from the assi-  
 se. and the other ayed him what  
 he hadde wonne that day And he  
 saide xx marke. and that he had  
 right moche trauaple therfore.  
 yhe sayde the other/ and I haue  
 wonne as moche and more/ to be  
 at home. and nat to trauaple. Su-  
 che men of lawe and batteres of

## Precepte.

salwe that haue no conscience/ may wele say þis Wryten in the boke of ysaie the propheete *Concipim⁹ et locuti sum⁹ de corde Verba mēdaciū. ꝛc.* We haue conceived. by study and by gode informaci/ on knowyng of the treuthe/ and of our owne herte/ and of our cōs triuynge we haue spoken wordes of lesynge and of falsshede And therfore rightful dome is turned bacwarde. and rightfulnessse sto/ de from ferre and might nat nigh treuthe selle dowlne in the strete. and equite might nāt entre/ the treuthe is al foryeten And he that went alway fro wycked thinge/ & wolde haue lyued in pees & treuthe he was open pray to false men *Qui recessit a malo prede patuit ysa. liij.* But wolde god that they wolde amende theym. and say that is Writen the same chap ter. *Forde god oure synnes been multiplyed bifoze the/ and oure synnes aunswere to vs for oure grete synnes been with vs and accuse vs.* We knowe oure Wyt- nesses. for we haue synnyde and lyed falsly apenst oure lord god. We turnyd vs alwaye and wolde nat go after oure god/ to folowe him in treuthe/ but spake apenste him falsshede. and passing of goddes salwe for to endauiger the sim ple folk. Also prechoures of god

des worde that preche moore for Wynnynge of worldly gode than for Wynnynge of mannys soule. & seke moore thei owne worshyp. thanne goddes worshyp in theire preching and preche nat the treu the/ ne wole say men thei sorthes in repynge of thei synnes. they been fals witnesses and do apēst this precepte. For if they hyde treuthe in fauour of synners and wole nat preche apenst thei dy/ ces. Or if they preche falsshede and erroure to shewe thei Wyt by curioust of spech/ or preche high maters nat profitable to the peo ple nat helply to mannys soule. alle suche prechoures ben clepyd false Wytresses. Also they that preche so harde apenst the mercy of god/ that they bringe folke in wanhope. And also they that pre che so moche of the mercy of god and so lytel of his right Wpnesse that they make folke to bolde in synne/ suche prechoures ben fals Wytresses of crist for al his mersy is medlyd with right Wpnesse and al his right Wpnesse is medlyd with mercy. Therfore dauid saith *Vniuersē dīc dñi mīa et vērītas.* Alle the wayes and the do mes of our lord god been mercy and treuthe. *Deus iustus et mīserīcoris.* God is rightful and he is merciable. to alle that wole



## The eight

amende them. Alle prechours of goddes Worde shulde be Wytnes-  
ses of Criste. that is soueraigne  
treuthe. And therfore Crist saide  
to his disciples. *Eritis michi tes-  
tes in ierusalem &c.* ye shal be  
Wytneses to me in Iherusalem.  
and in al iurpe/ and in samarpe.  
and in euery sonde to the last end  
of the erthe. *Actuum primo c.*  
And therfore prechours shulde  
aupse them wel that they prechid  
no falshebe/ ne say no thinge for  
certayne that is in doute to them  
and that they hide nat the treuthe  
that shuld be saide/ and that ther  
lyf and their techyng accorde w<sup>t</sup>  
the techyng and the lyf of Criste  
For if they teche otherwys thane  
Criste taught/ and lyue nat as  
crist lyued they ben false Wytnes-  
ses to crist Crist taught chastyte.  
& comēdyd pouert and lownesse  
And therfore if the prechoure of  
goddes Worde be a lechoure and  
a carnal man proude of hert and  
couetouse. he is nat true Wytnes  
of Criste And if he repreue in his  
dedys pouert and chastyte. & sape  
that crist was nat pore for man-  
nys sake/ he lyeth vpon Criste &  
he is to him ouirbone false Wyt-  
nesse. For Crist saide that foxes  
hadde their dennys/ and the brid-  
des her nestes/ but the maydens.  
sonne hadde nat where he myght

reste his hede/ *M<sup>t</sup> viii. c.* And  
seint Poule saide that Crist bica-  
me man nedys for vs i this world  
to make vs riche w<sup>t</sup> his myscheif  
*Propter nos egenus factus est  
cum esset diues: Et illius inopia  
diuites effectis. ii. cor. viii.*

## The viii chapter.

**A**lso alle ministres of holy  
churche/ and namely men  
of religion. shulde be Wytneses  
of Crist to edification of the peo-  
ple and of their neyghbours/ that  
ben al men and wpmen And ther-  
fore men of holy churche ben bes-  
toknyd by galaad that is to say.  
an hope of Wytnesse For al their  
lyuyng in hert in worde in werk.  
and in clothinge shulde bere Wyt-  
nesse to crist. *Diues.* How shuld  
men of holy churche bere Wytnes-  
in clothinge to Crist *Paup.* For  
in clothinge they shuld shewe sad-  
nesse honestie & lownesse/ as nigh  
followers of Criste/ and Wytnes-  
ses that taught sadnesse apēst Ba-  
nitie/ honestie apenst glotonye &  
lechery/ lownesse apenst pryde/ &  
pouert apenst couetise And ther-  
fore the outclothinge of mē of ho-  
ly churche/ and namely of mē of  
religion shulde nat be to strapte.

## Precepte.

ne to short. to shewe. the shap of  
their body. for pryde and Vanite  
and to tempte Wymen/ ne to pre-  
ciousse apenst pouerte/ ne ourdo  
ne feble apenst their degree. and  
honestie of holy church/ ne to spy-  
de ne wyde apenst measure.

**Diues.** Of this mater thou spa-  
ke bifoze. I couepte no more to  
here therof. For as thou sothely  
saidest men of holy church/ na-  
mely me of religion passe i grete  
araye and pompe/ temporal lor-  
des **Paup.** Also as oft as the p<sup>r</sup>st  
syngith his messe/ he representith  
the p<sup>r</sup>sone of Crist y<sup>e</sup> dyed for vs  
alle vpon the tree. And by his clo-  
thyng and by his messe syngyng  
he berith wytnesse of Cristis pas-  
sion. and shewyth that al that he  
doth i syng of his messe/ he doth  
it in mynd of cristes passion and  
if he haue no mynd of cristes pas-  
sion after that his clotynge shew-  
yth that he shulde be/ he is a fals  
wytnesse in discepte of his neigh-  
boure **Therefore** seint Grego<sup>r</sup>e  
saith that no man doth more har-  
me in holy church/ thanne he  
that hath a name and ordre of ho-  
lynesse and sp<sup>r</sup>ueth wyckedly.

*Nemo amplius nocet in ecclesia.  
q<sup>u</sup>am qui puerse agens nomē et ordi-  
nē sanctitatis habet.* **Diues.**  
What betokeneth the clothing of  
of the prest at messe. **Paup.**

**The** amyt on his hede/ at the be-  
gynnyng betokeneth the clothe y<sup>e</sup>  
cristes face was hyled with in ty-  
me of his passion/ Whanne the ie-  
wys hyled his face and bobbyde  
him/ and hadde him arede whoo  
smote him **The** longe aube be-  
tokneth the white cloth that Er-  
rolde cladde with crist in scorne  
as he hadde ben a sole. **The** sand  
the stole and the girdel/ betoken  
the boondes. Whiche Criste was  
bonden with/ as a theef/ in tyme  
of his passion. **The** fanon betok-  
neth bondes of his bondes. **The**  
stole y<sup>e</sup> rope y<sup>e</sup> he was led w<sup>th</sup> to his  
deth. **The** girdel the bondes y<sup>e</sup>at  
he was bounde with to the pylle  
and to the crosse. **The** chesible be-  
tokneth the clothe of purple in  
whiche the knyghtes clothed him  
in scorne. and knelyd to him and  
saide in scorne **Hayle** thou king  
of iewys **The** busshepp passynge  
other prestys hath a mytre and a  
crosse. **The** mytre on his hede be-  
tokneth the crowne of thornes. y<sup>e</sup>  
crist bare on his hede for mannes  
sake. And therefore the mytre ha-  
th the two sharpe hornes. in token  
of the sharpe thornes. **The** two  
tonges y<sup>e</sup> hange dowlne on y<sup>e</sup> my-  
tre betoken the stremps of bloode  
y<sup>e</sup> ranne dowlne fro cristes hede by  
pychynge of the crowne of thorn-  
es. **The** crosse that the busshepp



## The eight

berith in his honde betokeneth pe  
rede spere that the knyghtes tur  
mētours put in the honde of crist  
in scorn for a ceptre And the ar  
chebushoppes crosse betokeneth  
the crosse that crist died vpon for  
vs alle The bushoppes gloues.  
at messe in his hōdes. betoken pe  
nalties in cristes hondes and the  
sandalies on his feet at messe be  
token the nāples in cristen feet  
If it be so than hme of holy chur  
che haupng thies tokenys of cri  
stes passion in their messe saynge  
haue no deuocion in cristes passi  
on ne mynde of his passion they  
bere false wptnes For it is nat w<sup>t</sup>  
them inwarde as the tokenes she  
wen outwarde Also the ampt be  
tokeneth the basinet of helth h is  
hope of the lpf that is to come / a  
forsakpng of erthly thinges.  
The longe albe betokeneth chas  
tite of body and soule The gyrs  
del fanon and stole betoken the  
cōmaundementes and the coun  
seyles of crist in the gospel by pe  
Whiche mē of religion a of hooly  
churche ben bounden passynglo  
tber to serue god The chesible be  
tokeneth the holy clothe of Criste  
withoutē seme alle wdone in one  
Whiche betokeneth parfyt charite  
The mytre on the bushoppes he  
de w<sup>t</sup> the hornes betokeneth cun  
nyng of two testamentes olde a

newe Whiche cūpnng he owyth to  
haue and to teche with two. tun  
ges / with tūge of dede. a with tū  
ge of speche a shewe them both in  
dede by gode example peupnge.  
a in speche wele techpng / a h beto  
kenyth the ii. tūges hangpng be  
hynde on the mytre. And the sa  
me betoken the ii. tungen hang  
punge behynde on the aube on the  
prestes shulder. For euery preest  
shulde cūne goddes salwe a prech  
it with tunge of dede a gode epā  
ple. a with tunge of speche The  
se ii. tungen hange higher on the  
bushop than on the symple preest  
in token h the bushop is more hi  
ghly boūde to the tūges of gode  
ensample and gode teching than  
the symple preest. Diues. It is  
a comon salwe that tho ii. tungen  
on the prestes shuldre betoken h  
this londe hath ben twes renegat  
and quertyd. Pauper. That is  
false. For sicke this londe tooke  
first the seith / the peple was nes  
uir renegat But the peple of this  
londe was slayne nigh al by for  
ye faith til ther was no cristē mā  
to duellie therin / but only hethen  
peple h had slayne cristen people.  
a by the swerde kept this londe h  
they wāne of cristē people Ther  
fore Bede de officio diuino saith  
h it betokeneth ii tūges h mē of ho  
ly church olde to haue as I haue

## Precepte.

saide And therfore they ben clees  
pyd tūges Also the p̄stes crow/  
ne betokneth the crowne of thoz/  
nes on cristes hede and the digni/  
tie of the presthode. And his sha/  
upng as saith the salwe betoke/  
neth pouert i soule/ and forsakig  
of worldly godes.

**D**Jues. What The iij. c.  
betokneth the bussoppes crosse.  
in maner of spynng. Paup. As  
saith a grete clerke Bede. li. i. de  
diuino officio. The busshop cro/  
ce is cleppd a shepberdes staff. to  
to stirre the busshop to lownesse.  
and to thinke on the cure and on  
the besynesse and the charge that  
he taketh vpon hym Whanne he  
is made busshop he berith no cep/  
tre of worldly dignyte to stire hi  
to pride/ ne berith no swerde that  
is token of cruelte/ but he berith  
a shepberdes staf/ nat to sle/ ne to  
synpte/ but for to saue his shepe. &  
ben his subgettes spiritualy/ Whi  
che staffe aboue is crokpd in ma/  
ner of an hoke/ to drawe apen p̄/  
Wold nat come/ or elles go alwey  
For the busshop shulde principa/  
ly trauayle to drawe synful men  
and Wymen with fairnesse by go/  
ode wordes. and by gode ensam/  
ple to the mercy of god/ and natt  
to be fere ne felle to the synfulle.  
And therfore as Bede saith abo/  
ue on the hoke of the crosse is wri

ten thus aboute. Cum iratus su/  
eris mihi recordaberis. Whanne  
thou shalt be wrothe thou shalt  
thinke on mercy. In the rounde  
knott byneth the hoke is Writen  
homo. that is to say a man/ to do  
the busshop thinke that he is but  
a man as another is/ and natt be  
proude of his dignite. Byneth  
beside the pyke of prou is Writen  
parce. that is to say spare. For he  
must spare his subgettes a shelle  
grace to the as he wole haue gra/  
ce of god And in token therof the  
pyke of the crosse shulde nat bee  
sharpe but blunt For the doome  
of the bussoppe shulde nat be to  
sharpe/ but alway medlyd with  
mercy The staffe of the crosse is  
right and nat wronge. in token.  
that the busshop shulde demerz  
ghetfully and gouerne his subget/  
tes in right and equite. and doo  
no man wronge Vnde Versus.  
Contrahe p̄ primū/ medio rege.  
parce p̄ p̄mū By these tokenes  
outwarde bussoppes and prestes  
Wytnesse them self to be suche in/  
warde as the tokenes shewe But  
if they be nat suche. they be false  
Wytnesses to criste and to cristes  
lore in damage of their euyh cris/  
ten/ for by ypocrisy they disceiue  
the people Forsothe it is a lesing  
any mā knowlege him self a bus/  
shop preest/ or clerke/ or man of  
religion. and worse contrarpe



## The eight

thynges to his ordre. and apens  
the tokenes that he bereth of ho-  
lynesse / It is a lesynge any man  
or Woman to save him cristen. &  
do not ne lyue noe thereafter. as a  
cristen man or Woman. but per-  
aventure worse than ielwe. sare-  
synne or panpne / Therefore  
sayth seynt John in his pistle / þ  
who soo saith that he knoweth  
god and kepeth not his comma-  
ndementis. he is a lier / there is no  
feith in him. i. Johannis socūdo  
And he þ saith þ he loueth god &  
hate his brother. he is a lier. Jo.  
iiii°. And so every Wicked lyer.  
is a lier / And therefore saynt Am-  
brose sayth in this maner / Bre-  
therne flee ye lesynge / For alle  
that louen lesynge. ben the chil-  
dren of the synne / For as criste  
sayth in the gospel. alle such ha-  
ue the sende to ther fader / Whych  
hath ever be a lier and fader of le-  
synge: and neuer stode in treuth  
but with a lesynge lees alle man-  
kynde as criste himsilfe saith i ye  
gospel. io. viii. And yit into this  
day ynnethis he byngethe any  
man Woman to synne but with  
lesynge And so with lesynge he  
fletch mannys soule and Woman  
& ever hath be a cruel mansleer  
and a false lier: as criste saith i ye  
same gospel Diues. Telle me I  
praye the: how wyttnessis shuld

haue them i dome for to be treue  
Witnesis / **Pauper** The witnes-  
is dome and the iuge also shuld  
be indifferent to both perties and  
save the treuth for both perties.  
And the iuge may not by the law  
take mede to deme treuth / ne the  
Witnesse may nat by the lawe take  
he mede to bere trewe Witnesse.

Much more than ye Witnesse o-  
weth to take no mede to bere false  
Witnesse. ne the iuge to geue un-  
rightful dome. xiiii. q. 5. **Ad sane**  
Notwithstandinge the Witnesse may lesul-  
ly take his costis of him þ bringe  
the him to Witnesse / And if a mā  
see that his neighboze shuld fall  
in his truth and lese his right for  
defaut of Witnesse / if he knowe  
treuth and may bere Witnesse in  
the cause. but he bere Witnesse &  
saie ye treuth for saluacion of his  
neighboze. elles he synneth gre-  
uously though he be nat brought  
to bere Witnesse. And in that case  
men of holy church may & o-  
wen to bere Witnesse: so that it be not  
cause of blodene of greuous syn  
And if a man take meede for his  
Witnesse. he is bound to restitucion

## The tenth chapter.

**D**ues to whom shal he ma-  
ke restitution: **Pauper.**  
If he toke mede to bere false wit-  
nessis

### Precepte.

nesse. though he bere treue Wyt-  
nesse. or no Witnesse / he shal ma-  
ke restitucion. nat to him that pa-  
ue it. For he is not worthy to ha-  
ue it apen. syth he pauer it for fals-  
sehed and for synne. But he shal  
make restitucion to hi apes who  
he toke it to do him wrong / And  
in the same maner shal make res-  
titucion if he toke mede notte to  
bere Witnesse. but for to be stylle.  
and nat sape the treuth And if ye  
Witnes take mede to sap the treu-  
the / he shalle make restitucion to  
him that pauer it to him in help of  
his right / For it was lesful to him  
so to pue. but it was nat lesfulle  
to the Witnesse so to take / And if  
it be in doubte for what ende the  
piste was pouen: thanne he shal  
make restitucion and pue it pe-  
pore folkre by the doome of holy  
church / *Sec Remundus li. ii. ti.  
de testibus.* Diues. hou many  
Witnesis be nedful in doome.

Pauper. After that the cause is:  
so most be the noubre of Witnes-  
sis / And after the persone or the  
persones been apens whom the  
Witnesis been brought / For a-  
pens busschopis and preeftis and  
apens men of holy church a apes  
persones of temporalle dignite  
most be brought more Witnesis  
and of more worsship. than apes  
symple folkre: Diues why so

Paup. For there shulde no man  
be in dignite neyther speiritual  
ne temporal: but treue folke. to  
whos treuth me shuld pue more  
credece. tha to spech of siple folk  
which knowen not wele what is  
treuth. ne what is false. what is  
pfitable to the comonte. ne what  
is nopous. and ofte ful litil dres-  
dyng god / Also psones in digni-  
tie in that they be soueraignes &  
iuges and gouernouris of the pe-  
ple. for ther rightful domes: and  
sutyne for vnrighful geten the  
moch hate of the people. and oft  
withoute gylte and for ther good  
dede. and so they haue many ad-  
uersaries / For it is not i ye pow-  
er of the gouernoure to please al  
But nedis either he most offende  
god. or elles men that dredey not  
god / And therfore the iuge shalle  
not lightly leue a few Witnesis  
apens such psones / Also if psone  
of dignite might lightly be dap-  
ned by the symple folkre. the peo-  
ple shulde be to bolde apens ther  
soueraignes and litil set by them  
And so dignite both speiritual &  
temporal shuld be in despire and  
come to nougt / And therfore sū-  
tyme it is better to suffre a shrew-  
ed prelate or a curat and a shrew-  
ed man to regne: thanne lightly  
att the requeste of the people to  
despose hi / but his syn be wel ope



## The eighe.

and Wele schlaunderouse a noy?  
**Q**uires. Is ther any caas in  
 Whiche it is lesul to stonde to one  
 Wytnesse Pauper. in that is no  
 preiudice to a nother/ it is lesulle  
 to stonde to one Wytnesse As if it  
 be in doute whether a child be cri  
 stenyd/ or a church halowyd. or  
 an auter/ or bestment halowyd.  
 Also by assente of bothe parties mē  
 may stode to the Wytnesse of one  
 Also men may stonde to the Wyt  
 nesse of the priest seyng that his  
 parissheyn is amēdyd if the synne  
 be nat open. *De dicit hostiensis.*  
*in summa li. ii. Rubrica de testib⁹.*  
*S. quotus est numerus* Also the  
 Wytnesse shal say for certeynte yf  
 he knowyth for certeyne/ and sep  
 in doute thynge that is to hym in  
 doute. **Q**uires. Ofte a man wes  
 nyth to be syher of thynge and he  
 is discepued Paup. If he do his  
 deuer to knowe the treuth/ thouz  
 he be discepued so sayng apenste  
 treuth/ he synneth nat dedly For  
 it is nat his Wyll to bere fals Wit  
 nesse.

## The xi. chapter.

**Q**uires. Is a man bounde.  
 to kepe counseyl of thynge  
 that he knowyth by priue telling  
 Paup. That a man knowyth.

only by scrift he is bounde to ke  
 pe priue a no Wytnesse bere ther/  
 of For he knowyth it only as god  
 des priue mynster. But if he  
 knowe it nat only by scrifte. but  
 by other weye thanne by his tel  
 ling that is shreupn to him ther  
 of/ if it be suche that it be greate  
 harme of the comynthe/ or of any  
 pson/ thanne he is bounde to tel  
 it oute for saluacion of his euen  
 cristen/ saynge asmoche as. he  
 may the pson that tolde it hym.  
 so that he be ware of more harme  
 by his tellinge If it be suche that  
 it be nat to harme of the comente  
 ne to greate harme of any pson  
 if he haue boūde him to counseyl  
 he shal nat be it a knowe for no  
 biddynge of his soueraigne For  
 it is a lawe of kynde to kepe coun  
 seyle that man knowyth by coun  
 seyl/ if the keepynge of counseil be  
 nat apenst charite For apenst cha  
 rite may no man be bounden nei  
 ther by bishep ne by othe. And  
 for to discourse counseyle that is  
 tolde thim for counseyl Whanne  
 he may lesully kepe it counseyle  
 it is a falsbede. And therefore the  
 wyse man saith/ that who so dis  
 cureth the priuities of his frende  
 he lesith saith *Ecclesiastick.*  
*Dicesimo septimo.* For that is  
 the manere of false freendes that  
 Whanne they turne to enemynte.

## Precepte.

than to telle the priuetyes of ther  
frendes to spende them/ as saith  
the Wyse man/ Ecclesiastici vi.  
Wyttnesses must accorde i the thi/  
ge and in the pson the place & in  
the degre/ and in the tyme. If  
one Wyttnesse stonde apēst many  
Wyttnesses/ his Wyttnesse is nouzt  
but he be writē with them in any  
instrument. If the Wyttnes-  
ses contrarie amonges themself/  
the iuge shalle deeme astere the  
more partie/ butt the lesse partye  
passe the other partie in worzship.  
and dignitie/ and in gode name  
Or elles if their Witnesse be more  
semely to the treuthe/ and y<sup>e</sup> they  
preue better their wordes thanne  
the other ptie/ but that must stōd  
in discrecion of the iuge. They  
that shal atteynt other Wittnesses  
must be mo in nōbre and of mo  
worzship and of better name than  
the other were. If Wyttnesses ben  
euen in bothe pties in nombre/ &  
in dignitie/ the iuge shal deliuer  
him that stonderth for giltpe/ for  
mercy must be principal vertue.  
in the iuge And therfore saith seint  
James that mercy enhaūsieth the  
dome. Bec in sū. conf. li. ii. ti. de  
testibus. Also ther is Wyttnesse of  
dede & by dede withoutē Wyttnes  
of worde/ as whāne the dede shew  
with the self Distinct xxviii pri  
usq. Ther may no man be iuge.

and Wyttnesse and accuser to gyd  
der in the same cause/ but in cas.  
the iuge may be Wyttnesse of treu/  
the to excuse iiii. q. iiii. Nullus.  
Inquā. In every dome muste be  
foure maner psones/ a iuge/ accu  
ser/ defendour and Wyttnesse ibidē  
In cause of felony of a grete syn  
shulde no man be Wyttnesse apēst  
the giltpe. that had borne Wyttnes  
apenst him bifoze in any doome.  
for it is a token of enemyte. iiii. q.  
iii. testes. S. Item in criminali.  
The Wyttnesses shuld be worzship  
ful true and sadde. ibidem Such  
folke shulde be Wyttnesses in doo  
me that kuolde best the treuthe.  
xxxv. q. vi. S. i. By Wyttnes  
of one shalle no man ne woman.  
be dampned/ butt his trespassse be  
so open that the dede shewith the  
self. iii. q. iii. testes. Et de iuro  
p. et numeri xxxv. Roman is  
sufficiente Wyttnesse in his owne  
cause. xv. questione tercia. sane  
in fine Item quarta questione  
tercia. testes. S. Item in crimi  
nali. Post me. Every man may  
be Wyttnesse in dome apenst hym  
self but nat for him self quarta q.  
secunda S. i. The defendoure  
may forsake Wyttnesses that ben  
his enemyes. quarta. questione.  
tercia Testes. Noo man  
may be compelled by the lawe to  
bere Wyttnesse. apenst his owne



## The eighe.

hynnesman/ ne apēst any of his  
nigh alpaūce. *ibidem* An heretike  
and an herthen man may bet Wit-  
nesse apenst a nother heretik and  
apenste a nother herthen man. in  
helpe of a cristen man But apēst  
a cristen man shulde they bere no  
Wytnesse. *xxiii qdne i. miratur.*

## The vii. chapter.

**H**e is unable to be a pste  
shulde bere no Wytnesse a  
penst a preeft in cause of felonye  
and of grete synne. *ii. q. vii. ipi.*  
*apli.* He that berith fals Wytnes  
forzaketh crist souerayne treuth  
*vi. q. iii. abiit.* If prestes or deke-  
nes be taken with falsse Wytnesse  
berynge/ they shulde be thre yere  
suspendyd from their office. and  
do harde penaunce. *v. q. vi. quis*  
*in fi.* Every falsse Wytnes shuld  
do *vii. yere* penāce. *xxii q. v. si qd*  
And by the lawe. he is unable to  
euery office and lausful dede of a  
ny Worshipp/ Worthe to leese his  
godes and to be beten and harde  
chasticed and punysshed/ & the sa-  
me pepne is he Worthy that bryn-  
geth men Wyttingly to bere falsse  
Wytnesse/ *xxii. q. v. si qd se.* And  
as the lawe saith there he shulde  
fast *xl daies* i brede & water/ and  
*vii. yere* folowynge do harde pes

naunce/ & neuir after he Witthout  
penaunce of sorowde and contric-  
on for his synne And al þ were as-  
sentynge to falsse Wytnesse and to  
piurp/ shuld do the same penaunce  
*ibidem.* The Wordes of Wytnes  
shulde be taken to the best Under-  
stondynge and moost benigne.  
*Extra libro ii. ti. de testibus. c.*  
*cum tu.* The Wytnesse that apē/  
saith him self is of no credence.  
*Extra li. ii. ti. de pbatationib⁹ c.*  
*Licet.* Men shulde stonde to the  
firste speche that man or woman  
saith in his cause if he varie a no-  
ther tyme. *e. ti. p tuas* If the Wit-  
nesse by distraction say amys/ it  
is lesul to him anon to amende  
his speche. But if he abyde w<sup>t</sup> an  
ynterual/ though he chaūge his  
worde and amend it/ he shal nat  
be accept ne herde *Extra. li. ii.*  
*ti. de testibus cogendis. c. pterea*  
Wytnesse in dome shulde natt be  
herde apenst him that is absente.  
But he were obstynate and wold  
nat come *Extra de testibus c. ii.*  
He yat saith first the treuth must  
be taken for one Wytnes. *e. ti. in*  
*omni.* If a man haue sworne  
to the partie nat to bere Wytnesse  
of the treuth/ with the other ptie.  
his othe is vnlesfulle. And  
therfore nat Witthstondynge his  
othe he may bere Wytnesse of the  
treuthe. *e. Intimaui.*

### Precepte.

No man shal bere Wytnesse to a nother in his cause if he haue the same cause. or any lyke that to spede for him self For suche a persone is suspect that he wolde doo fauoure to a nother mannes cāe to haue him fauourable to him i his cause. e. ti. psonas. No man nys Wytnesse shalbe rescepued in dome i preiudice of a nother/ but if he swere though the witnesse be a man of religion. e. ti. nuper. The honestie and the worsshippe of the Wytnesses is more to charge than the multitude. e. ti. i nra For to discusse irregularite of by gampe/ both lewde man & lewde Woman. may be taken for Wytnesse. e. ti. tam is. Seke folke & pore folk may nat be compellid to come bifoze the iuge/ & to bere Wytnesse But the iuge may seide to them Wpse me to Wyt of them the treuth. e. ti. si qui. Euery mā and womā shulde hate false Wytnesse/ for god hatith fals Wytnes as saith Salomon Deus odit testem fallacem Prouer. vi. And euery lye is a false Wytnesse and ful of gyle And the sodeyne Wytnesse disposeth and ordeyneth a tunge of lypng For he that is redy to bere Wytnesse bifoze he be a upsed/ he disposeth hi to lye Prouerbi. xii. But as Salomō saith The false Wytnesse shalle nat be

Unpunysshed. and he yat spekit lesynges shal perisshe. Prouer. xix. Fethermore leue frende. ye shalle vnderstonde that ther ben thre maner of Wytnesses.

### The viii. chapter.

There is a Wytnesse aboue vs that knoweth alle and may nat be disceiued/ that is god that seeth al/ and he shalle at the day of dome be to vs bothe iuge and Wytnesse. Ego sum iudex et testis. I am iuge and Wytnesse. saith oure lorde god. Jeremye xxix And Job saide. In heuene is my Wytnesse/ and he knowith al my counseil. is aboue in high And ther is a Wytnesse within vs that is oure conscience. For as seint poule saith. oure ioy is Witnesse of oure conscience And ther is a Wytnesse withouten vs/ and this is our nighbour & all creatures that shal bere Wytnesse apenst vs at the dome bifoze the high iuge. But we amende vs by tyme and deme wele oure self For moyses saide. Testem inuoco celum & terrā. I clepe heuene and erth to Witnesse/ that if ye make to you any lykenesse/ or ymage to worsshipe it & breke goddes lawe/ ye shal sone perisshe. Deutro. quarto. And i any other place he saith th<sup>e</sup>.



The eighe.

I clepe heuyn and erthe to Wyt-  
nesse that I haue sett bifoze you  
lyf and dethe/ gode and euyl bles-  
syng and curse. And therfore  
chese the lif that ye may lyue and  
a loue your lord, god and obeie  
to his voyce/ and cleue to him by  
feith and loue. for he is your lyf:  
and lengith of poure daies. And  
if your hert be turned alway from  
him and ye wole nat here his law-  
es/ but worshippe false goddes.  
I say to you bifoze that ye shall  
sone perisse. Deutro. xxx.  
And therfor lene frend if we wol  
be spher at the last dome/ and co-  
me sikerly bifoze oure souerayne  
iuge that knowith al/ so muste  
deme wele our self in this world.  
For seint poule saith That if we  
dempd wele our self/ and discus-  
sed wele oure lyf/ we shulde nat  
be dampnyd. Prima ad Cor. xi.  
Diues. Howe shulde we deme  
our self. Pauper As the glose  
saith there. Thou shalt be thyne  
owne domesman Thy seete shal  
be thyne herte/ and sett thy selue  
gilty bifoze thy self domesman.  
Thy thought and thy conscience.  
shal be thy two Wytresses/ for to  
accuse the. Thy turmentoures  
shulde be drede and sorow/ that  
in maner shulde shewe thy blode  
by wepyng of salt terys Whanne  
by Wyttesse of thyne owne con-

science and of thy thought/ thou  
haste dempd thy self gilty/ and  
nat wortye to come to goddes  
bordene to heuene blisse. And  
there saith the glose that seknesse  
feblenesse/ and sodeyne dethe shal  
comonly/ astre Ester amonges  
the people/ for men in Estre res-  
ceyue ynworthily goddes flesche  
and his blode. Ideo multi in  
firmi et debiles et dormiunt mul-  
ti. s. per mortem. prima ad cor.  
xi. But for every man is fa-  
uourable to hym self. and to his  
owne cause. therfore thou shalt  
haue with the two. assessours by  
whose counseile thou shalt deme  
thy self/ and tho shalt be treuthe.  
and reasone. Take with the  
treuthe that thou make no false  
excusacion of thy synne. Ne lye  
thou nat for to excuse thy self ne  
for to accuse thy self falsly. ne to  
greuously. but as thyne other as-  
sessoure reasone wole accorde.  
And if tho ii. Wytresses that is to  
say/ thy thought and thy conscis-  
ence suffise nat to bere Wyttesse  
ne to ful enfourme the of thy syn-  
ful lyf. Take to the. the thridde  
Wyttesse that is thy septe. And  
so lete thy doome stonde in Wyt-  
nesse of two or thre. And feith  
saythe thus. Fides sine operi-  
bus mortua est. Feith withouten  
gode werkes is dede. For

## Precepte.

al though you beleue as a cristē  
man. butt thou lyue as a cristen  
man/ elles thou art dede in soule  
and Wortþy to die Withoute end  
Feith that faileth in worde. and  
thought is dede and helpeþ nate  
to blisse. And anon conscience. &  
myndē shal accorde to him/ and  
say thus. He that vsith amysse  
his free Wyl that he die it is shylt  
Withoute remedie sauyng gods  
des mercy And take hede þ thy  
clergie may nat saue the For ho/  
ly Wrytt and clergie say. Anima  
peccatoris morietur. The soule  
of the synner shal dye Also thy  
clergie may nat saue the. if thou  
be in dedly synne. For thou arte  
bigamus. & thys weddyd first  
to crist i thy baptyſm. and after to  
the feende by assent to syn And so  
thou art Wydowe. fro crist Wed/  
did to another Widowe that is ye  
feend forsaȝe of god for his pry/  
de. to Whom he Was weddyd att  
the begynnynge of the world. Ne  
trust thou nat in thy dome. on a  
gode cuntrye. For if the quest cos  
myn of the x. cōmaundementes  
Whiche thou hast broken/ and of  
the ii. preceptes of charite apenst  
Whiche thou hast offendyd/ and  
of the xii. articles of the faith as  
penst Whiche thou hast erred/ and  
of the vii. dedes of mercy. Whiche  
thou hast nate fulfilled/ & of thy

v. Wyttes Whiche thou hast mis/  
spendyd/ and the soure cardynal  
Vertues apenst Whiche thou hast  
trespassed/ this solempne queest  
of xl true Wytresses shal damp/  
ne the as a man queller of thyn  
owne soule. And as a theef tray/  
toure thou hast robbed thyn owne  
lorde of his goode For robbery  
is clepyd alle maner mystrea/  
tyngē of a nother mannes gode.  
apenst his Wylle. And thou  
hast robbed Cryst of that precis  
ouse soule. that he bought With  
his dere blode/ and mysused and  
myspent his creatures. apenst his  
Wylle. For as saith seint Gre  
gory in his Omelie. alle thinge  
that we tak of god to vse of gode  
spynge/ we turne it into vse of  
wyched spynge. Quicquid  
ad vs sum recipimus vite: in vs  
conuertimus culpe. For the  
helthe of body that god sent vs.  
we spende it in synne and in wy  
chednesse. faire wedyt in veyne oc  
cupacion of pride & of couetyse.  
peas/ in veyne sikernesse/ pleete  
of vitayles/ in gluttony and leche  
ry And so this solempne quest of  
fourty wolde dampne the for gil  
tie. Therefore ther is none other  
remedy but truly deme thy self &  
yeld ye gilty & tak the to the mercy  
of god & punyshe thy self by dre/  
de and sorowe of hert & putt the



## The eighe.

in the dome of goddes iuge/ that  
is thy confessoure/ & make amen  
des after his dome and by his as  
sent For god apenst Whom thou  
hast so highly offēdid Wole stōde  
to his rightful dome/ and accept  
such satisfaccion as he assigneth  
the by the lawe of god to doo/ if  
thou do it With gode Wyll.

## The viiii. chapter.

**T**Hus deeme thou thy self/  
and thanne shalt thou bee  
spker at the dredful dome Whā  
criste our brother Veryp god/ and  
Veryp man/ shal come doune to de  
me the qupche and the dede And  
as saith seint poule/ he shal come  
downe With the Voyce of a trūpe  
that is to saye. With the Voyce of  
aungelles and of archaungelles  
Whiche shal crie and say Surgis  
te mortui Venite ad iudicium.  
Rise ye Up that ben dede/ and co  
me ye to the dome And anone in  
the tūpnyng of an ipe We shal  
al awake of the longe slepe and  
ryse Up and come to the dome po  
pe and pryncce/ kinge and caiser.  
lorde and lady free and bonde ri  
che and pore. greate and smalle.  
al they shalle awake and rise Up  
body and soule. apen knytte to

giddre That Voīce shalbe so hys  
dous so dredful and sterne that  
hevene and erth shal begynne to  
quake. The stones shal ryue/ &  
al the dede aryse from deth to lyp  
erhe man and womā to aūswere  
for him self/ no man p attorney.  
Nowe oure iuge Crist is a lōmb  
merciful and meke/ than he shal  
be as a lyon dredful and sterne.  
And the lyon With his crye abas  
seth al other beestes & maketh  
them to stonde styllē saue his ow  
ne Whelpes/ Whiche With his crye  
he repseth fro deth to lyp/ soo the  
Voīce of Crist at the day of dome  
shal arene vs al from deth. to lyp  
Whiche Voīce shalbe ful dredful  
to them that lyue beestly/ and ta  
ke none hede to god ne to his lawe  
We Them it shal arrest and mak  
them stonde styllē. as prisoners.  
on the erth and abyde their iuge.  
For they shal so be chargyd Wip  
synne/ that they shal nat Wende  
Up apenst Crist. as the gode shal  
Wende Up and mete With Cryste  
For to them that ben goddis chil  
dren that Voīce shalbe ful swete.  
and ful likyng to here and mak  
them so light that they shal Wēd  
Up & mete With criste in the apre.  
as saith seint poule To his chil  
dren Crist shal say Venite. &c.  
Come ye my faders blessyd chil  
dren & take ye the kingedome of

## Precepte.

heuen that was ordeined to you  
before the begynnynge of ye worl  
de. But to these bestial folke. &  
wyched spuers to the proude to  
the couetouse. to the enuious / &  
to lechouris. glotons. and to be  
greable folke. his voice shalbe ful  
dredful and ful bitter whanne he  
shal saye to them *Discedite a me  
maledicti etc.* Wende ye hens fro  
me ye cursed wretches into the fi  
er of helle withouten ende. there  
to dwelle with the fende and hys  
aungelis And so he shal send the  
to sorp place and to sorp cupany  
without any remedie / Was ther  
neuer thunderblast so dredful as  
his voice thanne shalbe to theim  
that shal be dampned / And was  
there neuer songe so mery. ne me.  
lodie so likyng as his voice shal  
be thane to al that shalbe saued.  
And therfore deme welles theysse  
here: that thou be not dampned  
there. Stond here to the salu of ye  
greate queste of treue witnesses.  
wich I haue nempned to the and  
demet hisylse therafter / And  
be treue domesman of thisylse or  
els thou shalt haue the same qst.  
apens the at the dredful dome.  
And therto alle aungelis and ar  
chaungelis and al the seyntes in  
heuen and alle creaturis shal tha  
bere witnesse apens the and ape  
degeaunce on the / Thanne

as sayth Iohn crisostom super il  
lud. *Plangent se omnes tribus t  
re et c.* The aungelis shal byng  
forth the crosse. the spere. the naps  
les. the scourges. and the garlond  
of thornes with which crist sus  
fered his passion. Thanne shal  
crist sit on high to deme ye qche &  
the dede / he shal departe the gode  
from the wyched and sette the go  
de on the right syde. the wyched  
on the listeside / He shal turne hi  
to the wicked on the listside and  
shelwe theim the crosse. the spere  
the napsles. the scourges and the  
garlond of thornes and his wo  
des alle fresshe which he suffered  
for alle mankynde. and saye to  
the wicked on this wyse / *Ecce  
miseri et ingrati quanta p vobis  
sustinui ppter vos homo factus  
sum ac.* Se ye unkynde curs  
sed wretches what I suffered for  
your sake For wha I was god &  
kyng of kynges and lord of lor  
des and neuer had wylt of woo.  
for your sake I bicam man for  
your sake I suffered to be beten  
and bounde. be spateled and des  
pised be nailed to the crosse crow  
ned with thornes. stongen to the  
harte with a spere. and was slay  
ne dispitous dethe as ye maye see  
to bpe you from endles dethe.  
Where is the ransom of my blode  
Where be the soules I bought



## The eight

so dere: Where is the seruice that  
 ye shulde haue don to me: Where  
 is the loue that ye shuld haue shew  
 wed to me: I loued you aboue  
 alle creaturis / I loued you more  
 than I dyd myn olde worschyp  
 For why. for youre loue I putte  
 my selfe to sorowe and care. And  
 ye loued more a lytel muche and  
 a lytel luste of the fleshe. than ye  
 dyd me or my rightfulnessse: and  
 lytel or nought wolde do for my  
 loue / For whāne I was hungry  
 ye wolde not fede me / Whanne I  
 hadde thurst. ye gaue me no drinke  
 Whanne I was naked / ye hidde  
 me nat / Whanne I sought myne  
 habownde: ye resceyued me nott  
 Whanne I was seke and in pres  
 son: ye visited me not / And thers  
 fore wende ye hens from me into  
 the fier of helles without end there  
 to dwelle with the fendes and hye  
 aungelis / D. sayeth seynt Grego  
 ri thou synful wretch what shalt  
 thou do. se may thou not. ne hye  
 de the may thou not. and if thou  
 apere as nedys thou moste thou  
 art but shēt / for yet thou shalt ha  
 ue al thyng apens the / Aboue ye  
 thou shalt haue the dredfulle do  
 mesman redy to dampne the On  
 the right syde thou shalt haue the  
 Wicked werkes to accuse the On  
 the lyft side the soule sendes redy  
 to drawe the to helles / Bynerth the

thou shalt haue endles depthes  
 redy to swolow the in / Without  
 the thou shalt haue al the worlde  
 on fier redy to brenne the / Within  
 the thou shalt haue thy olde con  
 science worst of al / gualwpyng the  
 and frefyng the withouten ende  
 Thanne as sayth the wyse man  
 Alle creaturis shal feight apens  
 vs / Sap v. Thanne as sayth  
 the grete clerke / Crisostomus.  
 heuē erth water sone mone night  
 and day & al the world shal stond  
 apens vs in witnesse of oure syn  
 nes And though al thing wer stil  
 oure thoughtis and oure conscie  
 euce / and oure werkes / shal accu  
 se vs and stonde witnessis apens  
 vs / Therefore seynt austen in his  
 omelie sup illud Estote miseria  
 codes sayth thus Bretheren take  
 ye heede to the mercy of god: and  
 to the harde dome of god: Nowe  
 is tyme of mercy. after it shal be  
 tyme of dome Nowe god clepeth  
 apen that been turned a weye fro  
 him: and foryeueth the ther syn  
 nes that turne apen to him: and  
 he is ful pacient and abideth of  
 wretch that men shulde turne the  
 to him and be saued. And anon  
 as siners turne them apen to god  
 he foryeueth synnes that been  
 passed & bihettith ioyes to comig  
 Now god stireth and monestith  
 the that been slaw to gode dedis

## Precepte.

he confortith them that been dis-  
easid/ he teachith them that be stu-  
dious/ and helpith them in fighte  
apēst Vices He forsaketh no mā  
ne Womā that traueyleth to doo  
Wele if they clepe to him He pe-  
ueth to vs that we shulde peue a  
pen to him to please him Whāne  
we haue offendyd him For we  
haue nat pouē him ne wherwith  
to queme him/ butt that we take  
of him The tyme of mercy is ful-  
crete. I pray you bret herne alle  
lete ye natt this tyme passe you.  
But take ye it while ye may After  
this tyme shal cūme tyme of dome  
Whāne men shal doo harde pe-  
naunce withouten frupte/ for itt  
shal nat helpe them Thāne syn-  
ners that had their welth in this  
worlde shal sigh and say W'grete  
sorowe Quid nobis profuit sup-  
bia &c. What hath profited to vs  
pride/ What hath nowe holpē vs  
oure pompe: oure boost/ oure ri-  
ches: Al thies ben passed alwey  
right as a shadowe. These been  
the wordes of seint austyn.

### The xv chapter.

**T**Hāne they that shalbe dā-  
ned shal say a salwe of sor-  
rowe & neuir shal haue ende. De-  
fecit gaudium cordis nri. Versus 2  
in luctu choros nri. cecidit coros

na capitis nostri. Be nobis quia  
peccauimus. The ioye of oure  
hert is done and past alway/ to so-  
rowe & care is turned oure pleye.  
the garlonde of oure hede is falle  
to grounde/ that euir we dyd syn  
Welaway the stounde. Treno-  
quarto. Therfore leue frende ta-  
ke we to vs the tyme of mercy &  
amende we vs while we may for  
elles we shal nat whāne we wold  
And the lenger & god suffrith folk  
to reigne in their synne/ & the mo-  
re pacience he hath with them  
the harder he shal smyt them but  
they amende them. And therfore  
the doome of god is lphned. to a  
bolwe For the bolwe is made of ii.  
thinges Of a wronge tree. and a  
right strynge So the dome of  
god is made of ii. maner folke  
Of them & ben wronge throughe  
synne/ and lyue wronfully/ and  
do moche wronge/ & of them & be  
right & righteful in luyng The  
archer shetig in this bolwe is crist  
And the more he bolwe is drawe  
abak/ the harder it smyteth Whā  
the archer lousith. So the lenger  
& Crist abideth/ & so draweth his  
dome abake/ the harder he shalle  
smyte but folk amende them  
And as the archer in his shetinge  
taketh the wronge tre in his liste  
honde/ and the righte strynge in  
his right hōde and drawith them



## The elght

wyllynne/ so Crist at the boome.  
 shal sett the Wrong lyuers on his  
 left hōde. the rightful lyuers on  
 his right hōde/ & sette the arowe  
 in his bolwe/ that shalbe the dred/  
 ful sētece of his dome/ & drawe  
 the rightful from the Wronge/ the  
 gode from the Wyched/ Whanne  
 he shal say to the rightful. Come  
 ye with me vp into heuene blisse.  
 withouten ende/ and to the Wrog  
 lyuers he shal say. Wende ye hee  
 frome downe into helle peyn. W<sup>e</sup>  
 outen ende. Of this bolwe the p<sup>r</sup>  
 phete saith Arcum suū tetendit &  
 parauit illū. God hath bent his  
 bolwe/ and made it redye/ and he  
 hath arrayed or made redy therin  
 tacle of dethe. and hath maade  
 his arowes hote with brennyng  
 thynges. For they that ben brente  
 with synne shal brenne with the  
 fyre of helle withouten ende. Of  
 this bolwe dauid also saith Dedit  
 isti metuētibus te significationē:  
 Et fugiant a facie arcus. Lord  
 thou hast geuen a tokenyng to  
 them that drede the/ to fle alwaye  
 from the face of the bolwe.

### The xvi. chapter.

**D**iues. What tokenes ben  
 the Paup. Ther is dome  
 in special/ and dome in generall.  
 & shalle be in the laste day of this

Worlde Dome in special. ech mā  
 hath anone as he dyeth And ther  
 fore crist saith. Nunc iudiciū est  
 mundi. Nowe is dome of the  
 worlde/ for anon as thou art de/  
 de/ thou shalt be demyd either to  
 heuene or to helle/ or to purgato  
 ry. Of this dome spekith Salo  
 mon. Memor esto iudicii mei  
 Haue mynde of my dome/ for su  
 che shalbe thy dome/ ysterday it  
 felle to me/ to morowe it shal fall  
 to the Bifore this dome goo ma  
 ny tokenes of warnyng to syn  
 ful wretches/ as age/ seknesse/ fe  
 blenesse/ daselwynge of sight/ blin  
 denesse/ deefnesse/ rymysynge or  
 ryuelynge of skynne/ fadyng of  
 coloure/ failynge of mynde/ losse  
 of catel/ of frendes by dethe & other  
 Diues. Whanne shal that daye  
 of general dome falle. Pauper.  
 as Criste saith in the gospel ther  
 is none aungel/ ne saint in heues  
 ne that wote whanne it shal fall  
 But sodeynly & vnwarly it shal  
 falle/ and come as a theif/ and as  
 dethe doth to many a man & wote  
 nat be ware by tokenes bifore.  
 No more shal men thanne blent  
 with synne be ware of the last do  
 me ne of the first. that shalbe dethe  
 no more thanne the men wold be  
 ware by the preching of Noe to  
 fle the flode that drenchid al saue  
 viii. soules. Diues. Sitthen

## Precepte.

the man and woman is dampnd anon as he is dede/ Wherof shall serue the general doome.

**Pauper.** That al men heren and cristen may se the rightfulle dome of god/ nat only in theym self but in al other/ that heren me may se and knowe their false bis leue for whiche they been dampnd And cristen men se and knowe their unkyndnesse/ and howe rightfully they and alle other be dampned that die in dedly synne

### The xvii chapter.

**M**Annes dome is puerred by iiii. thynges as saith the lawe xi. q. iiii. Quatuor. by drede by couetise of pyses/ by hate/ by colde But crist he is almighty/ he dredith no man He is lord of al he nedithe no mede ne pyses He hatith no gode man ne woman. and therefore he shall dampne no gode man ne gode woman He loueth al maner right/ and therefore he shall do no wronge. He knowith al/ and therfor ther shall no fals witnes ne slight of me of lawe disceyue him. Every man shall be ther a true Wytnesse of his owne dome/ for his owne conscience shall saue him or dampne hi

And therefore leue freende be ye a true Wytnesse of your self in this world to saue your self here in tyme of grace/ and thanne shall ye be a true Wytnesse to your selfe. to saue your selfe. in tyme of the dome. False Wytnesse in this worlde haste their rightfule doome of dampnacioun in the other worlde. For they been false Wytnesse to them selfe/ & to the other also. As saith seynt John with the gilden mouth. super Matheum opere imperfecto Omelia vi. Ther is no man able to be a true Wytnesse to a nother man but he be firste a true Wytnesse. to hym selfe in his owne dome.

At the doome god shall aye of bereknyng and aunswere of the benefices. that we haue taken of him/ he shall aye them aye/ in nombre in weighe and measure. He shall aye of be hold ofte we haue rescieued of his pyses. howe moche we haue rescieued & howe we haue spent them And the lettres and the taples of our conscience. shall aunswer and say that we haue rescieued goodes of kynde/ that is to say of body and of soule/ Also goodes of fortune that ben temporal goodes and temporal riches and goodes of grace that ben vertues and cūnyng. Thanne the



foueraigne iuge ſhalke aye of vs  
 aunſwere of his benefices in the  
 plurel nombre ſaynge. **E**xi-  
 tui 2c. I hadde hungre and ye  
 paue me no mete I hadde thirſte  
 and ye paue me no drynke I was  
 naked and ye clothed me nat. I  
 ſought my herborow and ye reſ-  
 ceved me nat. I was ſeke and i  
 priſone/ and ye viſited me nat ne  
 comforted me nat And ſithen the  
 dome ſhalbe ſo hard to them pat  
 helpe nat their euencriſten wiche  
 their gode at nede/ moche moore  
 ſtreit it ſhalbe to them that robbe  
 their euencriſten/ as to theiſe pi-  
 lours extorcioners and maque-  
 lers/ lechoures and to al wretched  
 doers **T**hanne men ſhal peue all  
 ſwere of euery ydel worde þ they  
 ſpeke/ as criſt ſaith in the goſpel  
 And as ſeynt Bernarde ſaith the  
 riche man ſhal peue aunſwere of  
 euery threde in his clothe/ of eu-  
 ery crūme of brede i his brede ſteep  
 of euery droppe of drynke of his  
 barell and in his tūne & in his beſ-  
 ſel **A**lſo **C**riſte ſhalke aye rekenig  
 by hole meſure. For as **C**riſte  
 ſaith in the goſpel. men ſhal thet  
 reken and yeld to the leſt ſerſig  
 withouten foryeuenesse And ſus  
 the meſure as men mete here to  
 other ſhalbe moten apen to them  
 mercy for mercy/ harde for harde  
**A**lſo god ſhal thanne aye of vs.

rekenyng in weighe of ſtrap doo/  
 me for aloure dedes ſhal there be  
 weped by the dome of god and of  
 onre oldne conſcience/ and after  
 that they wey they ſhalbe rewar-  
 dyd/ the gode in bliſſe the wicked  
 in peyne **T**hanne the bonde of  
 god ſhal write in the conſcience.  
 of euery mā and womā that ſhal  
 be dampnyd theſe thre wordes.  
**M**ane techel phares. wiche iii.  
 wordes he wrote on the the walke  
 of the kinges hall Baſſaſar. to  
 his dampnacion **D**anielis 5<sup>o</sup>. c.  
 wiche viſion apperyd to the hig  
 in tyme of the grete feſt that he  
 made in diſpyte of god/ and mas-  
 de men drynke in the beſſelles of  
 goddes temple/ wiche beſſelles  
 wel ſalowed to god. For **M**ane  
 is to ſay in engliſſhe. **G**od hath  
 nombred thy kingdome and day-  
 es of thy reigne and made an ende  
 therof. **T**echel. is to ſaye/ thou  
 art weped in a balaunce/ & thou  
 wepeſt to lytel. **P**hares. is to ſay  
 thy kyngdome is departed from  
 the For after the dome the ſynful  
 man may no leger loke after the  
 kingdome of heuene wiche was  
 ordeyned to him if he wold haue  
 deſeruyd it **B**ut thanne he ſhalbe  
 departyd fro that kingdome pat  
 he hath loſte by his folpe. and go  
 to priſon of hell withouten ende  
 wiche he hath deſeruyd For the

Criste ſhal ſay to every man and woman *Tolle quod tuū eſt et dade.* Take that is thynne. and that thou haſte deſerved and good thy wey/ to heuene if thou haue do wele/ or to helles if thou haue do amys and nat amendyd the. *Thanne al wycked criſten men ſhal be demed and dampnyd/ but þeſſen men ſhal be dampned and nat demyd* For as Crīſte ſaith in the goſpel *He that bileueth nat in Crīſte now/ he is demyd* *Sūme ſhal be demyd and ſauyd/ as gode criſten men comyn ſpouers.* And ſūme ſhal be ſaued and nat demyd/ as men of pfection/ For they ſhal deme other as crīſt ſaith in the goſpel *Dos qui reliquiſtis omnia.* cc. ye that haue forſakē al worldly godes for my ſake/ & folowed me in pouertie and in pfection/ ye ſhal ſpyt on xii. ſetys demyng the xii. kynredes of iſrael. that is to ſay/ all that ſhal be demyd.

*The xliii. chapter.*

**D**iues. It is dredeful thing to thynke on this dome.  
**P**auper. It ſhal be more dredeful to here it and to ſe it/ & moost for to fele it. and namely to riche folke that haue reſcepyed many

godes of god (nat ſpendyd them ne diſpenſed them to his worſhip And ſeynt gregory in his omelye ſaith/ the more the piſtes of god come to a mā/ the more weye rekenynges & aunſwere of the piſtes. *Therfore ſeint James ſpekith to pou riche men in this maner* *Agite nunc diuites* cc. Nowe ye riche men do ye ſo that ye may ſaue your ſelf/ wepe ye and wape ye for your myſcheuys that ſhall falle to you but ye amende you. *Epoure richesſes ben roten/ your clothes be mothe eten/ your gold and ſiluer is ruſtyd and the ruſte therof ſhal be wytnesſe agēſt you at the dome.* and ete your fleſſhe. as fier. For ye kepte your goode ſo harde from the pore folke/ therfore ye haue treſourid wrath and wrecche to you in the laſte dayes. *Jacobi v. Diues.* Wele is hym. that is wele dede *Paup.* And wele is hym that wele ſpoueth For as ſeint Auſtyn ſaith *He that ſpoueth wel may nat euyl die* *Therfore as I ſaide fiſte Deme wele to thy ſelf/ and of thy ſelf* For as *Salomon ſaith* The true wytnesſe deliuereth ſoules of wo bo the i his owne and in many other *Proverbi. xliii.* And as the pphe te ſaith *Seke ye hp oure lord god with almeſſe dede.* While he may be founde. clepe ye hym while



## The eight

he is nigh. Nowe he is high now  
 he clepith vs to his mercy Nowe  
 he may be soude benigne and bo  
 nour to alle. But after the dome  
 and after oure dethe he shalbe fel  
 and fiers to vs. but we amende  
 vs. **Channe** shalle we fynde no  
 mercy but that we deserue by our  
 tye And therfore leue frende doo  
 ye as seint Poule saith Dum tē  
 pus habemus operemur bonum.  
 ad omnes. While we haue tyme  
 worche we gode to al. And the  
 wise man saith What gode thyne  
 honde may do/ do it besily While  
 thou might/ For ther shalbe noo  
 working reason ne cāpnge/ ne  
 wysdome. after thy dethe to Wpn  
 the mede Ecclesiastes ix. Ther  
 fore Crist saith in the gospel that  
 ther shal come a nighthe Whanne  
 no man shal worche to Wpne hi  
 mede The day is oure tye/ the ni  
 ghte is our dethe. for be we dede we  
 may no more worche to Wpne  
 mede. ne to amende vs.

Here endith the viii. precepte.  
 And begynneth the nynthe.

**D**ives. God sende vs  
 grace to doo as thou  
 sayst. I take the for  
 this informacion/ for

I hope it shal do prospe Now I  
 pray the that thou wylt enfourm  
 me in the ix. commaundemente  
 Paup. The nynthe precepte is  
 this Non concupisces domū ppi  
 mi tui. Exodi. xx. Thou shalte  
 nat couete thy nighbours gode  
 With Wronge/ house ne londe In  
 the viii. preceptes bifore god for  
 bedith all wyched werkes. In  
 these ii. last he forbidityth al wy  
 ched wylls and consent to synne  
 For of wyched wyl cometh puel  
 dede And therfore Crist saith in  
 the gospel that oute of the herte.  
 cometh al maner synne. for with  
 outen Wylle and assent of the hert  
 is no synne done. De corde exi  
 unt cogitationes male/ homici  
 dia adulteria fornicationes/ fur  
 ta falsa testimonia/ blasphemie.  
 Mat. xv. Therefore seint Poule.  
 saith that couetise is rote of alle  
 euyl. And therfore god forbidityth  
 al wyched couetise. Bothe of the  
 worlde and of the fleshe Coue  
 tise of the worlde is cleppd coue  
 tise of the ipe. I other mēnes gode  
 Couetise of the fleshe is cleppde  
 Wylle to lechery and to gluttony.  
 And righte as a wyched webe is  
 clene clensyd oute of a lode Whā  
 the rote is drawen away/ and til  
 Whanne the rote is drawē by/ the  
 londe is nat clene clensyd ne wel  
 wedyd/ and bodily seknes is nat

Precepte.

Welle cured ne helyd tyl the roote  
of the seknes be thus destroyed  
Right so mannys soule and wo/  
mans may nat be clene clesyd of  
synne. ne goddes lawe may nat  
be kepte/ til couetise of the herte  
Whiche is rote of al maner synne  
and of all gostly seknesse be dra  
wen oute of the londe of mannes  
hert/ and destroyed. And therfore  
Whanne god hadde pouen viii. p  
ceptes by Whiche men shulde slee  
al wyched werkis/ he put the to  
other ii. preceptes apenst false co  
uetise/ bydding that men shulde  
put wyched couetise oute of hert  
For false couetise is principall  
letter of heppng of goddes lawe  
and rote of al wickednesse Ther  
fore in this comaundement god  
forbedith principally false worlde  
ly couetise. and specially of thin  
ges nat mouable by the self whā  
he byddeth that thou shalt nat co  
ueyte thy nighboures gode wiche  
Wronge house ne londe. In the  
seupnes precept god forbedeth the  
dede of al wroghful takyng whā  
he biddeth the nat stele In this  
heest he forbedeth al maner wro  
ghful desire and mys couetise of  
any mannys goode/ of house/ of  
londe/ of golde/ of siluer/ of cloth  
of corne and of all such other thi  
ges that may nat stire themselves.  
This precept is principally a

pe false purchasours/ that for  
false couetise ben besy to begyle.  
and with falsshed to robbe men of  
house/ and of londe & put theyn  
oute of their heritage. To suche  
false purchasours god peuethe  
his curse and saith thus. *De qui  
cogitatis inutile et operamini ma  
lum in cubilibus vestris. &c.*

Woo be to you that thynke yn p  
fitable thinge/ and worche wyche  
hed thinge in youre beddes the  
morowe Whanne ye may nat sle/  
pe For thāne they caste gyle and  
falshebe apenst their euencristen.  
They haue couetyd other mens  
nys feeldes saith he/ and by myz  
take them alway from them/ and  
robbe them of their houses/ & fals  
ly chalenge the mā and his hous  
and his heritage For ofte they  
chalenge men for bonde/ and so  
entre into their house and londe.  
and haue alle their heritage with  
goddes curse. Michae. ii. Also  
god peuethe them his curse by the  
prophete psale ther he saith thus  
*De qui coniungitis domum dor  
mii. et agrum agro copulatis &c.*

Woo be to you that falsly toyne  
ne house to house/ & couple felde  
to felde/ to the ende of the place  
ye may say/ all this is myne and  
noo man hath ought within me.

Wene ye saith god that ye also  
he shal duelle vpon erthe.



## Chenyngh.

This false couetise saith he sold  
neth in myn erps And therefore  
many a fair house and grete shal  
be forsaken/ and no man ne wo/  
man duelle therein. ysa. v. And  
thus the wise man saith Non at  
tingas terminos paruulorum &c  
Touche nat the boundes of the  
smal pore folke. to reue them of  
their right. and entre thou nat in  
to the feede of faderles children.  
to putte them oute of their herita  
ge For almighty god that is ther  
nigh frende shal mak their cause  
ful greuouse and ful hard apēst  
the Prouer. xlii.

### The ii. chapter.

W Esynde in hols Wrytte the  
thrid boke of kinges xxi. c.  
That ther was a kinge of israel  
that hight Achab/ and ther was  
a man duellyng by him that hize  
naboth that hadde a faire vyne  
perd that lay nigh the kinges pa  
leis/ and therefore the kinge desy  
red gretly to haue it/ and saide to  
naboth. geue me thy vyneperde.  
and I shal geue the a better ther  
fore. or elles asmoche money as  
it is worthe Thane naboth saide  
god forbede that I shulde chaū  
ge my faders heritage. I wole ne  
uir chaunge it ne selle it. Thane  
the kinge was wroth and for ma

lancoly leyde him on his bedde. &  
wolde nat ete ne drynke. The  
quene Jesabel his wyf come to  
him and asped what him ayled  
The kinge saide that he had spoz  
ken to naboth to haue his vyne  
perde/ and he wolde nat graunte  
it him Thanne Jesabel the ques  
ne saide Be of gode confort and  
take me thy ryng and I shal ge  
ue to the. the vyneperde Thane  
she wrote lettres in the kinges na  
me to the principalis of the citee  
vndre the kinges signet. And  
hadde them gadre their courte to  
gidder and make a solemne fas  
tyng so to blynde the people w  
ppocrisie and had them ordeyne.  
two false wytnesses/ which shuld  
accuse naboth. and say he spak  
euyl of god and of the kinge and  
so dampne him as gilty and stoz  
ne him to the dethe and so they did  
For it was the lawe that who so  
spake euyl of god or of the kinge  
or cursyd them he shulde be slayn  
Thanne Jesabel hadde tidyn  
ges naboth was slayne/ she ca  
me to the kinge and hadde hym  
ryse by a be mery & take the vy  
perd to him for naboth was dede  
And anone the kinge rose & wete  
into the vyneperde & toke it to hi  
Tha at the bydding of god Ely  
the pphete met w<sup>th</sup> him & saide to  
him in goddes name Thou hast

## Precepte.

slayn and thou hast that thou couetist. But I tel the it for sothe in the same place there the boundes haue lyked by the blode of Naboth/ boildes shal lyke by thy blode/ and boundes shal ete thy wyf Isabel. and boundes & briddes shalle ete thy body/ and god shal dystrope thyne householde. and sle al thy kynred/ and thyne aspaunce/ and sone after it fel so And thus of false couetise/ came plurie/ false wytnesse. murdre/ & manslaughtre and distruccione. of the kingdome. **¶** Werede also in the passion of seint Beatrice that there was a false couetouse man whos name was Lucres. And he coueptid moche the place of seint Beatrice And for couetise to haue ye place he accused her to an hethen iuge. that she was a cristen womā And so by his accusation she was slayne. For she wolde nat forsake Cristene Cristes lawe. Whanne she was thus dede/ Lucres entryd into her place to haue it in possession And for ioye of the place he made therein. a grete feest to his frendes And whanne he was moost mery and iocūde in the myddes of the feest a yong souhping child that was there in his moders arme sayd al aloude that al men might here it Audi lucreci. Here nowe Lucres

Thou hast slayne/ & thou haste entryd falsly into this place and haste it at thy wyll. But nowe thou art pouen into the nighte & into possession of thy mooste enemy And anone in tyme of the fest est bifoze al his frendes and his gastes/ the seende entryd within him/ and iii. oures to gidre so fortrauelyd him and so rent him before them al til he stelde him and for his fals couetise bare his soul to helle Here thou might se what perel is to purchase any thing as mys by false couetise And therefore if thou haue purchased any thing falsly/ or if thou occuppe any thing mys purchased looke & thou make restitution for saluacion of thy self/ and of thyne heires For it is a comen prouerbe De male q̄sitis b̄p̄ gaudet terci⁹ heres Of euyl gotē gode ye thrid heire vnneth hath ioye.

## The iii. chapter.

**L**ucres. If I hadde oughte purchased a mys my self. I holde me bounden to restitution/ but of my former faders purchase haue I nought to do Wherether it were rightful or nat rightfull. But that they leste to me I wyll kepe it as the gode mā



## The nyng.

Naboth dyd of whom thou spak  
full late Daup. Naboth wolde  
haue kept styll his fader heritas  
ge that longyd to him by right / a  
by discent of heritage. But if  
thou kepe any thinge wyttyngly  
that thy former faders purchasid  
falsly. in that thou kepist nat thi  
faders heritage as naboth dyde.  
But thou kepist othe mennys he  
ritage / to whiche neither thou ne  
thy fader hadde right And therfo  
re but thou mak restitucion thou  
shalt rewe it and al thyne heires.  
as Achab dyd and his heires. Whi  
che loske nat only that they had  
mysgaten of naboth by murdre.  
and by gyle / but thereto they lost.  
their lif / their worship and their  
heritage for euer. ¶ I rede that  
ther was a grete man whiche did  
moche almesse / a for his almesse.  
god wolde haue him saued It by  
fel in an euenynge he romyd alo  
ne vnder his woode side by his pla  
ce. ther came an aungel in a mā  
nes slynnes a bad him go w' him  
Sodely they were to gidre i a de  
pe valeye / and in the myddes of  
the valeye was a depe pytt ful of  
fyre smoderinge medlyd with pic  
che and brymstone. ful foule sti  
lynge. Channe the aungel bad  
this man loke into this pytt. He  
lokyd downe / and there he sawe  
thre galowes stonding in the fire

On the firthest henge a man by  
the tunge. on the secounde henge  
a man by the hondes / but on the  
thridde henge no man. Channe  
the aungel axed him what he saw  
we. and he tolde him al the soth.  
Channe saide the aungel. He  
hangith by the tūge is thy faders  
fader / whiche purchasid the place  
that thou duellyst in / by gyle of  
his tūge / by false othes / by lees  
spenges / by plurie / by false wpts  
nesses / and dyd many mē for swe  
re them / and therfore is he princi  
paly punysshed in his tūge / and  
hangith by his tūge in this or  
rible fyre and shal do withouten  
ende for he wolde nat make resti  
tucion. He that hangith on the  
secounde galowes by the hondis  
is thy fader whiche kept styll by  
mighty hond that his fader mys  
purchasid / and wolde nat make  
restitution ¶ The thridde galowes  
in whiche hangith no man been  
ordeyned for the but if thou amē  
de the and make restitution  
¶ Anone the aungel passyd a weye  
from him. and he was despyered  
apen vnder his woode syde.

The nexte daye after he sent  
after the heires of the place and  
made restitution. His wyf  
and his chyldren were fulle sorow.  
and saide vnto him. Alas alas  
nowe been we alle beggers.

## Precepte.

Thanne he answered & said Leuer I haue that we begge in this worlde/ thanne to bynne you al and me into that endelesse payne tha I sawe And better it is to be for to lese a place in erthe to whiche we haue no right/ thanne to lese oure place in heuene blisse withouten ende. Diues I assent wel to thy spech/ say forth what thou wylt.

### The iii. chapter.

**P**auper. Many harde ben/ geaunces haue fallen for false couetise. Elezi was smyten with foule miserie for couetise made him to sel the helth of Naman/ whiche helth came only by the grace of god. iiii. 12. & c.

For couetise iudas solde Cryste. goddes sonne for thritty peny. and betrayed him/ & after he wet a henge him self wth his bely brast And there his bely braste/ & there the deuyl that was in him felde oute and bare his soule with him to helte. Diues. Why went nat the feende oute at his mouthe.

**P**auper. For his mouthe hadde touchyd cristes mouthe/ whanne he kyssed crist in gile and sayde. Haple maister. Diues. Thy schyl is gode say forth what thou wylte. **P**auper. Also for couetise anany and saphira his wis di

ed sodeyn dethe & dispitouse dethe for they sped to the holy goost. & forsoke their money to seint Desypt For couetise Nachor was stoned to the dethe/ for he stole golde and clathe apēst goddes forbode Josue vii. We fynde in the tyf of seint Barlaam pat on a tyme an archer toke a nightyngale and wolde haue slayne it God gaue speche to the nightyngale. whiche saide to the archer/ what shal it proufyt to the to sle me. Thou maist nat fylle thy wombe with me I am so lytel Saue my lawe and lett me fle and I shalle teche the thre wysdomes whiche if thou kepe wele they shal do ye moche proufyt. Thanne the archer was a woundred of her speche and highe her sykerly that he let her fle. if she taughte hym the wysdomes. Thanne she said besye the nat to take thinge & thou might nat take. For thinge that is looste and may nat be recured ne gotten aye make no sorowe. Thinge that is nat semely to be sothe/ leue it nat The archer lete the nightyngale fle. Whanne the nightyngale was by in the ayre. she saide to the archer a feble coit sept hast thou take For thou hast lost a grete tresoure For I haue a margery stone in my wōbe be more thanne an ostriches ey.



## The nyngale.

Thanne the archer Was sorp and  
 prayed the nyghtyngale come as  
 pen to him a hight her Wele Tha  
 saide the nyghtyngale. Nowe I  
 Wote Wele thou art a sole/ and al  
 my loze pfiteth the nat For thou  
 makest moche sorowe. for thou  
 hast lost me. and pit thou might  
 nat gete me apen Thou trauay/  
 list to take me. and thou mighte  
 nat take me/ ne passe the Wepe &  
 I passe by And ouir that thou  
 leupst that I hadde such a preci  
 ouse stone in my body as moche.  
 as an ostriches ey. and al my bo/  
 dy is nat half so moche. Oues.  
 What is this to purpose. Paup.  
 By this nyghtyngale & syngethe  
 so swetly/ I vnderstonde Criste.  
 goddes sonne that songe to man  
 kynde sodes of endles loue. And  
 a nyghtyngale is in latyne philo  
 mena. & is to sape in englyshe. a  
 swete louer/ as saith Catholicon  
 And a sweter louer thane Cryste  
 Was ther neuir none He taughte  
 to vs many wysdomes/ in which  
 he taughte vs these iii. First. he  
 hadde that thou shuldest nat be  
 besy to take thing & thou mighte  
 nat take. Whanne he had the nat  
 stele/ ne couepte thy neighbours  
 gode with wronge. For as the  
 lawe saith. Hoc solum possum?  
 quod de iure possumus. Only  
 We may do that We may do laus

fully And therfore if thou traueil  
 to gete thing vnlawfully & thou  
 might nat haue by the lawe/ be it  
 house or sonde worship or digny  
 tie/ thanne thou bestest the to ge/  
 te a thinge that thou mighte nat  
 take. And therfore the Wiseman  
 saith Noli laborare vt dicitur &c.  
 Trauayle thou nat to moche to  
 be riche. But putte measure and  
 maner to thy wysdoome/ and to  
 thy sight/ that though thou my/  
 ghest gete a thinge by sleight or  
 by soteltie/ alwaye take hede to  
 the right and to the lawe. Ne eri  
 gas oculos tuos ad opes quas ha/  
 bere nō poteris. s. de iure &c. Lefe  
 nat by thy iye saith Salomon  
 to riches that thou mighte nat  
 haue rightfully. For they shalle  
 make them winges as of an eagle  
 and fle into heuene/ that is to sey  
 they shal fle alway from the/ and  
 accuse the bifore god of thy false  
 hede/ and of thy couetise Prouer  
 xxiii. Also couetouse folk doo a  
 penst the secounde lesson that this  
 nyghtyngale crist thus taughte vs  
 to kepe. For whā they lese thing  
 by myschappe or by aduersite/ or  
 by deth of wis or childre they ma  
 ke so moch sorowe. & they renpe  
 god/ & falle in ful harde schenes  
 bothe of soule and of body. But  
 dauid the king keping this wis  
 dome dyd nat soo but while his

## Precepte.

Some say seke. as long as he was of hope to haue his life: so longe he wept and fasted. and prayde for his life to god.

But Whanne the child was dede/ and he sased of his wepyng and ete & dranke and made mery: For he wyft wel that he might not gete him a peny. ii. Re. xii. c. Also couetise maketh men to leue thyng that is not semely to be soth/ and to beleue many stronge lesynges For thyng that is moch desired is sone leued. as sayth the master of stories/ And for as moch as couetouse folk desiren to haue moch thyng that they haue noo right to/ therfor they bileue many false tales. and assenten to fals sebede/ For the couetise and the false accordey sone to gedre/ For if a false man come and telle the couetise man a fals tale of wyngynge. or tellerh him that he hath the right to a thyng: he leueth him sone be it neuer so false. But therfore this nightyngale blessed Iesus sayde Qui cito credit leuis est corde &c. He that sone bileueth is light of herte and fulle chaungeable. fro Vertue to Vice. from treuth to falsnesse from charite to couetise. Et minorabitur And he that sone bileueth shal be lessed in worship and lityl set by For sone leuig of lesynges brygeth

people to moche foly/ This maketh men to bigynne pleyes and briges & one neighboze to hate a nother. the husbonde to hate his wyfe. the wife hir husbonde. the fader his sonne. the sonne his fader. the moder hir doughter. the brother his suster. this hath brougth england in bitter balis Therfore the wise man saith/ Non omni verbo credas/ Bileue not euery word Eccle. xliii. He bileueth sone lesynges. his worde and his loue and his feith Walwen about as the wynde/ Therfore the gret clerke Seneca sayth in his epistle. that no wyse man bileueth any newe tales lightly.

## The B. chapter.

Also we rede in holy Wrytt numeri xlii. That Balac the false prophete wold haue cursed goddes people for couetise of the piftis which Balac hyng of moab profered him. natwiston/ dyng that god forbade it him and bad him nat come there. Wherfor as he rode to the hyng Balac. his asse that he roode on vndername him and hurt his fote a peny alwa For the asse salde an aügel stondeinge with a swerd drawen a peny him in the wepe. and therfore the asse fled out of pe wep to pe feld Balac was wroth & smote his



## The eighe.

asse ful harde with a stafe: for he  
bare him so oute of the weye And  
the as cā in a strait wey bytwene  
two wallys. and there he saw al  
so the aungel apens him And for  
drede he fled a spde and bare Ba  
laam apens ye wal and hurt his  
fote apens the wal **T**hāne bala  
am bette estones ful euyl Done  
after the aungel stode apens him  
in so strapte weye. that the asse  
might not flee on any spde. butt  
felle doune and wolde no fether  
thanne este he smote the asse/  
God openid the assis mouth and  
he sayde to balaam. What haue I  
doo apens the. Why bytteste thou  
me now the thirde tyme/ I haue  
alwey be thy best. and thou hast  
alwey reden on me. and I serued  
the neuer thus tyl now/ **T**hāne  
god opened the ien of balaam.  
a he sawe the aungel stondynge  
apens him with a naked swerde  
Whiche repreued him of hys false  
couetyse and of his wicked pur  
pos. and for that he bete his asse  
without gilte and sayde. **b**utt  
the asse had goon oute of the wey  
he schulde elles haue slayne hym  
for hys wey was apens the ples  
saunce of god: **D**ines. What  
bitokeneth thys tale **P**aup.  
Balaam is to saie in englyshe a  
deuourer of the people and sturs  
bloure of the folke **I**terptatur de

uorans pplm et turbans gentem  
And therfor balaam bitokeneth  
false couetyse of this worlde whi  
che deuouret the poze peple and  
stourbelith euery nacion/ For  
nigh alle the debate in this worl  
de is for myn and thyn: And  
therfore sayde a philosofer. **C**ol  
le duo Verba meum et tuum. et  
totus mundus erit in pace/ Put  
oute of this worlde two wordys  
myne and thyn. and al the worlde  
shal be in pees. Balaam firste  
in his prophecie worshipped god  
des people and propheticied to the  
moche prosperitie as he was com  
pelled by the might of god to say  
But at the laste with his sşere w  
ed counceile that he pauer to bala  
ac to haue his pistis. he disseyued  
goddes people and broughte the  
to lecherie and to ydolatrie. and  
so to offende god wherfore foure  
and twenty thousand of goddes  
people were slayne. and alle the  
princes of the peple were hangid  
vpon gebettes apens the sonner  
at the biddynge of god **R**ight  
so couetyse of this worlde fyrste  
putteth men in hope of grete ps  
peritye. and hoteth them welthe  
and worship/ **S**ee sayth couety  
se. such a clerke is there that may  
spende so moche by yere/ and yet  
he was but a poze manns sone  
as thou art/ be of goode hert/ for

suche as he is thou mighte be.  
 And so couetise puttith example  
 of knyghtes/ of marchauntes/ of  
 plates of lordes and of ladies If  
 thou haue richesse saith couetise.  
 thou may do moche almesse and  
 haue many prestis to pray for ye  
 oute of purgatorie But be ware  
 for by suche bihestes the feende &  
 worldly couetise been a bote to  
 disceyue the and to bringe the in  
 glotonye and lechery/ and ydola  
 trie/ as balaam brought goddes  
 people to shenship He wole mak  
 the more to trust in thy gode tha  
 in thy god For what thinge that  
 man or woman loueth mooste &  
 settith his hert moost therein/ that  
 is his god/ as saith seint Jerom.  
 Therfore seint poule saith/ that  
 auarice is seruage of malwetry  
 For gold is god to the couetouse  
 man/ to whome he dothe mooste  
 worship/ whiche false god is be  
 tokenyd by the ymage of golde. &  
 was ky. cubites in hight and vi.  
 in brede whiche the kinge Nabu  
 godonosor repesd by in the feeld.  
 of Durain. and copellyd al men  
 to worship it And who so wolde  
 nat worship it/ he dyd put theim  
 in an ouen ful of fyre/ in token.  
 that who so worshipeth nat i this  
 worlde the false god of gold and  
 of false couetise/ and pruetth noo  
 take of this worlde and wole nat

obeye to false couetise to serue it  
 With gile falshe and piury but  
 lyue in treuth and in charite/ yat  
 man shal haue moche woo i this  
 worlde And therfore seint poule  
 saith & they that wole lyue meke  
 ly and goodly in Criste shal suf  
 fre moch tribulacion i this worlde  
 Therfore seint Gregor saith.  
 This worlde is a furnys and a  
 ouen to trye in goddes children.  
 by anguysshe and tribulacion.  
 Be ware of the bihestes of coue  
 tise For faire bihestes make sote  
 tes blithe. He wole so entryn the  
 in dett and in synne/ that it shal  
 be ful harde to the for to escape.  
 and so to bringe the to die in deb  
 ty synne And if thou dye in dedly  
 synne/ al the golde vnder the co  
 pe of heuene though it were thy  
 ne/ ne alle the prestes vnder sone  
 may nat helpe the. Therfore seint  
 poule Qui volunt diuites fieri i  
 cidunt in temptationes et in laq  
 um diaboli. &c. They that co  
 ueyte to be ricche i this worlde fal  
 into harde temptacions and into  
 the feendes snare. and into wyc  
 ked desires and vnproffitabie.  
 and fulle noyous/ whiche drench  
 men into the dethe of helle & brig  
 them to perdition For why saith  
 he/ Roote of alle euyl is couetise  
 Prima ad Epi. vi.



## The vi. chapter.

**D**ives. I Wene that all mē might be holpen with her riches after her dethe. Pauper. It is nat soo But only they shal be holpen with their goode. after their dethe/ that deseruyd by their lyf to be holpen with their riches after their dethe. as they that do almesse after their staate/ and spende wele the goode. that god hath sentte to them/ and paye wele their dettes/ and do such othet goddedes/ and hepe them from dedely synne to their lyues ende or namely thanne. Thus saith seynt Austyne In glosa prima ad thessalo. quarto sup illud. Nolumus vos ignorare de dormientibus And therefore be ware and take hede to thre warnyngis and tokenes that god pauer to balaam to flee the siberde. Firste his asse went oute of his wape. After that he hurte his foote and diseasyd al his body At the laste he fel downe Andre him and wolde no ferther bere him. By the asse I vnderstonde welth of this world that stondbith principaly in riches and in bodily helthe/ whiche berith a man by in this world as the asse bare balaam. But be ware. for right as the asse is a ful

dulle best/ and whanne a man hath moost nede and moost hast in his iourney/ thane he wol nat go but at his owne luste/ and so discepueth his master Right soo worldly welthe discepueth them that trust therein/ and fayleth the at nede. This asse of worldly welth firste gothe out of the wey that is whanne god sendith a mā aduersite/ and his causes and his traueil gotth nat forth as he wolde ne as he wende they shulde doo. But whanne he wenyth to wyne. he leesith/ and speditth nat as he wende to spede. And there he wenyth to synd frendes/ he syndeth enemyes. And in case if he wole passe the see/ the wynde is apenst him/ and dryueth him out of his weye. And if he plete/ sume sizt putteth him oute of his purpose/ and he wende to spede in a moone he shal nat spede it in a yere. and parauentur neuir bringe his cause into the right wey there he wolde haue it. Whanne this asse gothe oute of the wape. take hede to thy wape and to thy purpose/ and if thy wape and purpose be apenst the plesaunce of god/ as was the wape of balaam thanne wende apen and cese of thy euil purpose. And if it be nat apenst the plesaunce of god/ dispose the to pacience and thanke god of al.

## Precepte.

and take hede what the aungell  
sayde to Balaam. Butt the asse  
sayde he. hadde gone oute of the  
Waye I hadde slayne the For  
but welthe of the worlde wente  
sumtyme oute of the waye by ad  
uersite and by sekenesse/ elles it  
shulde be cause to morche folke.  
of dethe. bothe bodily and gostly

For if man hadde alway his  
welthe and his wyl in this worlde  
he shulde yeue no tale of god/ ne  
of man. ¶ The secounde too/  
ken was that he hurte his foote.  
and soo diseased his bodye/ thatt  
is whanne god sendith man seke  
nesse and castith him downe i his  
bedde/ and maketh him so feble.  
that his feete may nat bere hym.  
thane take thou hede to thy wey  
and to thy lyp. if it be ought con  
trarie to god/ and if it be amend  
the. ¶ The thridde token was.  
that the asse fel downe vnder his  
feet in a streyt wey/ and wold no  
further bere him ¶ This streyt wey  
a so narow a paas/ is dethe where  
no man may flee ¶ Thanne welth  
of this worlde lyked to the asse.  
fallith downe to grounde a wole  
no leger bere ma vpon in this worlde  
¶ Thanne passith helth and welth  
and al lust of the flesshe And ther  
fore whanne thou cummyst to the  
popnt/ take hede to thy wey and  
to thy lif. And if it be contrarie to

god/ amende the thanne for euer  
as thou wylte fle goddes. Werde  
Richesse and welth of this worlde  
is lyked to a iogulours horse.

¶ We fynde that on a tyme ca  
me a proud gettour into a stable  
and founde a mynstralles horse.  
standing by his horse. And for it  
was better thanne his/ he toke it  
and rode away thereon/ and lefte  
his feble horse there. ¶ The myn  
stral pcepued that/ and ranne by  
a nigh pathe. and mette with hi.  
in passyng ouir a Water and crye  
ed. *Flectamus ianua.* ¶ The horse  
knelde wele his maisters voyce.  
as he was wont to doo in pley he  
dyd thanne/ and knelyd downe i  
the Water. ¶ Thanne the mynstral  
saide. *Leuate.* And anone the  
horse rose vp as he was taughte  
and kest the proude iettor in the  
Water/ and ranne apen to his ma  
ster. ¶ This mynstral is the worlde  
whiche pleyeth with folk of this  
worlde as a mynstralle/ as a iog  
ulour and as a disour His horse  
is riches of this worlde/ which  
oste at the voyce of this worlde  
playeth *Flectamus genua.* and  
bringeth them lowe and to grete  
pouert a forsaketh them in theire  
moost nede/ a foloweth the play  
of this worlde and nat the wyl  
of coueitouse folk that wold ha  
ue them/ but ful often they that



traueyle mooste to be ricke/ been  
mooste pore And namely euyl go-  
ten goode sone pleyeth flectam<sup>9</sup>  
genua. With them that haue mys  
goten them by mys purchase/ or  
by witholdyng of dett/ or by fals  
executorie/ or by myscherie or rob-  
berye Therfore it is a comen pro-  
uerbe. De male quesitis vix gau-  
det tercius heres. Of euyl goten  
gode vnneth iopeth the thrid heir

The vii. chapter

**D**Jues. Thy speche is nat  
plesaunte to worldly co-  
uetouse men/ and yit experience  
sheweth that thou saist sothe.

**P**auper. It farith by many  
folke as it dothe by many shepe.  
For many shepe be nat payed to  
go with their felawes in comen pa-  
sture/ but seke their mete amon-  
ges busshes thornes & brymbles.  
to haue the better bytte/ tyl they  
ben so wysked and snarled amon-  
ges brymbles & thornes that they  
may nat go a way. Thanne cū-  
meth the pie or the rauene and pi-  
keth oute the one iye. and after-  
warde the other iye. Thanne cū-  
meth the wolf or an hounde or sū-  
me other beest & sleeth him Right  
so it is of couetous folk For they  
wole nat lyue in playne pasture.

amonges their neighboures/ ne  
be nat payed with comen spuyge  
that god hath sent to them/ but  
outrage and seke to be in higher  
degre of riches and of worship  
thanne their neighbours ben. and  
seke their liuyng amonges brym-  
bles and thornes/ that is to saie  
amonges fals riches/ as saythe  
Crist i the gospel. They borowe  
of one p. li. of a nother. xx. li. &  
so forth/ and thynk neuir to pay  
& thus they gete moche gode and  
lyue a mery lyf with other mens  
nys gode Also they bicom eys-  
cutours and attournys to sume  
riche mā in his dyng. & hote him  
wel to be true to him But Whan  
he is dede they kepe al to the self  
& thus they snarle the self so i dett  
& in fals riches to be holdē gre-  
te in this worlde/ that they maye  
nat pay ther dettes Thā cūmeth  
the feend & pyketh oute the right  
iye & maketh them lese cōscience.  
anētis god After he pyketh oute  
their left iye. & maketh them lese  
shame anētis the worlde So p<sup>r</sup>  
neither for dred of god/ ne for sha-  
me ne for spech of the worlde/ thet  
cese nat to borowe ne to gete fals  
ly other mennys gode/ & so falle  
depper & depper in dett/ tyl at the  
last the feend sleeth them body/ &  
soule And therfore loke thou  
pay wele thy dettes. Whyle thou

may/ for els thou shalt nat whā  
thou woldest For a shepe þ gothe  
moche amonge thornes leuytþ  
sūme of his flece in euery busshe.  
there he gothe. tyl he is naked  
Right so the thornes of fals riches  
ses. and such dettes shalt take thy  
flece fro the/ þ is to sape/ thy true  
catel if thou any haue/ so þ thou  
shalt haue right nought to helpe  
with thy self/ tyl whā thou shalt  
go nakyd of gode/ and haue lesse  
than nought Therefore saith a  
grete clerke Tullius. li. ii. de offi  
ciis. that no thing saueth more a  
comyntie than faith. But septe  
may nat be saith he but men wol  
pay their dettes. And in the thrid  
boke. de officiis. he saith/ þ it is a  
synne apenst kynde to tak alwey  
falsely a nother mannes gode/ &  
to make him ricke with a nother  
mannys losse For þ saith he/ dis  
troyeth charite and the felausship  
of mankynde For men dare nat  
compyne their gode to gidre by le  
nyng/ for drede of false couetise.  
Dines. That is soth For I had  
leuyt haue my gode in other men  
nys bondes thanne in myne/ if I  
wyste that they wolde truly paye  
it apen But I fynd so many fals  
and so fewe true/ þ I dare nat les  
ne but to fulle fewe Sape forth  
what thou wylt.

The viii. chapter.

**W** Aug. Two thinges prin  
cipaly shulde abate coue  
tise of mannys herte. Vnstable  
nesse of this worlde and drede of  
dethe. First Vnstablenesse of this  
worlde/ for this worlde. and the  
welth of this world is syked to  
foure thinges ful Vnstable To a  
whele aboute turnyng/ to a shyp  
in the se sailyng/ to a floure that  
sone fadith and fallith to ground.  
and to a shadow that alway pas  
sith and duellith but a stounde  
Firste Welth of this world is syh  
ned to a whele aboute turnyng.  
for whan the whele gothe about  
that/ þ is byneth. anone it is abo  
ue. and that þ is aboue. anone it  
is byneth. And that þ is on thone  
syde anone it is on the other syde  
Right so it is in the whele of for  
tune of this worlde. For now a  
man is byneth in his youthe & in  
his begynnynge In myddel age  
he is aboue in his welthe & in his  
floures/ But anon the whele tur  
neth downe apen to greter age to  
pouert/ to seknesse and feblenes.  
tyl at the last he fallith of ye whe  
le/ & dieth/ & lyeth there as a clott  
of erthe by the walle. Therefore in  
the whele of fortune is writen this  
Verse. Regnabo regno. regnau.  
fi sine regno. Man in his youthe



Whanne he is towarde in hope of  
Welthe. he saith Regnabo. I shal  
reigne. But Whanne he is in his  
myddyl age and hath the world  
at wyll and so spytterth aboue on  
the Whele. than he saith i his pris-  
de. Regno. Nowe I regne. I am  
alle aboue But anone the Whele  
turneth douward/ anon cumeth  
age sekenesse/ seblenesse/ losse of  
catel and aduersite/ than he may  
say Regnauit. I haue regned. sū-  
tyme I was a man But Whanne  
he lyeth on dipnge he may saye  
Sum sine regno. I am without  
kingdome. My reigne my king-  
dome. my Welth is done. Also in  
the Whele of fortune/ that is i the  
one syde/ anone it is in the other  
syde For they that ben this dape  
a mannes frendes and stonde on  
his side to help him/ the next day  
they shal be his enemyes and stō-  
de aȝēst him with his aduersarie  
Of this Whele speketh Dauid.  
In circuitu impiū ambulāt. Wic-  
ked couetouse folke goo aboute  
as a whele. Posuisti eos strotā.  
et sicut stipulam ante faciē dēti.  
Lorde saith he thou hast put the  
as a whele/ and a stoble bifoȝ the  
face of the wynde For as the sto-  
ble while the wynde bloweth wa-  
uereth and fleeth aboue in theyr.  
nowe high. nowe lowe/ But anon  
as the wynde passith it fallith a

dolne to the erth and lyeth there  
styll. Right so the proude coue-  
tous folke wauere in this world  
in Welthe and Worship/ nowe hi-  
gher/ ne lower/ And as the stoble  
and the strawe in his flighte kes-  
pith noo certeyn waye/ soo kepe  
they no wey of goddes lawe/ tyll  
at the last the wynde passith oute.  
of their body and they fal dolne  
into ther graue/ and many of the  
into the pytte of helle. Also  
this worlde is lykned to a ship.  
in the see saylyng For be the ship  
euer so grete of him self and haue  
the wynde with him al at wyll.  
and bere he his saile neuer so high  
a go he neuer so perne/ be he pas-  
sed there is no tokē where he wēt  
Right so be a man neuer so grete  
in this worlde/ and haue the wid-  
of mennys mouthe neuer so wele  
w' him to bere his name. to pryse  
him and to flaterē him/ though he  
his name sprynge neuer so wyde  
and bere him neuer so high in pri-  
de/ or be he so solepne a so mygh-  
ty. b no man dare quyetche aȝēst  
him ne do/ be he dede. and passed  
oute of this world/ sone he is for-  
getten. When shal fynde no tokē  
of him within a felwe yeris/ Wō-  
nethe shal he fynde one frende.  
that wole do syng a messe for his  
soule. Go to the churchperd and  
thou shalt knowe by the bodies.

## Drecepte.

the riche from the pore/ the faire.  
from the foule/ the wise from the  
foles/ the free fro the bonde. But  
at they turne there to erth & asshē  
to Wormes mete/ to stynche and  
Vncleñesse. Al these grete hinges  
that were sūtpm so grete of name  
Where ben they al bicomē. Alex-  
ander. Julius cesar Nabugodo-  
nosor. Octouyan. Artbut. king  
charles & al suche other/ Where be  
they bicomē. Therefore they may  
say that is writen in the booke of  
Wysdome Quid nobis p̄fuit sup-  
bia &c. What profited to vs oure  
grete pride. What halpe vs oure  
pōpe & oure grete riches. All is  
passed away as a shadowe/ & as  
a ship þ passith the walles of the  
see/ of which be it passed mē may  
fynde no token Sap. v. c. Man-  
nes lyp may wele be lykened to a  
ship which is streyt & narowe at  
bothe endes/ but in the myddes it  
is wyde & large. Right so is mā-  
nes lyp/ for his byrth & his begyn-  
nyng is ful strait & ful narowe.  
For he cūmeth into this worlde  
naked and pore/ weppinge & wa-  
lyng/ Vnmighty. Vnwytt & no-  
għt may ne can helpe hym self/ &  
with moche trauayle is brought  
forth/ til by litel & litel he cūmeth  
to mānes age. There the ship of  
his lyp is sūdele wyde & large/ for  
in his myddel age he hath moost

his myght/ his wytte & his wyllē  
But anone the ship of this lif dra-  
weth to another strait ende. As  
none cūmyth age/ seblenesse/ sch-  
nes. aduersite/ losse of catel/ & po-  
uert/ & at the last dethe maketh a  
ful strait ende/ Whāne he dyeth  
with bytter pepne i moche drede.  
& moche sorow & Wendith hens  
nakyd & pore/ right as he came/ &  
nought berith w<sup>th</sup> him but his des-  
des gode & wyched. Of these ii.  
strepte endes saith Job thus.

Nudus egressus sum de Vtero  
matris mee: et nudus reuertar il-  
luc. Nakyd I came oute of my  
moders wombe/ & nakyd I shal  
turne apen into the erth moder of  
all. And if a man wole stire wele  
a shyp or a bote/ he may nat stōd  
in the myddes of the ship/ ne i the  
former ende. But he muste stōde i  
the laste ende/ & there he may stit  
the ship as he wole. Right so he þ  
wole stire wele the ship of his lyp  
in this worlde/ he may nat stōde  
in the myddes of his ship/ nat set  
his thoughte & his hert in welthe  
þ he hath in his myddel age/ ne he  
shal nat stonde in the former e-  
nde nat sett his hert ne his thoughte.  
in his byrthe ne in his begynni-  
ge to thynke moche of his bynre-  
de. ne of alliaunce to stire him to pri-  
de. Butt he must stōde in the last  
ende of his shyppe. and of his lyp



## The nynthe.

and thinke on his dethe/ and on  
laste his ende. And holde mys/  
cheuouusly/ and holde perikouusly.  
he shal wend hens/ and hold w<sup>h</sup>e  
dye ne whanne. Wote he neuir.  
And in that maner he shalle best  
stere the schyppe of his lyf to the si  
ker hauene of heuyn blisse. Ther  
fore the wyseman saith. *Memento  
rare nouissima tua et in eternum  
non peccabis.* Thinke in wards  
ly of thy laste thynges & of thyne  
ende. and thou shalt neuir do syn  
*Ecclesiastes vii.* In the begyn  
nyng of euery dede/ thinke on the  
ende what ende it may haue and  
what may falle therof.

## The ix. chapter.

**A**lso welthe of this worlde is  
lykned to a floure that so  
ne fadeth and fallith to ye ground  
For as the rose floure is faire to  
the sight/ swete in smellynge/ soft  
in handlynge/ soo welthe of this  
worlde is faire to the sight of mā  
and likynge in the haupng. But  
right as the rose wepith alway a  
monges the thornes/ and he that  
gadrieth roses but he be more wa  
re shal lightly hurte him & prync  
him. Right so welthe and riches  
ses of this worlde wepith al amō

ges thornes of harde trauayle of  
thought of besynesse and of ma  
ny perels. Bothe bodily and gostly  
For a man hath moche trauail  
in the gettyng/ moche drede i the  
heppng/ moche bytter sorow in  
the lesyng. *Diues diuitias nō  
congregat absqz labore. Non te  
net absqz metu. nec deserit absqz  
dolore.* Whanne a mā hath tra  
uayled all his lyf tyme to gadre  
gode/ and to haue welth and wor  
ship in this worlde/ it wole sone  
welke fade and fall away as the  
rose. Sodeynly cūmeth moreyn  
and his beestes dye/ cūmeth ad  
uersite and losse of catel. and at  
last deeth takith away euery deel.  
And who soo wole be besy to gas  
dre the rose of worldly welth and  
of riches/ but he be right ware  
he shal hurte him bothe bodily &  
gostly. And therefore seint Poule  
saith that they that couepte to be  
riche in this worlde/ they falle in  
the feendes snare & into ful hard  
temptacions. For these shylles  
seint James saith. the riche mā  
shal passe away as the floure of  
the grasse & of the hay. For whan  
the sonne shyneth hote on the hey  
it welkith and drieth & his floure  
fadeth. and his beaute passith.  
Right so saith he the rich mā wel  
kith and fadeth in his weyis that  
is to say in his lyuynge. *Jacobi. i.*

## Precepte.

Also Worldly Welth is spled to the shadowe alway passing For al oure lyping in this worlde is but a passynge and a Wantynge of light of heuene blisse In the middes of the day whan the sone is highest/ thanne is the shadowe shortest Right so whan a mā we/ nyth to be butt in the myddes of his lyp. and is highest in welthe. & in his pride/ thanne is his lif shortest/ for thanne men dye sonest i their moste prosperite And the ni/ gher euen and the end of the day. the longer is a manns shadowe. Right so these worldly courteous men the longer that they lye and whanne they been att their lyes ende/ thanne they thynke moste to lye longer Thanne they purchase/ than they house/ than they begyn to plete tyl their lyp passe. sodentp alway as the shadowe at eue Therefore mannes lyp is splined to a spyder wep For whanne a man gothe by a spyder wep/ the more that he gasit aboute/ and the fether that he loketh fro him the soner and the harder he shalle fal But if he loke wel to his feet. and to his way/ he may kepe him on toste/ & though he fal. he shalle take no grete harme. Right so it farieth by the lyp of this worlde. It is so spyder. that there mighte neule mā ne womā passe by this

Wep/ but at the laste he spydethe into sekenesse and myscheif/ nnd fel downe and dyed. or elles shal come to the same end And comd/ ly whanne men loke fetherst fro them self and thynke to lye longer/ & begynne mooste to house. & to purchase/ and purpose many shrewyd turnes/ and to lye mooste in welth & in delices thanne they dye sonest and passe awaye. sodentp/ as a shadowe at euen. Example Crist tellith in the gospel Luce. xii. Ther was saith Criste sumtyme a riche man and hadde in a yere a plenteous crop. on his londe. in somoche that he hadde nat houses pnowe to ley it in He thahyd nat god of his yift butt turnyd him to proude couetous thoughtis/ and saide to him self/ What shal I doo I haue no housyng to ley in my corne & my gode I shal distroy myn olde ber nys and garneris and mak newe lenger and larger. and stufte the ful of gode. and thanne shalle I say to my soule. Nowe soule thou haste goode enough for many yeres/ nowe take thy reste. Nowe ete and drynke and make feest So he thought al of his lyp in this worlde and nought of the lyp in the other worlde. Anone god saide to him. Fole this night fendes shall take thy soule from



## Thenpntis.

the Whos thanne shal be alle the  
godes þ thou hast araped and ga  
dryd to gidder He might say that  
they shulde be their/ that traueys  
led nat therfore.

### The p. chapter

**O**f Leches that trete of kynd  
say that the soy in Wynter  
Whanne he goth to seke his pray  
if he cūme to a frosen Water/ he ly  
eth his ere downe to the pce/ & if  
he here any Water rynnynge vnz  
drenethe/ he wole nat passe ouyr  
thet/ for the pce is nat syker But  
he sekith him a nother siker way.  
Thus I Wolde þ al synful coue  
touse men dyd/ Whan they goo a  
bout to seke their pray of false co  
uetyse/ of fals purchas/ or to rob  
a begyle any man of his gode.  
Thanne I Wolde they leyd their  
erps to the pce and thought how  
freple a mannes lyf is For as the  
pce cūmeth of the Water and turz  
neth apen to the Water/ righte so  
al we came of the erthe. & shalle  
turne apen. to the erthe/ & if they  
wolde thus ley their ere to this p  
ce/ they shuld here Water rēynng  
They shuld here say/ there dyeth  
a pope/ there a kinge/ there a pri  
ce. there a duple. there dyeth a  
busschoppe. there a knyghte. there

a squyer. They shulde here  
that assone dieth the riche/ as the  
poze/ the grete as the smalle/ the  
ponge as the olde. Therfore hos  
ly Wrytte saith. Omēs morimur  
et in terrā quasi aqua dilabimur  
Alle we dye and styde into the er  
the as Water ii. Regū piii. Ther  
fore seint Bernarde in his medis  
tacion repreueth the proud coues  
touse folk of this worlde & saith  
thus. Vbi sunt amatores seculi.  
qui nobiscum āte pauca tēpora.  
fuerunt. Telle me now he saith he  
where ben now these lordes and  
leders/ these proude lettours and  
these false couetouse men þ were  
here with vs within a felwe yeres  
where be they now bicomē Ther  
is no thing of them left but asshe  
pouder and wormes Thake hez  
de what they wet and what they  
been They were mē as thou art.  
ete & dranke as thou dost/ & led  
their daies in moche myrth/ and i  
tupnyking of an ipe many of the  
sanke downe into the pytt of hel  
where their flesshe is pouen vnto  
wormes/ and where their soule is  
put to endlesse pepne. What help  
them their beyne glorie/ ther pō  
pe/ their pride/ their myrth/ their  
gaame and glee. Where is  
now the game and their laugh  
ynge/ their boost and their highe  
berynge/ al is past as a shadowe

### Precepte.

From grete myrth they ben falle  
into endeles sorow/ from luste &  
likyng they be fal into bitt payn  
from plente into endles myscheif  
Diues. These wordes stire me.  
and so they may many other/ sy-  
tel to sett by welthe and worship  
of this worlde But wele is he y<sup>e</sup>  
may haue helpe of his gode after  
his dethe. and thanne synde fren-  
des and true atturneys Paup.  
But moche better he is y<sup>e</sup> hath gra-  
ce to help him self bifoze his deth.  
With his owne gode For one pe-  
ny shal p<sup>ro</sup>pyt more bifoze his deth  
thanne twenty penys after. And  
more p<sup>ro</sup>fiteth one candel bifoze a  
ma<sup>n</sup>/ than xx. be<sup>h</sup>ynd hym Ther  
foze seynt Lucye taught her mo-  
der to do almesse by her tyf/ & nat  
abpde tyf after her deth/ & said to  
her moder Here ye my co<sup>n</sup>seyl It  
is no p<sup>ro</sup>fit ful p<sup>re</sup>saut to god wha  
man or woma peureth thing y<sup>e</sup> he  
may nat vse his self therfoze if ye  
wole y<sup>e</sup> god be p<sup>re</sup>sypd With poure  
p<sup>ro</sup>fit/ peue ye to him thig y<sup>e</sup> may  
vse your self For y<sup>e</sup> peue i your  
dipnge therfoze ye peue it. for ye  
may nat bere it w<sup>o</sup> pou And ther-  
fore moder While ye lyue & haue  
helt<sup>h</sup> of your body/ peue to god.  
that ye haue.

### The xi. chapter.

W<sup>h</sup>anne a man wole nat do  
for him self While he maye.  
though his e<sup>xe</sup>cutores & his at-  
tourneys do nought for him it is  
no grete woundre For eche man  
& woman is moste holden to him  
self But it sarith oft by hem that  
dye & by their e<sup>xe</sup>cutores/ as it  
d<sup>yd</sup> onys by ii. fooles. that duel-  
lyd in a lordes courte. The oone  
was a sole sage/ the other was a  
naturel sole. It bifel on a daye.  
they came to giddre into a bakes-  
house whanne folke were at the  
ouen/ and the ouen was glowig  
hote Thanne saide the sole sage  
to the naturel foole. Whether the  
ouene be nowe hote as it semyth  
wole we assaye saide the other.  
p<sup>ro</sup>he saide the sole sage/ but w<sup>h</sup>ich  
of vs shal go into the ouene for  
to assaye Than saide the naturel  
fole. I shal go in/ and thou shalt  
haue a bolle fulle of Water. and  
stonde att the ouene mouthe.  
And if I fele hete and I cry cast  
caste. anone cast the Water after  
me/ and quenche the fyre aboute  
me It shalbe done said the other.  
fole. Thanne the foole nas-  
tural toke the foole sage a bolle  
fulle of Water in his honde/ and  
he wente & crepte into the ouene.  
and anone as he was in. he bega  
to brenne. And anoone he



## The nyngth.

cryed caste cast. Whāne the other  
 sole sawe his soly he laughed soo  
 enterely at his soly þ vnnetthes he  
 might stonde on his sete Thāne  
 the sole in the ouen cried cast mā  
 cast I brenne to detþ Thanne  
 the other sole answered. brenne  
 if thou brenne Wylte die if thou  
 dye Wylt I laugh so that I may  
 nat caste. And so the foole brent  
 to detþe in the ouen. By tho ii.  
 soles I vnderstonde men þ dye &  
 their falsse executoures for botþe  
 been they sooles. For the execu-  
 tours been greute soles in that þ  
 they bynde them to helpe pepne.  
 for their falsþede Butt they that  
 dye been more soles in that that  
 they trust more to other men thā  
 to themself. For Whanne they  
 shal crepe into purgatorie. that  
 is hotter thanne any ouene. than  
 they take to their executoures a  
 bolle fulle of water in their hond  
 that is to say golde and syluer / &  
 other riches / for to do almesse  
 for them / & by almesdede. by mes-  
 ses syngyng and holy praiers re-  
 fresshe them in their pepnes / & ke-  
 le the fyre aboute them But co-  
 monly Whan they haue this boll  
 of water in their honde / and ha-  
 ue the godes at their Wylle / they  
 laugh so and make so mery and  
 fare so wele w<sup>th</sup> the godes of the de  
 de þ they may no thing cast after

them for they be ful lothe to for-  
 go any of the godes And therw<sup>th</sup> hi  
 les the synful soule lyeth in pur-  
 gatorie. & suffritþ ful moch wo &  
 crieth after helpe night & day say-  
 eng in this maner. Misere mini  
 mei misere mini mei / saltē vos a-  
 mici mei. qz man<sup>9</sup> dñi tetigit me  
 Job. xix. Haue ye mercy on me  
 haue ye mercy on me / namely ye  
 my frēdie for the hōde of god ful  
 harde hath touched me And Whā  
 they synde no help of the þ shuld  
 helpe them they ayevengeaunce  
 on them night & day. A greute  
 clerke turpinus de gestis Karoli  
 tellitþ / þ the kyng Charles hadde  
 With him a knyghte in his ooste.  
 a mā of gode conscience / & Whā  
 he shulde die he clepyd to him his  
 neuewe praynge him that Whan  
 he were dede he shuld sel his hors  
 and his harnays and do almesse.  
 and doo syngie thritty messes for  
 his loue. He besigþt him wel but  
 lastyd him ful euyl and kepte it  
 styll to his owne vse. and dyd nat  
 as he hadde him doo. Whanne  
 the thritty daies were passed i the  
 night folowyn / the knyght ays-  
 peryd i slepe to his neuewe & ays-  
 ed him Whp he had nat don as he  
 had him do. Than he excused þ  
 by diuerse bespynesses þ he sepyed  
 nat that he hadde And he aye-  
 d his eme howe he sarpde.

# Precepte.

And than he aunswered and said  
I shal telle the howe I fare/ and  
howe thou shalt fare. All these  
thritty daies I haue be in purga-  
toze and suffered ful moche woo.  
a peyne for defaute of helpe But  
nowe thankyd be god I am pas-  
sed purgatoze and go vp to he-  
uene blisse withouten ende. But  
for thou woldest nat helpe me as  
I hadde the/ therfore er this day  
mydmore thou shalt dye a goo  
to helle withouten ende. On the  
next day folowynge as he rode in  
the ooste on the same hors a told  
these dreemys to his felawes. as  
for a iape/ at mydmore came  
sodently a blake knyght with thun-  
dre and lightnyng and grete noys  
of feendis in synnesse of raue-  
nyng and rokes a hent him vp fro  
the hors in the myddes of the oost  
and felle alway with hym/ so p<sup>r</sup>  
they sawe no more of him tyl they  
came foure daies iourney thens.  
amonges the mountes of nauer-  
ne There they founde him all to  
rent and drawen lych from lyf.

Butte his soule was drawen  
to helle. By his cote armure they  
knewe wele that it was the same  
ma. Oues Be a ma dede he syn-  
deth selve freendes.

The vii. chapter.

**D**ur I rede in Vita Barla-  
am. ther was a riche man

whiche had iii. freendes The first  
frende a the secounde he louyd w<sup>at</sup>  
his hert/ but the thrid frende he lo-  
uyd lytel or noughe. This ma fel  
in suche a daunger ap<sup>er</sup>st his king  
that his gode was forfetted and  
eschetyd to the king/ a hys self we-  
nyd to haue been slayne. Tha he  
wet to his first frende that he louyd  
so moche prayng him of help. a that  
he wolde go to the kinge a speke  
for him and saue his lyf if he my-  
ght. Than he aunsweryd a saide  
Fare wele fast I knowe the nat  
I haue other felawes and freen-  
des ynolwe with whome I haue  
my myrthes a solace. Nathelesse  
if thou be slayne I shal reue the  
a shete to burie the in. Than he  
wente to the secounde frende that  
he louyd so moche prayng him al-  
so of helpe And he excused him a  
said I pray the haue me excused  
for I am so beset I may nat ated  
to the But yet for olde felawship  
I shal go with the on way to the  
pate. Thanne went he to the  
thridde frende that he louyd soo  
lytel. and prayed hym of helpe.  
and saide. Leue frende I am  
asshamyd to speke to the for I ha-  
ue been to the ful unkynde and  
litel loue shewyd to the But  
I praye the haue reuthe on me.  
and for goddes sake. helpe me  
in this neede. And thanne.



he answered and saide. Leue frende Welcome be thou/ and be of goode comforte/ for I am thy frende and wole be thy frende/ & to helpe the that I may do/ thou shalt fynde me redy. And anone he went and dyd so and spake to the kynge that he sau'd his lyf. and deliuered him oute of al his daunger. *Dives.* So it fareth these daies as longe as a man is in welthe/ so longe he shall haue frendes p'nowe to take of hi what they may and to flater him/ and to please him. But if he begynne to go dou'warde/ thanne fyndeth he fewe frendes and many enenies. *Therefore saith the wyse man.* *Tempore felici multum merantur amici.* *Cum fortuna perit nullus amicus erit.* In tyme of welth a mā shal fynde frendes p'nowe But whāne riches is gone. he shal fynde fewe frendes and fele sone. Say forth thy tale *Pauper.* By this riche man I vnderstode every man y<sup>e</sup> hatth riches and goodes of this world By his first frende he lou'd so moche/ whiche praisyd him but a shete to be buryed in/ I vnderstode the world/ which world ly me loue so moche/ that for loue therof they trauayle nyght & day & put them in peril of body & soule/ & oft lese them self both bo

dy & soule. And yit at the last & de vnderstode p'nowe it to them a shete to be buried in For many of them whanne they die haue lesse thanne nought And if they haue nought yit their excutours wole saye that they haue nought/ & they owe more than they haue By the secounde frende he wente w<sup>th</sup> him to the p'ate I vnderstode a manys wyf/ his children and his bodily frendes And a womans husbonde. her children. & her bodily frendes/ whiche whanne they ben dede/ shal go with them on wey to the p'ate and bring the to their graue/ & prauenture stode and wepe on them But he man. or woman dede and doluen vnder clay/ he is sone forpetyd/ and oute of mynde passed alwaye Be the belles rage and the messe saye he is sone forpetyd. vnderstode shal he fynde oone frende that wole synge for him one messe vnderstode in the yere. By the thridde frende whiche he loued so lytel. and whiche halpe hym att his nede. I vnderstode almesse dede. whiche the worldely coueytouse men loue fulle lytell. And yit att the dredful doome whanne they shal stonde att the barre bifoze the soueraigne iuge. Crist ihesu/ thanne almesse dede shal be the beste frende. that they

## Precepte.

shal haue For that shal speke for  
them and pray for hem and saue  
hem if they shal be saued And ther  
fore salomon saith *Concluz*  
*de elemosinam in sinu paupis/ et*  
*ipsa pro te exorabit ab omni ma*  
*lo Ecclesiastici. pxiij.* Ther/  
fore leue frende do ye as Cobye  
taught his sonne. *Ex substan*  
*cia tua fac elemosinam.* Do alms  
messe of thy goode & of thy catel.  
and nyl thou turne away thy fa/  
ce from any pore man/ & as thou  
might be thou merclable.

If thou haue mooche peue thou  
mooche. But and if thou  
haue but lytel studye thou to ye/  
ue litel With good wyll For tha  
thou trespourest to the a grete pyte  
in the day of nede For almesse de  
liuereth soules from euery synne  
and from dethe/ and suffreth nat  
the soule to go into derknes Co/  
bie quarto.

### The xliii. chapter.

**O** Jhesu to whom shal I do  
myne almesse. Paup. Do  
as Crist biddeth in the gospel. *De*  
*petenti te tribue.* peue to euery  
nedye & apitt the/ if thou mighte  
Luce vi. Diues. Contra Crist in  
the gospel Luce xliii. saith thus.  
Wha thou makest a fest nyl thou  
clepe therto thy frendes/ thy nigh/  
bours/ thy cosyns and riche mē.  
But clepe thou pore mē feble blyd

and halt/ by whiche wordes it se  
myth to me & I shuld do none al  
messe but to pore & ben feble blyd  
& halt Paup Crist forbedith nat  
men to bid their frendes & their ni/  
ghbours & riche men to the feest  
But he bad hem & they shuld nat  
only byd their frendes & the riche.  
but also pore folk/ nedye & feble.  
Also he bad mē shulde nat byd  
the riche folke & their frendes to  
feest With no wyched intencion.  
I hope of false wyppnyng/ for pō/  
pe/ for gluttony. for lecherie/ or to  
gete them a grete wordly name.  
but principally for to noriffhe pe/  
as & charite And in token & festis  
made With gode itencion both to  
riche & pore ben plesant to god.  
criste clepith vs al riche & pore to  
the endlesse feest. And crist him  
self though he were pore. in our e  
māhede/ he was nat feble blynde  
ne halt Whan the pharise to whō  
he sayde tho wordes bad hym to  
mete/ ne whan he was at the byr/  
dales With his moder in the chas/  
ne of galile/ ne whan mary mag/  
daleyn & her sustre martha/ & za/  
cheus made hī grete feestes/ & yet  
they were prysed of Crist for ther  
dedys/ and al that fedde Crist.  
and his apostles/ and his disci/  
ples Whanne they wente about  
the worlde preching and teching  
been prayssed. And yitt the



apostles and his disciples were strong men neither blynde ne halt And crist him self fedde his disciples neither blynde ne halte And sumtyme he fedde iiii. thousand of men/ sumtyme fyue thousande that folowed him fro cūtre to cūtre to here his preaching/ and to se the woundres that he dyd/ a pytt Were they nat blynde ne halt For as the gospel saith he made them hole of their bodys sekenesse/ or he fed them Luce. ix. et M<sup>o</sup> xiiii Also the ii. disciples he toke crist to herborow in the syknesse of a pilgryme on esterne day at eyn ben praysed/ and yet was he neither blynde ne halt. Also abraha and Lot and many other good men resceyued aungels in the syknesse of worshipful men neither blynde ne lame to mete and herborow And seynt Petre resceyued knyghtes & worshipful men to mete and to herborow which came to him on message from the grete lord cornel/ as we rede in holy Wrytt/ actū p. c. And alle these been prised of god/ and had moche thanke of god for their almesdede. Therefore I saide firste Crist hadde that men shuld do almes to al that nede bothe frende and foe And the apostle biddeth if thyne enemye haue hūgre fede him/ if he haue thurst. geue him

drynke. The charite of cristen faith outaketh no persone mā ne womā ne state ne degre/ ne secte. heren ne cristē/ from almesdede Whanne they had nede. Butt we must haue pyte on all/ and helpe all at oure powe. Nathelesse we must kepe ordre in geuynge and takynge hede to the cause/ and to the maner of nede in them. that we geue almesse to. For why some be pore by their wyll and some ayenst their wyll And they be pore by their wyll some be pore for the loue of god/ and some for the loue of the worlde. They that been pore for the loue of god must be holpen passing othre for their pouertie is medeful paynte and vertuous. They be pore wyllfully nat for god/ but for the worlde. as the romaynes were/ and as these dates moche folke dysmytte them of theire owne gode and tak it to their chyl dren to make them grete in this worlde/ and moche folke take so moche hede to othre mennys paynte/ that they take none hede to them self/ and so falle in pouerte and in nede/ such pore folk must principally be holpen of them to Whome their godes profit and rather helpe them thanne othre. that been pore ayenst their wyll. but they shal nat be putte before

them that be pore for the loue of  
god but the nede be the more.

The xliii. chapter

**O**f them that be pore apēst  
their wyllle/ sūme ben pore  
by fortune/ by mysauentures as  
they to w<sup>h</sup>d fortune seruet<sup>h</sup> nat  
at their wyllle/ ne god multiply-  
eth nat their gode as they wolde  
and that/ b<sup>t</sup> they haue they lese by  
mysauentures/ and by the dome  
of god. And sūme been pore only  
by synne/ and for the loue of syn  
as they that wast their gode in le-  
chery and gluttonye/ in pride and  
pletynge/ and in mysuse at the dy-  
ce in ryot and in Vanite. Suche  
pore folke been laste in the ordre  
of almesse doyng/ but their nede  
be the more. And natlesse if they  
haue pacience w<sup>th</sup> their pouerte  
they shal haue mede for their pa-  
cience. if they repente theym. for  
their mysdeeds. And in the same  
maner sūme been feble blynde. &  
lame for goddes cause & for god-  
des loue. Sūme apenst their wyl  
by course of hynde. Sūme apēst  
ther wyl for loue of synne as the-  
yrs fightes baratoures/ whiche  
in fight and barett lese their iyen.  
their feet/ their hondes/ and ofte  
ben punysshed by the lawe. God  
forbede b<sup>t</sup> suche pore folk blynde

& halt shuld be put in the ordre of  
almes doing b<sup>f</sup>ore them b<sup>t</sup> be po-  
re & feble by vertue. & for goddes  
sake. Suche shalbe holpen natt  
to luste of their flesshe/ ne to doo  
them worshyp/ but oonly to saue  
their hynde. t<sup>h</sup>t the dome of god  
passe vpon hem by p<sup>re</sup>esse of lawe  
& by goddes mynistres. Diues.  
Moche folke thynke b<sup>t</sup> it is none  
almesse to do gode to suche folk.  
Pauper. yhis forsothe For god  
wole b<sup>t</sup> mē help them/ & at the do-  
me he shal say I Was in prisone  
& ye Visited me/ & b<sup>t</sup> ye dyd to the  
least of myne/ ye dyd it to me.  
Diues. Seint austyn de verbia  
dñi sermone xxxv. saith. y<sup>e</sup> god  
shal say the Wordes to them b<sup>t</sup> be  
pore in spiryt & lowe of hert/ and  
b<sup>t</sup> suche been cleppd the b<sup>r</sup>etherne  
of Crist and keest for lownesse by  
whiche they set keest by them self  
Paup. They ben no folke po-  
re in spirite. but they that be pore  
for goddes sake And so seint au-  
styn shewyth there b<sup>t</sup> god shal ac-  
cept more the almes b<sup>t</sup> is done to  
them b<sup>t</sup> ben pore for goddes sake.  
than to them b<sup>t</sup> been pore apenst  
their wyllle & for synne sake. Whi-  
che conclusion alle thowgh is be-  
sothe. pitt me thynketh b<sup>t</sup> Criste  
shal say tho Wordes for tho wor-  
des for the almesse that he hath  
done to al maner pore men both



The nynthe.

parfyte and vnsyfte for thanne  
 he ſhal yeld mede for every gode  
 dede for why wyched doers and  
 ſynful pore men been clepyd the  
 leſt of goddes menye/ for they be  
 leſt ſet by in the court of heuene.  
 And therfore he ſaith in the goſ-  
 pel that who ſoo brekith one of  
 his leſt cōmaundemētes and te-  
 chich other by word or by euyl en-  
 ſample. ſo to breke his cōmaund-  
 mentes he ſhal be clepyd leſte in  
 the kingdome of heuenes. God  
 ſhal ſhelwe at the dome grete pite  
 and moche mercy/ & thanne thing  
 that is done for his ſake to his es-  
 nemys and to his leſt ſeruātes.  
 moſte vnworthy/ he ſhal accept  
 it & rewarde it as it were done to  
 his owne pſone/ and ſay I thākh  
 you for that ye did to the leſt of  
 myne/ ye dyd it to me. **Diues.**  
 Why ſhal he clepe them bretherne  
 that bi leſt worthy/ and many  
 of them to who the almeſſe was  
 done ſhal be dampned. **Pauper**  
 Er he ſhal peue the ſentence of  
 dampnacion he ſhal clepe al mē  
 bretherne for lykneſſe of kynde.  
 For in that he is mā he is brother  
 to vs al by lykneſſe of kynd/ but  
 nat by grace ne by bliſſe/ but on-  
 ly to them that ben in grace. Tha  
 the meke iuge ſhal clepe alle mē  
 bretherne to confort of them that  
 ſhal be ſaued/ and to grete diſcon-

forte of them that ſhal be damp-  
 ned/ Whanne they ſhal ſee the me-  
 ke iuge nat forpete the brotherhe-  
 de ne lykneſſe in kynde. Whiche  
 he hath w' them/ and pit catshed  
 and in maner cōpellyd by his ri-  
 ghtfulneſſe to dampne them.  
 Grete mater ſhal they haue than  
 to ſighe and ſorowe/ Whāne they  
 ſhal knowe their ſynnes ſo gree-  
 uous and ſo grete. and their vns-  
 kyndneſſe ſo moche/ that ther ou-  
 ne brother ſo meke a iuge muſte  
 dampne them. **Diues.** This o-  
 pinion is more pleaſant to ryche  
 mē and to other ſynful wretches.  
 that hope than to be holpen by al-  
 meſdede. For in many cuntrees.  
 been but ſelwe pore folk in ſpirit.  
 ne by their wyll ſelwe that forſa-  
 ken the worlde for goddes ſake.  
 But many ther be that the worlde  
 hath forſakē/ many that for ſyn-  
 ſake ben ful pore/ and many for  
 their myſdedis lye bounde in pri-  
 ſon in grete pouert/ hungre colde  
 and bytter peynes. And to ſuche  
 folke in many cuntrees men doo  
 moſte comonly their almes/ i ho-  
 pe to be thankyd and rewarpyd.  
 therfore at the laſte dome **Paup**  
 They ſhal be thanked and be me-  
 dyd. therfore as I ſayde fiſte. &  
 ſithen Criſte rightful iuge ſhal  
 thanne thank men for the almes  
 that they dyd for his loue to his

enemies & Wycked doers as many  
 ny suche ben/ moche more he shal  
 thanke them for the almesse that  
 they dyd to his frendis and to his  
 true seruautes. And sithen they  
 shalbe dampned that wolde nat  
 geue to his enemies at nede. for  
 his sake/ moche soner shal they be  
 dāpned & wolde nat helpe his freē  
 des and his true seruautes at nee  
 de for his sake. & putt the self for  
 his loue to pouert and moche trau  
 uaple for helpe of mannes soule  
 And if it be so plesant and med  
 full to geue almesse to suche pore  
 folke forsakinge the worlde/ of  
 whiche many neither shalbe res  
 ceved into endlesse tabernacles  
 of blisse/ neither shal resceue in  
 to that blisse. moche more it is ple  
 sant to god and meritorie to help  
 them that ben pore in spirite. and  
 in wyll for the loue of god.  
 For as Crist saith in the gospell.  
 the kyngdome of heuenes is theirs  
 and it is grauntyd to them to res  
 ceue folk that haue holpen the  
 into endlesse tabernacles.

The xv. chapter

**A**nd therefore leue freēd wyte  
 ye it wele & if mā or womā  
 haue more wyll to geue to them  
 that been pore agens their wyll  
 and for the loue of synne/thanne

for to geue to them that ben pore  
 for goddes sake. and for goddes  
 cause. they synne ful greuously.  
 and lese the meke of their almesse  
 in that they putt goddes enemyes  
 before his frendes/ and vice bi  
 fore vertue. And therefore ye shal  
 reue al the pore and nedye as ye  
 may/ but principally them that be  
 nedye and pore for goddes sake &  
 by wey of vertue. For if ye leue  
 by false opinion the more almes.  
 for the lesse. Whanne ye may doo  
 bothe in gode maner/ ye lese mes  
 de bothe for the more and for the  
 lesse. Therefore seint austyn saith  
 thus. Thou shalt nat do to the  
 pore preechoure of goddes worde.  
 as thou dost to the begger passig  
 by the wey. To the begger thou  
 geuest. for Crist biddith the that  
 thou geue to eche that axith the.  
 But to the pore preechoure thou  
 owest to geue though he axe the  
 nat. And therefore loke that the  
 pore preechour goddes knyght nee  
 de nat to axe the. For if he nede to  
 axe for thy defaute/ and thy des  
 faute & thy lackesse/ he shal withe  
 the dampnable or he axe. And  
 right as it is saide of the begger.  
 that sekith the/ geue thou euery  
 man that axith the/ so it is saide  
 of him that thou owest to seke  
 Let thyne almesse swete in thyne  
 honde/ tyl thou fynd him to whiche



## The nynthe.

thou muste geue. Geue thou to  
 euery mā that asketh the/ but mos  
 che rather and more geue to gods  
 des seruauntes/ to the knyght of  
 criste though he be a peccator. Hec au/  
 gustinus. et ponitur in glosa sup  
 illud pi. Producent senū iumen/  
 tis. And therfore saith the salte.  
 that who so wol nat geue almes  
 to men that folowe the lyp of the  
 apostles I pouert and to the pore  
 prechoures for their nedeful vse.  
 he dampneth himself. p. vi. q. i.  
 aplicis. For as the apostle saith  
 it is due dett to the pore prechour  
 of goddes worde/ to lye by his p  
 chynge Therfore Keymūde de ho  
 spitalitate ordinand. seyth h some  
 are almesse of dette/ sūme only  
 for nede to susteyne the bodye.  
 They that are almesse of dett et  
 th. r they be knowen for suche/ or  
 nat knowen for suche If they be  
 knowen for suche they must ned  
 ly be holpen. If they be nat kno  
 wen/ they shalbe exampned wis  
 selly whether it be as they say For  
 it were grete peryl to lett them if  
 it be so For in that they geue goft  
 ly thinges/ bodily thinges be due  
 dett to them/ as saith poule a the  
 salte. xlii. distinctione quiesca.  
 And if they are only for sustenā  
 ce of the body. either thou might  
 geue al for stede and tyme/ either  
 thou might nat geue all If thou

mayst geue al/ thou owest to ge  
 ue al after the nede that they pre  
 tende/ and after their state wele  
 ruled. Take ensample of Abraz  
 ham and Loth which receyued  
 folke indifferently to hospitalite  
 also they receyued angelis And if  
 they hadde putt sūme awaye/ pa  
 uerture they shuld haue put all ey  
 aungelis for men As saith Criso  
 stom. sup eplam ad hebreos.

Therfore he saith that god shall  
 nat peld the thy mede/ for the go  
 de lyp of them which thou recep  
 uest/ but for thy gode wyll/ and  
 for the worship that thou dost to  
 the for goddes sake/ for thy mer  
 cy and thy godenesse. And therfo  
 re the lawe saith/ that mā owe to  
 geue their almesse to cursed folk.  
 & to synful folk. Be they neuer so  
 wycked. pi. q. iii. qm multos. et  
 d. lxxxvi. pasce ac. nō satis in fi  
 ne. But they do the worse. for y<sup>e</sup>  
 they ben syner of their synode.  
 For as seint austeyn saith. if the  
 synner do the worse for mennys  
 almesse/ it is better to withdrawe  
 it from him thane to geue it him.  
 B. q. v. nō ois. Nathelesse if he  
 be in better nede. he must be hol  
 pē. di. lxxxvi. pasce.

### The vi. chapter.

**A**nd in case whan thou mist  
 nat helpe alle/ thou muste

## Precepts

take heed to þe thinges. To seith cause/ place. tyme. maner. nede. neighnesse of blode. & of affinite. age/ feblenesse. nobley. First take heed to seith/ for I caas thou shalt put a cristen man bifoze an þetþen mā. Also take heed to the cause of his neede/ Whether he is com to neede for goddes cause. or by canse of synne Take heed also to the place/ as whan the right ful man is turmentyd in prison for dett/ & helpe him if thou may For sitþ We be boude to help al if We may/ moche more We be boude to helpe the rightfull man/ & woman. Also take heed to the tyme/ for if he gete no thinge of the in tyme of his tribulacion. and in tyme of yell whanne he is led to his detþ Unrightfully/ but thou settyst more by thy money. than thou dost by his lyp/ it is no right synne Also take heed to the maner of peuing/ that thou peue so one day that thou may peue a nother day/ & so to one that thou may peue to a nother. butt thou wylte forsaþe the worlde alle at onys for goddes sake and for þe pfeccion Also take heed to neede & peue them after that they haue neede Also take heed to nighnesse of blode and of affinite For by wey of kynde they must be holpen rather thanne straungers if the neede

of bothe be euen Also take heed to age/ for old folk muste be put bifoze yonge folke. Also take heed to the feblenesse. for blide & lame and other feble folk must be holpen rather than yole folke. in euen neede Also take heed to þe nobley of the pson/ namely i the b Witþout synne ben fallē to povertie and myschepf/ for comonly suche ben shamyfast to age. bi. lxxxvi. Non satis. Et eadē dicit ambr. libro de officiis Vnde Versus. Causa/ fides. tēpus. sāguis/ locus/ ac modus etas Des bilis ingenius/ Vericāduus factus egen⁹. Huius bona psonis prudēs erogare teneris. And seynt Austyne accordeth therto in. de doctrina xpiana libro primo c. de cio Diues. I suppose I mette w<sup>t</sup> li. pore men straungers elþe ne dpe/ bothe they age/ and I haue nought that I may peue but only to the one of them. Pauper Seint Austyn in the same place. biddeth that thou shuldest thāne peue it by lott. Diues. I assent. say forth what thou wylt Paup Also in thy peuyng thou must take heed to the holynes and to the profitableness/ and the nighnes of the pson that nedith help For to the holper man and to him pat is or hath ben more profitable to to the comynite if he neede/ thou



## The nynthe.

shalt yeue rather and better/ than  
 to a pson nigh of kyn or of affi-  
 nite nat so holy ne so profitable.  
 But thou haue the more specialle  
 cure of hym/ and but he be in the  
 greter nede. Also to them that be  
 pore for cristis sake and to the po-  
 re prechoures that preche princi-  
 pally for the worship of god and  
 helpe of mannes soule. puttyng  
 alway al spices of false couetise.  
 thou shalt yeue them that is nede-  
 ful to them after the tyme and af-  
 ter thy power/ as to disciples of  
 crist But to other pore folk that  
 been pore apenst their wyll whi-  
 che the worlde hath forsake/ nat  
 they the worlde/ it suffiseth to ye-  
 ue/ of thy relif honest & holesome.  
 For it is synne to yeue depytees.  
 to suche pore comē beggers whā  
 they ben nat conuenient to them  
 As the lawe saith. di. xxv. vñi.  
 S. multi. et di. xli. Non cogant  
 Of other pore men spekit sepnt  
 austyne. in a sermone of clerkes  
 tyf and saith thus If the rich mā  
 haue but one child/ Wene he that  
 crist be his other child. If he has  
 ue two childre/ Wene he that crist  
 be the thrid. If he haue x. make  
 he Crist the ellementh. that is say  
 yeue he to crist that he shuld spēd  
 on the ellementh. xiiii. q. ii. si quis  
 ita scitur. And thus leue frende ye  
 may se & rich men whiche be god

des reues and goddes bailles olwe  
 to ordeyne for them that ben pore  
 for goddes loue and wylfully  
 haue forsaken the worlde for his  
 sake that they haue no nede But  
 to comen beggers and nedý folke  
 whiche the worlde hath forsake.  
 it suffiseth so to helpe theym and  
 to yeue hem that they periss nat  
 Also leue frende as saith seint au-  
 styn in the boke of the cite of god  
 lib. 20. c. xxi. they that wol  
 nat amende their tyf. ne forsake  
 their grete synnes/ done no pleas-  
 saunt almesse. For whý saith he.  
 almesse shulde be done to gett for  
 yeuenesse of synnes that be past.  
 nat to gette leue to duelle styf in  
 synne/ and to do a mys.

Here endith the .ix. precepte.  
 And begynneth the tenth.

**D**ives. We thynketh  
 thy speche styf. gode & proufitable/ &  
 wele cōsermyd by gre-  
 te auctorite. I thāke the for thy  
 wordes and thy gode informaci-  
 on in the nynthe precepte. Nowe  
 I praye the enfourme me in the  
 tenth cōmaundment Dauper.  
 The tenth commaundment is  
 this. Non desiderabis uxorem

## Precepte.

*p*rimi tui / nō seruū / nō ancillā.  
 nō bouē / nō asinū / nec omīa que  
 illius sunt. *Exodi. xx.* Thou  
 shalt nat desire thy neighboures  
 wyf / nat his seruānt nat his may  
 den. nat his oxe / nat his asse / ne  
 no thinge that to him longith.  
 In the nynthe cōmaundemente.  
 god forbidith couetise of a nother  
 mannes gode nat mouable. In  
 this laste he forbedit all maner  
 false couetise of a nother mānes  
 gode meuable Also in the nynthe  
 pcept he forbedit couetise of the  
 ipe / in this last principally he for  
 bedit couetise of the flessh. And  
 therfore saith seynt austyne that  
 the tenth pcepte is this allooone.  
 thou shalt nat desir thy nighbon  
 res wis. And all þ folowith after  
 whāne he saith nat his seruāte.  
 nat his oxe ne his asse / ne no thig  
 þ to him longith / it is of the nynt  
 pcepte. And it is also a newe for  
 bedynge of all maner mys coue  
 tise. bothe of thing meuable and  
 nat meuable bothe of couetise of  
 the ipe & of the flessh. And therfor  
 if a man mys couepte a nother mā  
 nes seruānt / or his wyf / or his  
 childe / as for possession. and ser  
 uice / it is apenst the nynthe pre  
 cepte / and principally apenst co  
 uetise of the ipe And if he couepte  
 theym for mysluste of the flessh.  
 thanne it is apenst the tenth cō

maundement. *Diues.* I hope  
 þ nat euery miscouetise is dedely  
 synne apenst goddes pcept For  
 couetise both of the ipe and of the  
 flessh fallith lightly in mannes  
 hert And it is nat in our power al  
 waye to flee thoughtes of fals co  
 uetise For as seynt poule saith.  
 the flessh couetith alway apenst  
 the spirite *Pauper.* God forbes  
 dith nat such couetise that is nat  
 in oure power to flee / but he for  
 bedit alle maner mys couetise.  
 With assent to pfourme it a longe  
 tpying therin And therfore thou  
 ghe men do nat in dede their fals  
 couetise / if they be in wyl to doo  
 it in dede if they might or durste.  
 for drede of the world / than they  
 synne dedely apenst goddes heest.  
*Diues* Sith it is so that fals co  
 uetise with assent and wyl to p  
 fourme / it is dedely synne / and a  
 penst goddes pcepte / & as seynt  
 poule saith / It is roote & begyns  
 nyng of euery euyl. *Radix oīm  
 malorum est cupiditas.* Sithen  
 wyched wylle gothe bifoze wyc  
 hed dede / why puttith nat god ye  
 forbeding of fals couetise and of  
 wyched wylle. in the ordre of ten.  
 cōmaūdemētes bifoze the forbe  
 dyng of the dede of lecherie / and  
 of theste / sithen that fals coueti  
 se and euyl wylle is begynnynge  
 of both. For wyched wylle goth



## The tenth.

Bifore euery syn in fomocorye ne  
 were nat wycked wyll. ther shuld  
 no synne be. **Pauper.** God pas  
 ue the tenth commaundemente  
 to the people as souereyne teacher  
 and as soueraigne lecher And eue  
 ry teching must begynne at thin  
 ges that been mooste easy to knowe  
 we/ and euery cut and lecher craft  
 bothe of body and of soule muste  
 begynne there the felnesse is felt  
 moost greuous. And for as  
 moche as the yn wise peple hath  
 more knowynge þan my dede was  
 synne thanne my wyll/ and felt  
 them more agreued by my dede.  
 than my wyll/ therfore god for  
 bedith first the dede of false coue  
 tyse/ & after he forbedith the wyll  
 and the assent to myscouetyse.  
**Diues.** pitt contraite God forbe  
 dith no thinge but synne. & synne  
 of dede and wyll is all one. For  
 synne begynneth at euyl wyll &  
 endith in euyl dede. **As** we  
 rede in the secounde boke of kin  
 ges/ of kinge Dauid firste he de  
 sired the faire woman Bersabee.  
 that was wyf to the true knyght  
 Drie/ and fro that wycked desire  
 he felle into auoutre/ and from a  
 uoutre into glotonye/ and from  
 glotonye into false traytourye/ &  
 from traytourye into murdre/ and  
 manslaughtre/ and blasphemye.  
 and to dispisynge of goddes high

maieste/ wherfore god punisshed  
 him full harde/ for the childe soo  
 mys gotē dyed sone after the bir  
 the And his sonne absolon lay o  
 penly by his wyues i sight of the  
 people and droue him oute of his  
 kyngdome. His other sone Amnō  
 laye by his owne suster. thamar.  
 And therfore absolon her brother  
 and his slewe him And salomon  
 his sone slewe his brother Adony  
 And so dauid had litel ioy of his  
 children/ bicause of his auoutre  
 And was ther neuir after stabili  
 te i his kyngdome for þauoutre  
 and murdre/ & other synnes þe  
 came al of his wycked desire & euyl  
 wyll/ for þe so mysdesired a no  
 ther mannes wyf/ apenst the bes  
 est of god whan he saith Non des  
 sidabis spore pyni tui. Thou  
 shalt nat desire thy neighboures  
 wyf **Paup.** whan wycked dede  
 is knyt to wycked wyll/ it is one  
 synne/ and bothe been forboden  
 by the same commaundment in whi  
 che he forbedith lechery & thefte.  
 But whāne the wyll & the assente  
 be nat doone in dede. thanne the  
 synne stondeth only in euyl wyll  
 & suche syn principally is forbode  
 by these ii. last commaundmentes  
 in whiche god shewith openly þat  
 euyl wyll withouten the dede is  
 dedely synne.

The ii. chapter.

## Precepte.

**D**ives. Whan god pauce the commaundementis in the monte of synay to moyses/ there he forbade first couetise of the ipe But whan moyses rehersid apen the lawe to the children of israel. Whane they shulde entre into the londe of biheest/ there moyses forbade first couetise of flesshe & puttit it bi fore. as we rede Deutro. v. c. What was cause of this diuersite. Paup. Whan god pauce them the lawe in the mount of synay. they were in desert in greate myscheif/ and therefore they were more inclyned to robberye thane to lecherie. And therefore god for that tyme forbiddith them first couetise of the ipe & thanne couetise of the flesshe But whan moyses rehersyd apen the lawe to them in his laste daies/ they were att the entre of the lode of biheest in a ful plenteuous ciltre/ where they were more enclyned to lecherie. for Wellfare than to robbery for mysfare And therfor moyses for that tyme forbade them first couetise. of the flesshe & thanne couetise of the ipe. and of richesse. Another styple leue frende is this. For all the pilgrymage of the chilbre of israel pl. yere in desert betokneth our pilgrymage here i this world from oure begynnynge vnto oure endynge In token than that mā

and woman in his pouthe and in his begynnynge is sonner temptyd to couetise of the ipe and of worldly gode/ thanne couetise of the flesshe/ and in his edyng and in his age latter temptyd to couetise of the ipe and of worldly gode/ thanne to couetise of the flesshe for in olde folk whanne al other temptaciones cese/ thanne is temptation of couetise of the ipe and of worldly gode moost breue.

For righte as their bodye by age nigbith to the erthe/ so their herte cleueth thanne mooste to erthlye thinges. And therefore in the begynnynge of their pilgrymage in deserte as to begynnynge folke. god forbade them firste and principally couetise of the ipe/ and in the ende of their pilgrymage. as to folke nigh their ende/ he forbiddith them princypally and laste/ & moost openly withouten othere/ herpynge couetise of the ipe. For comonly the more that men nigh ther ende the more couetouse they been.

### The iiii. chapter.

**D**ives Thy skilles be gode say forth what thou wylte Pauper. God in the sixte biheest forbidith the dede of lichery and of spouse breche. and in this heest he forbiddith the wylle. and the consent of hert to lecherie. and



## The tenth.

to sponsebreche. For as the dede  
of lechery. is dedly synne/ soo is  
the soule consent and the desyre.  
of hert dedly synne/ For as Crist  
saith in the gospel M<sup>t</sup>. 5. He that  
seeth a womā & coueytise her by  
desire to doo lechery with her/ he  
hath do lechery i his hert/ though  
he do it nat in dede. And therefore  
eche man shulde take hede bisily  
what thoughtes entre ito his hert  
& if any thoughtes ben about to  
draue the reson of his soule to co  
sent to synne/ anone put he alwey  
tho thoughtes mightilpe/ & let hi  
think on the bytter peynes. & crist  
suffryd in his syde/ hondes & feet  
& so turne his myslust into deuot  
cion of cristes passion/ & quench  
the brennyng thoughtes of liche  
ry with the blode and the water &  
rāne out of cristes side/ When his  
hert was clouen a two w<sup>th</sup> sharp  
spere/ & thynk on h endless loue &  
crist shewyd than to him & to all  
mākynde And so to turne his  
soule stynkinge loue & he begynn  
eth to falle in shame & shenship.  
ito the swete clene loue of ihū ful  
of ioye & worship Tellith the ma  
ster of kynd. li. vii. & ther is a bird  
in egipt & is clepyd a pellicane.

And of all foules he is moost  
chere ouir his bryddes & mooste lo  
ueth the. Ther is a grete enemyte  
bitwene him & the adder/ Wherfor

the adder waiteth when the pel  
licane is oute of his neste to seeke.  
mete for him & for his bryddes/ &  
than he gothe into the nest of the  
pellicane/ & stingith his bryddes.  
& enuenemyth them & sleeth them  
Whā the pellicane cūmeth apen.  
& fyndeth his bryddes thus slayn  
he maketh moche sorowe & mone.  
& by wey of kynde thre daies and  
thre nightes he moorneth for dethe  
of his bryddes. And at the thridde  
daies ende he settith him apen or  
uir his bryddes & with his bylle.  
he smytith him self in the syde/ &  
lettith his bode fal downe on the  
bryddes. And anone as the blode  
toucheth his bryddes/ anone by  
wey of kynde & by vertue of the  
blode they quykyn apen/ & risen  
from dethe to lyf By this pellica  
ne & loueth soo wele his bryddes.  
is vnderstonde Crist ihū goddes  
sonne & loueth mānes soule & wo  
mans moze than euir dyd the pel  
licane his bryddes. And he saith  
himsel. *Similis factus sū pellican  
no solitudinis.* I am made like  
to the pellicane of deserte By the  
birdes I vnderstode ada. eue & all  
mākynde. By the nest I vnderstod  
the blisse of paradise For right as  
birdes be brouzt forth i ye nest/ so  
mākynde had his begynnynge/ &  
was brougt forth in paradise.  
By the adder I vnderstod the feed

## Precepte.

Whiche appered in the lyknesse of  
an adder. to eue & stange her full  
eupl & ada also w' his wyched s<sup>d</sup>  
dying & slewe them bothe body. &  
soul. And nat only he slewe them  
but also he slewe al mankynde  
them. For if adam hadde nat syn-  
ned/ We shulde neuir haue dyed.  
ne haue wyfte of woo. Wherfore  
this pellicane Jesus crist sepnge  
the myscheif & mankynde was sal  
in be gyle of the feed/ he had ruth  
on mankynde. And for grete loue  
he had to mankynde/ as seint  
Poule saith. he auentissed hym  
self & toke flesch and blode of the  
mayden marpe/ & became man in  
the lyknesse of a seruaunt/ and in  
oure manere. & in oure kynde suf-  
fred to be taken and be bounde &  
beten/ forspited/ dyspysed/ biscour-  
ged at the pyler. be crowned with  
thornes/ he naled to the tree hon-  
des & feet/ & hangyd on the crosse  
as a theef amonges theuys/ & be-  
stoge to the herte with the sharpe  
spere. & so dyed bytter deeth/ al for  
oure gilt & nat for his gilt. for he  
dyd neuir amysse in worde. ne in  
dede. as saith seint petyr in his pi-  
stel And thus for oure loue & ben-  
to hi ful unkynde/ he shed his p-  
cio<sup>s</sup> blode out of euery pte of his  
blissful body borne of the mayde.  
And his iner hert blode he shed so  
to wasshe vs fro our synnes/ & to  
rayse vs fro the deeth of syn into

the lyp of grace. And after fro bo-  
dily deeth/ into the lyp of endlesse  
blisse Therfore seint Iohn saith.  
Dilexit nos. & lauit nos. a pctio-  
nis l sanguine suo. apoc. i. c. He  
louyd vs so moche. & he wasshed  
vs from our synnes w' his p-  
cio<sup>s</sup> blode. Loue droue hi dowlne fro  
heuen into erthe. Loue led him into  
the maydens bosom & brought hi  
into this wyched worlde. Loue  
bode hi i cradyl & bode him i clou-  
tes ful pore/ & leyde hi in an ope  
stalle Loue heerde him here in so-  
rowe & care hūgre & thirst & moche  
trauayl. ppyli. pere & more. Atte  
laste loue toke hi & bode hi & sett  
him at the barre bifoze the synful  
iustice poūce pplate. Loue leyde  
him on the crosse & naped him to  
the tre. Loue led him to his deeth.  
& cleef his hert a two. And for  
whose loue leue frende. Forsoth  
for loue of you & of me & of other  
synful wretches & neuir dyd hym  
gode but offendyd him nig hte &  
day & been to him full unkynde.

Therfore he may wele say the  
wordes that salomon saide For/  
tis est vt mors dilectio Cant viii  
Loue is stronge as deeth/ yhe for  
sothe moche stronger than deeth.  
For loue ledde his lyp to his deeth  
& he that neuir might die by wey  
of kynde. Loue made him die for  
mankynde. And so saith salomō  
there. Broondes of his loue.



## The tenth.

ben bꝛodes of fire and of flames.  
 both for the loue that he shewed  
 to mankynde/ & also for the loue  
 that we ought to shewe to hym.  
 For right as the hete of the sune.  
 With his light whan he shyneth  
 the fyre in the house/ wasteth the  
 fyre and quencheth it/ so the loue  
 of god and the endlesse charite of  
 his passion if it shone in mannes  
 soule with his hete it shulde quē-  
 che and waste the bꝛoonde & the  
 fyre of lechery brennyng in man/  
 nes soule by foule luste and wy-  
 ched desire. And therefore he sayth  
 to every cristen soule Done me dē  
 signaculū sup cor tuū Cant. viii  
 Sett me as a token vpon thyne  
 hert And seint poule saithē Spā  
 ābulate & desidia carnis nō pfici-  
 etis. ad gala. v. Goo ye with the  
 the holy goste & is cleppd well of  
 gostly fire/ & ye shal nat do the de-  
 sire of the fleshe For deuocion. &  
 mynd of cristis passion is the best  
 remedy apēst tēptaciō of lechery

## The liii. chapter

**A**lso it is a gode remedye.  
 to mā to thike on his deth  
 & on his freelte & on the bitter pep-  
 nes of helle euirlastyng/ & of the  
 bigg offence of god/ & of the ende

lesse ioyes & they lese/ if they affe-  
 to lechery Therfor salomō saith  
 Memorare nouissima tua & in e-  
 ternū nō peccabis. Ecclesiastici  
 vii. Thynke on thy last thingis  
 & thou shalt neuir do synne. Ech  
 man and woman/ shulde be wat-  
 & neither by nyce contenaunce ne  
 by folp speche/ ne by nyce arape.  
 of body they stire any mā or wo-  
 mā to lechery. And though resor-  
 nable arape and honestie be rō-  
 mendyd bothe in mā and womā  
 after their state reuled by goddes  
 lawe and reason/ & so they muste  
 be wele ware that by suche arap  
 they falle nat in pride ne in leche-  
 ry. ne stire othet to lecherpe. Wyls  
 lpyng and wetpyng. ¶ We rede  
 in vitis patrum that ther was a  
 holy womā whose name was as-  
 leandre. and she was a ful faire  
 woman/ and whanne she herde.  
 saye that a man was fallen into  
 harde temptation of lecherpe by  
 cause of her beaute/ she closed her  
 self in an house and neuir wolde  
 se man after. ne come oute of p-  
 house/ but toke her lpyng in to  
 her by a smalle wyket Men apid  
 her why she dyd so And she said  
 that she hadde leupr to shyttē her  
 self all quye in the graue/ than  
 to harme any soule & god made  
 to his lphnesse/ and boughte soo-  
 dere with his precious blood.

## Precepte.

¶ We rede also in the lif of sepnte Bude/ þ a man wolde haue wed dpyd her for her beaute/ & she pray ed god þ he wolde sed her sume ble myssþynge of her face/ wherby þ mannes temptacion might cese. Anoon her one iye braste oute of her hede/ wherfore her fader made her a nune. as a womā vnablen to the world. And whan she was made a nune and hadde forsake the world/ anone she had her iye and her sight apen. Thus shulde Wymen besily kepe them in chastite & clemesse/ maydens in chastite of maydenhode/ Widowes in chastite of widowehode/ Wyues in chastite of wedlok/ & kepe ther body truly to their husbondes/ & so the husbodes truly to their wyues. Forsothe it is a dedly syn a man. to desyre a nother mannes wyf or his mayden or his doughter. to flesshely luste moche more it is dedly synne to opresse them. and defoule them & lye by them.

### The v. chapter.

**D**ives. Sepnt poule saith. Of the flesshe desireth & couetith alway anenst the soule. And it is ful harde to withstonde his lustis & his desires. Dauid Therfore mā shuld gouerne & chastise his body/ as a gode mā of armes gouerneth & chastiseth his horse/

For as Job saith At oure synge vpon erth. is knyghthode & figh tyng apenst the seende/ the world & the flesshe Job vii. And in this bateyle oure bodye is oure horse whiche we muste chastise & rule. as a knyght dothe his horse. For if the horse be to proude & euyl tached/ he may lightly lese his master & be cause of his dethe. And if he be tame to his maister/ & wele tached/ it shal do hi worshyp/ & helpe him at nede & in caas saue his lyf Ther thynge been nedes ful to the knyght to rule wel his horse He muste haue a byddell. & sadyl/ and two spores By the byddell I vnderstonde abstinence. & trauayle. By the whiche the flesshe must be refrayned fro his lustes. & his euyl tached whā he begynneth to wepe proude & wyngsyng. & khyng apenst his master þ is the soule And if he be ouir proude & to rebell to his maister/ he must haue a sharpe byddell of sharpe abstinence & of harde trauayle And if he be meke & tretable/ geue him a smothe byddell of easy abstinence & of comyn trauayle Therapnes of the byddell shulde be ii. pti es of temporaunce þ is to say net ther to moche ne to lytel knyt to gidre i a knot of gode discrecion And thanne thynne horse shal goo ryghte forth in the wepe of



## The tenth.

lyf and bere the to heuently blisse.  
If thou peue thy flesshe to moch  
mete and drynke and reese. it wol  
be thy maister and slee the.

And if thou peue it to lytel/ it  
shalbe to feble & fayle the at nede  
and let the of thy iourney The sa  
dyll of thy horse shalbe pacience  
and mekenesse & thou be paciente  
in aduersite/ & in seknesse/ & thou  
folowe nat the gruchynge & the  
sterynge of thy flesshe. The ster  
roppes of thy sadel shulde be soft  
nesse and sadnes Lownesse apēst  
pride/ sadnesse apēst the world  
and the flesshe That thou be nat  
to sorp for no wo/ne to glade for  
no wele ne for no welesfare Sytt  
sadyll in thy sadyll and kepe wele  
thy steroppes/ and for no pryde.  
ne for no wratthe/ for no seknesse  
for no aduersite/ let nat thy horse  
cast the downe out of ye sadyll of  
pacience But thā syt faste by the  
Vertue of gostly strength. & kepe  
thy soule in the sadel of pacience  
as crist byddeth i the gospel whā  
he saith. In paciencia bestia pos  
sidebitis alas btas. ye shal kepe  
your sonles in your paciēce And  
as the sadel maketh an horse ser  
mely and plesauante to the sighte  
so pacience maketh a mā plesā.  
to the sight of god/ & of men & ma  
keth them haue loue in euery cū  
pany whēre they ben And wratth.

& ipacience & hastynesse. maketh  
a mā vnpleasānt & withoute loue  
Of this sadyll god spak to capm  
whā he was wroth w' his brother  
abel why said god art thou wroth  
& why is thy face & thy chere soo  
falle For he was falle out of the  
sadyll of pacience If thou do wel  
thou shalt rescepe of me goode  
mede And if thou do euyl anone  
thy synne cometh att the pate to  
be punysshed But the desire of  
syn shalbe vndre the & in thy pos  
wer. as the horse vndre the knize  
And thou shalt be lord thereof if  
thou wyll Gen. iiii. But capm  
by mysgouernaunce of his horse  
felle out of his sadyll of pacience.  
ito manslaughtre of his brother  
for he wolde nat kepe him in the  
sadyll of pacience/ ne refrayne the  
wyched desire of his flesshe/ & ther  
fore god cursed him first of al mē  
Therefore leue freende kepe you  
wele in the sadyll of paciēce/ & let  
no angre/ no losse of catel/ ne de  
the of frendes/ none aduersite/ no  
tribulacion/ no seknesse vnsadle  
you of pacience. But sytt ye fast  
as Job dyd/ & say ye as he sayde.  
whā he hadde lost al his goode  
and al his children were slayne.  
and him self synpten wtt harde.  
seknesse/ and orrible and soule.  
than he saide thus. If we haue  
taken goode thynges of goddes

## Precepte.

bonde/ Wher shulde nat we suffre  
Wyched thinges and peynful of  
his soonde. God yave. and god  
hath taken awaye/ as god wyll  
so it is done. Blessyd be our lordes  
name. Job i°. et ii°. c. Thus spe  
pe sadly in the sadel of patience.  
a rule ye your horse by the bydel  
of abstinence/ a by the repnes of  
tempaunce/ a if your horse be soo  
dulle in goddes wey/ pryke him  
with ii. spores h been drede of hel  
peyne. a loue of god. a of heuene  
blisse And so with drede a loue co  
pell ye your horse to hie him forth  
in goddes wey. Let nat your horse  
h is your flesshe be to carnalle by  
ease a Wellfare; ne to feble for mis  
fare and ouirtrauaple.

### The vi. chapter.

**T**he master of hynde li. iiii.  
The qualitate elimētari tēl  
tēl. that ther is brydde that is cle  
pyd a bernak. This brydde wey/  
ith oute of a tre ouir the water.  
But aslong as it hangith on the  
tree. it is dede/ but anon as it lou  
fith from the tre. and fallith dow  
ne into the water/ anon it quyk  
neth a swymmeth forth. This  
brydde he saith hath tytel flesshe a  
lesse blode. By this tree I vnder/  
stonde māhynde h came al of A  
dā a eue as the tre a his brāiches

come al of the rote bynethe. By  
this brydde I vnderstonde euery  
mā a womā whiche whā they be  
first borne of their moder they be  
dede by original synne of Adam  
a nat able to the lif of grace ne of  
blisse For as seint poule saith we  
ben alle borne children of wrath.  
a of dethe But anone as we fall  
into the fontstone. a in the water  
of baptyne a ben baptised/ anon  
we resceyue the lyp of grace/ and  
be able to the lyp of heuē blisse.  
if we kepe vs besily from the blo  
de of synne/ a from the carnalite  
of the bodye. and despres of the  
flesshe For seint petyr biddeth vs  
Abstīnete Vos a carnalibus desis  
deriis que militāt aduersus alaz  
i. petri ii. Absteyne ye pou from  
flesshe desires that fight apenst  
the soule But for asmoch as Job  
saith h al mannes lyp vpon erthe  
is knyghthode a fightyng apēste  
gostly enemyes. Milicia est vi  
ta hoīs sup terā Job vii. Ther  
fore it is nedeful to euery cristen  
man to gouerne wele the horse of  
his bodye as I haue saide. But  
more ouir as seynt poule saith.  
he must arme him with gostly ar  
mure apenst the dyntes. and the  
dartes of the fendes temptacion  
For as seint poule saith. Ad eph.  
vi. Alle oure fightyng is apenst  
the wyched spirites of derknessis



## The tenth.

Whiche be princes & powres & gouernours of synful men. Therfore he saith Arme ye pou in the armure of god that ye may withstonde the busshemet and the slighthes of the denyer/ and stonde fyrte in al thinges. Stonde ye saith he in treuthe/ and gyrd ye your lendes w<sup>th</sup> the gyrdel of chastite/ & do ye on the habergeon of rightfulness/ and sheo ye your feet in dightyng of the gospel of pees. And in al thinges take ye to pou the shelde of feith/ w<sup>th</sup> whiche ye may quenche al the brennyng dartes of the wyched seende And take ye pou the basynett of helth & the swerde of the holy gooste/ & is goddes worde. Whiche as he saith in a nother place is sharper than any ii. eggyd swerde. Ad hebreos iii. And by alle maner prayers & besechyng pray ye every tyme & alway in spirite/ and wake ye alway in him in all maner besynesse And thus seint poule by the tylnes of bodily armure/ teachith vs goostly armure/ and teachith vs wele to arme oure seendes by the vertue of chastite/ whan he byddeth vs gyrd wele oure seendes. And that he byddeth vs do on the habergeon of rightfulness in defence both of body & soule/ & we do right to al and yelde to god & to every creature & logith to him.

both to our soueraignes & to our felawes/ & to our subgettes. and to them that been bifoze vs past oute of this worlde/ by almesse ye upnge/ and yeldyng of dettes for them that ben dede/ and to them that ben besynde vs to cūme by sayyng of their right and of their due heritage. And thus arme we vs besynde and bifoze and i every syde with the habergeon of rightfulness And right as in the habergeon every thyng accordeth w<sup>th</sup> other & is knytt with other/ So shulde al our rightfulness accord to godde & so be knytt to godde. & we do right to alle/ soo that we do no man ne womā wronge.

For if we do somochte righte and fauoure to one & it be synndrynge to anothers right/ that the thynges in our habergeon of rightfulness. accorde nat ne be wele knytte to gider But ther is an hole wherby the seende may hurt oure soule Also he byddeth vs arme our feet & our legges with legge barnes & is goostly pouert & we withdraue oure hertes & oure affections. from erthly thinges/ & nat set our loue to moche in erthely thinges ne in worldly goodes/ nat to stryue/ nat to plete for no worldly goodes/ but the more nede cōpell vs therto/ but seke to lyue i pees w<sup>th</sup> all men if it may be. And thus

## Precepte.

arme be with gostly pouert oure  
legges and our feet/ that is to say  
oure loue and oure affections as  
penst the temptacions of false co  
uetise. And therfore he byddeth  
be shoe oure feet into the dighe of  
of the gospel of peas. For euery  
cristen man and woman owethe  
to haue gostly pouert which crist  
taughte in the gospel/ and to for  
ther the gospel of crist that is the  
gospel of peas i wyl a dede to his  
powder/ a to tech it if he can. And if  
he can nat. helpe and forther the  
that can in teching of the gospel.  
and of goddes lawe/ a helpe the  
with his gode to their nedeful su  
stenance if he may a and they ha  
ue nede. Also he biddeth be take  
to be the shelde of feith/ for as pe  
sheld is a triangle a hath thre cor  
ners/ in which triangle if fro the  
myddes be drawen thre lynes. in  
to the thre corners/ ther shulde be  
thre triangles/ which thre be but  
one triangle/ and yet none of the  
is other. And therfore he saith.  
feith of the holy trinite is likened  
to a shelde/ for ther been thre pso  
nes in the holy trinite/ the fader.  
the sonne. and the holy gooste/ a  
eche of them is god. and none of  
them is other. And  
though they ben alle thre but one  
god in maiestie/ this sheld of feith  
the of the holy Trinite. be must

take to be in gostly fight a bles  
se in the holy trinite a sett alle  
oure feith a alle oure trust in one  
god in trinite/ and pray to the fa  
dre almighty/ that he sende be mi  
ght. to the sonne al witt that he  
graunte be witt and wpsdomie.  
to the holy gooste all gracious a  
ful of mercy/ that he graunte be  
grace/ so that we may haue mize  
witt and grace to withstonde al  
gostly enemyes. Also he byddeth  
be to take to be. the basynett of  
helth. and of saluacion/ as saith  
the glose/ hope to haue the maist  
rie of oure enemyes by the helpe  
of god/ and heuene blisse to oure  
mede for oure fightinge and for  
oure trauayle. For ther wyl noo  
man put him to lausful fight/ but  
in hope to haue the maistrie/ and  
mede for his trauayle. And as the  
basynet wel arayed is clene sur  
bussied from rust/ and made sly  
ke and smothe. that shot may so  
ne glide of/ and it is higheft of al  
armure goyng and gaderyng by  
warde into a smalle poynte/ soo  
muste oure hope and oure truste.  
principally go by to god/ and nat  
set oure hope ne oure trust to mo  
che in mannes might ne in erthly  
helpe/ which is but ruste wastig  
the basynet of hope that we owe  
to god. Therfore saith the pphet  
Jeremie. Cursed be the man that



## The tenth.

trusteth in man/ and in flesshelye  
might/ & setteth his hert go all ey  
fro god And blisseth be that man.  
Whiche setteth his hope & his trust  
in oure lord god Jeremie p vii.  
Also seint poule biddeth that we  
shulde take with vs cerebras and  
bābras and gloues of plate that  
is to say gode occupaciones & be  
snyesse in gode werkes And ther  
fore he biddeth vs wake in al ma  
ner besnyesse of gode werkes For  
as the wise mā saith Ec. xxxiii.  
Idelship & slouth is cause of moch  
wychednesse For an ydel man &  
lustles is lyke a man bondlesse/ &  
wepenles amonge his enemyes.  
and lyke a man in batteyl with  
naked armes and bondes Which  
for nakednesse and for defaut of  
armure lesith both arme & bonde  
Also we must do aboue the iache  
or the acton of charite For as the  
iache is softe and nesse & by his  
softnesse and nesseenesse softeche  
& seynteth al strokes yat cūmeth  
therapenst/ so charite softeth and  
seynteth all the dyntes of the fel  
des temptacion. Therefore  
seint poule saith/ that charite suf  
freteth al thinge paciently/ & mas  
keth every trauayle soft & berith  
al thinge easily. Omnia suffert.  
ola sustinet. Prima ad cor. viii  
And therefore seyth the glose there  
that charite & pacience & benigny

te. With the compassion of othres  
myscheif/ been the principall ar  
mure that logith to cristen peple  
This iache of charite is betoken  
nyd by the clothe of crist without  
te seme all wōne aboue into one  
Whiche in tyme of his passion the  
knyghtes wold nat hert/ but kept  
it hole/ and kept lott who shulde  
haue it hole In token that every  
gode knyght of god shuld be besy  
to arme him with the clothe & the  
iache & the armure of charite/ and  
trauayle to saue peas & vnpte. &  
make no diuision For the end of  
every batayle shulde be peas/ & to  
hende & for none other mē of ar  
mes shuld traueil & fight/ as saith  
seint austyn. Thus leue frēde I  
pray you & ye arme you in gostly  
armure. as goddes gode knyght.  
For though ye be nat able to bor  
dily batayl/ ye be yit able to gost  
ly fight In that & ye be cristen ye  
be cristes knyght ordeyned to fize  
in this gostly batayl/ if ye wol be  
saued. And therefore arme ye you  
wel as I haue now seyd & gird  
ye you with the swerde of goddis  
worde/ by which ye shuld defēde  
you from al gostly enemyes For  
as the swerde ysith/ kyttyth & ma  
keth sepacion/ so goddes worde.  
& prechinge techinge & redyng of  
goddes worde & of goddes salwe.  
ysith mānes hert/ & womans and

maketh sepacion bitwene synful  
soules & their synne/ & departith.  
atwynne wyched cupang & mas  
keth sepacion of mannes herte.  
from erthely courtise. Therfore  
crist seith that he came nat to ma  
ke synful peas/ but to seide swerd  
of sepacione in erthe/ to dystrope  
wyched peas & men haue in their  
synne. Therfore leue frende as  
goddes gode knight gyde ye pou  
with this swerde of goddes word  
his is to say fastne ye it wel in your  
hert by herpynge & reding/ by teching  
& by dede doyng/ & than take ye  
to pou the spere of cristes passion  
& thynke howe he was smyten to  
the hert for your sake w<sup>h</sup> sharpe  
spere. & his syde opned. & his hert  
clouen & wo to shewe you howe  
moche he louyd you And thanne  
he shedde oute his hert blode and  
water in token. & if he hadde had  
more blode more he wolde haue  
shed. for your loue. Moreouer ye  
shal vnderstode in bodily fight  
a mā must chese him a gode groun  
de & a playn place to fight in. For  
it is no gode fightyng in mpres.  
ne amonge corne/ in slidre wey.  
& pittie grounde in stoble groun  
And therfore seint poule biddeth  
ye stonde in treuthe & equite in  
all oure doyng We loke to oure  
grounde & oure cause be true and  
rightful/ clere & clene. & make no

stryf in vncertepne Also a wyse  
knight in his fight wole take w<sup>h</sup>  
him the hyl & the sunne & the wide  
if he may. & so must ye in gostly  
fight take with ye the hyl of hos  
ly spynge & we may say with the  
apostle. Na cōuersatiō in celis &  
oure liuynge & cōuersaciōne is in  
heuenes & in heuynly thinges.  
And therfore seint poule biddeth  
ye stonde pite in alle thinges. Als  
so we must take with ye in oure  
fight the sunne & the lighte of god/  
des grace/ & the wynde of holy sp  
er. And therfore seint poule bid  
deeth ye praye in euery tyme & al  
way/ by al maner prayer & bises  
chyng in the holy gost/ his is to sey  
with the grace of the holy gooste  
In this maner leue frende. arme  
ye pou in gostly armure/ & dispo  
se ye pou to gostly batteyl apēste  
al gostly enemyes/ & gouerne ye  
welle your hors of your boody as  
I haf seyd Lete it nat be to feble  
by omdone abstinēce & traueil/ ne  
to wild by ouirdon rest/ by gluto  
nye/ by lechery/ by wyched desy  
res of the flesshe & euyl wylls for  
in caas such wyched wylls & de  
sires been dedly synne in goddes  
fight & apēst this last pcept Ther  
fore dauid saith & god puerth and  
knowith mannes hert & his leedes  
his is to say god knowith mannes  
wyll & his lust For he knowith



## The tenth.

more betely the thoughtes of men  
nes hertis & wpmes/ thanne any  
man may. knowithe others wers  
kes He seeth & knowith alle thig  
And therfore such as man or wo-  
man is in hert & in soule/ & in wyl  
suche he is bifoze god & knowyth  
bothe body and soule.

### The xii. chapter.

**N**owe leue frende I haue i  
partie declared thou the  
cōmaundementes. by whiche ye  
must gouerne your lif/ if ye wole  
be sauyd For crist saith to ech mā  
and womā Si vis ad vitam ire  
di serua mandata. M<sup>i</sup>. xix. If  
thou wylste entre euirlasting lyf.  
keepe goddes cōmaundementes.

And therfore do ye as salamon  
saith. Deū time et mādata eius  
obserua. hoc est ois hō. Ec. xlii  
Drede ye god & kepe his cōmaū-  
dementes. this is every man & wo-  
man For asmoche as man or wo-  
mā plesith god by keepinge of his  
heestis/ so moche is he in goddes  
sight. And asmoche as man or  
woman is in goddes sight/ so mo-  
che he is and no more. as saythe  
seint austyne de ciuitate. li. xx<sup>i</sup>.  
c. liii. For as he saith. ther is noo  
man ought but the keeper of gods  
cōmaūdmētes/ for as he seith  
Who so is nat keeper of goddes cō

maūdemētes/ he is nought. For  
he is nat reformed ayē to the syh-  
nesse of treuthe/ & he was made af-  
ter/ but duellith styll in the syh-  
nesse of Vanite & he was nat ma-  
de to. Therfore dauid saide Ma-  
ledicti q̄ declināt a mādtis tuis.  
Cursed be they & bolde alway fro  
thy cōmaūdmētis/ & wole nat ke-  
pe them. Werede in holy Writ  
Deutro. xxvii. & god hadde the  
chiloren of israel & wān they ca-  
me newly into the lōde of behest  
vi. hūndres of iacob/ & is to say  
Symeon. leuy. iuda. ysachar/ io-  
seph. & beniamyn/ shulde stonde  
on the hyl of garizym. ther to thā  
he god/ & to blesse alle the keepers  
of goddes lawe And apenst them  
shulde stonde other vi. hūndres  
of iacob. & is to say Ruben/ gad.  
aser/ zabulon. Dan/ & Neptilym  
on the hyl & sight ebal. and curs  
w<sup>i</sup> high voyce al that breke gods  
hestis & say in this wyse. Cur-  
sed be & man & womā & maketh a  
ny graue ymage that is abhomi-  
nacion to god/ Werke of the hon-  
des of men of craste to worship it  
outward with his body/ & settith  
it in pryue place/ & is to say. I his  
hert. to sette his feith & his truste.  
therin/ soo to worship it with his  
hert warde/ and at goddes byd-  
dyng al the people shuld answe-  
re & say amen. So mote it be. Curs

## Precepte.

syd be he þ nat worſhiperſ fader.  
 ⁊ moder. amē ſeiðe the peple Cur  
 ſyd be he þ ſlitterſ the boundes ⁊  
 the doles oꝝ termes of his neighe/  
 boure/ and puttith him out of his  
 right/ amen ſeyde all the people.  
 Cursed be he þ maketh the blide.  
 to wyl oꝝ to erze in his wey. amē  
 ſeyde al the people. Cursyd be he  
 þ puertith the rightfull doome of  
 the comelþng and of the ſtrauns  
 ger. ⁊ of the faderleſſe childe and  
 of the moderleſſe chylde/ and of  
 the widowe. Amen ſaide al the  
 peple. Cursed be he that lyeth by  
 his faders wyl/ oꝝ by any of his  
 nigh kynred/ oꝝ of nigh affinitie.  
 Amen ſaide all the people. Cur  
 ſed be he that medliſh fleſſhely w/  
 any vnrreaſonable beeste/ Amen  
 ſaide al the people. Cursed be he  
 þ lyeth by his nighbours wiſ A/  
 men ſaide al the people. Cursyd.  
 be he that priuely ſteeth and mur  
 dretþ his nighboure/ amen ſayde  
 alle the people. Cursed be he that  
 takith yiſtes to ſtee hi that is nat  
 giltþ. amen ſaide all the people.  
 Cursed be he þ duellith nat in the  
 wordes of goddes lawe. ne dothe  
 them nat in dede. Amen ſaide all  
 the peole. This is the high curſe.  
 ⁊ the ſoleþne ſentence which god  
 pueneth to al tho þ wole nat kepe  
 his beethis ⁊ lawe/ ⁊ what curſe ⁊  
 miſcheif ſhuld fall to them þ wylt

tynghly oꝝ wylþng breke his beſ/  
 tes/ he ſhall wylþ in the ſame boke  
 the nepte chapter where he ſaithe  
 thus.

### The viii. chapter.

**I**f thou wylte nat here the  
 voyce of thy lord god. to  
 kepe and to do al his cōmaunde  
 mentes ⁊ his lawes/ al theſe cur/  
 ſes ⁊ myſcheups ſhal fall to the.  
 ⁊ take the. Thou ſhalt be cursed  
 in cite. in towne in feld/ thy berþ  
 thy gerner. ⁊ thy ſeller ſhal be cur  
 ſyd. ⁊ that þ leueth the ouir the pe  
 re ſhal be cursed. The fruyt of thi  
 body ſhal be cursed/ ⁊ the fruyt of  
 thy lond ſhal be cursed/ thy beſtis  
 thy ſhepe ſhal be cursed. Thou  
 ſhalt be cursed whā thou cōmeſt  
 in/ ⁊ whā thou wēdeſt out. God  
 ſhal ſede vpon the hūgre ⁊ myſ/  
 cheif ⁊ myſhap/ ⁊ blame to al thy  
 werkes þ thou doſte He ſhal ſmy  
 te the with peſtilence/ tyl he ſhall  
 waſte the ⁊ diſtroye the. He ſhall  
 ſmyte the with harde feuers both  
 colde ⁊ hote/ ⁊ with venemouſe.  
 epr. God ſhal make heuene and  
 the epre aboue the braſe/ ⁊ therth  
 bynetþ the preny. that is to ſaye  
 bareþne for defaute of repne For  
 thy repne ſhal be pouder ⁊ aſhes.  
 ⁊ myſdelwe to diſtroye the. God  
 ſhal take the into thy enemyes  
 bondes/ ⁊ thou ſhalt falle biſore  
 thy enemyes. Thou ſhalte goo



## The tenth.

apenst them by one wepe/ and sle  
alwey by vii. wepes/ & briddes/ &  
beestis shal ete thy body in the fe/  
elde God shal smyte the with sek  
nesse that may nat be helyd God  
shal smyte the with wodenesse. &  
blyndnesse of wytte. and so bisor  
the that thou shalt nat wit what  
is for to do/ ne cāne no rede ne cō  
seyl. Thou shalt house & other  
shal duell therein Thou shalt tyl  
and other shal in that thou tylest  
Thy oxe/ thyne asse/ thy horse.  
thy shepe and thy beestis/ shalbe  
take fro the/ and thy wyf and thy  
chil dren ledde away prisoners.  
God shal smyte the with seknes  
Incurable/ from the sole of thy fe  
te vnto the top of the hede. thatt  
is to say god shal punyssh the pe  
ople that wole nat cāne. ne kepe  
his lawes from the lowest staate  
to the highest And but thou wylt  
kepe his lawes and amende the.  
he shal lede the and thy kynge p'  
thou shalt make vpon the/ priso  
ners into ferre cūtre & thou neuir  
knewe ne thy faders bisore the.  
Al these curses & many mo therto  
whiche be writen in the same pla/  
ce shal take the. & pursue the. tyl  
thou be destroyed For thou hers  
dist nat the voice of thy lord god  
ne kepist nat his beestis & his law  
es & he bad the kepe And at the  
day of doome he shal proue to all

tho & dispise his lawes/ his edlesse  
curse bitterest of alle/ Whanne he  
shal say to them. Discedite a me  
maledicti in ignem eternū. M'.  
xxv. So ye hens fro me ye cursed  
wretches into the fire of hell/ ther  
to duell w' the feede & his angels  
withoutē ede. Diues. & last curs  
se is moſte for to drede/ for other  
curses of tēporal mischeif sal as  
sone to the gode as to the wicked  
Paup. Temporal mischeif  
sumtyme fallith to pson in spes  
cial/ sumtyme to compnte in ger  
neral In special. it fallith sūtp  
me for synne/ sūtpme withouten  
synne/ to increasynge of a mānes  
mede But than & mischeif is noo  
curse but a souetph of god. But  
comen mischeif fallith nat to the  
compntie/ but for synne of the co  
mpntie And of suche comen mys  
cheues & shuld fall to the people.  
if they dispised goddes bestis spe/  
kerth god in & place And suche co/  
mpne myscheues & fall to the co/  
mpnte for comen synne be clepid  
curses. Diues. Why Were tho vi  
kynredes of Jacob so assigned of  
god to curse the brekers of gods  
des lawe/ & the other vi. assigned  
to blesse the keepers of goddes lawe  
Paup. Them & Were moſt vns  
gentyl of birth god assignyde to  
curse For al tho vi. sones of Ja  
cob. Were borne of the secundarye

Wyues that were but seruauntes  
to his cheif Wyues/ Lya. a Rachel.  
saas. ruben. Whiche lost his wor-  
shippe/ for that he laye by his fa-  
ders secundarie Wyf. that highte  
Bala. The other vi. hundredes we-  
re borne gentyl of birth/ for thei  
were borne of the principal a mo-  
re gentyl Wyues/ Lya a Rachel.  
foure of Lya/ a ii. of Rachel. And  
therfore god ordeyned theym to  
blesse/ in token þ no mā shuld be  
chosen to preeftode. but he were  
gentyl by wantyng of cursed co-  
ditions. And also in toke that it  
is more kyndes to worshipful p-  
sones as al prestes shulde be/ to  
blesse than to curse. And therfore  
Bussopes a other ptes shuld nat  
curse but for a full greuouse ope-  
syn a for grete nede. Therfore  
poule saith. to me of pfection as  
al ptes shulde be. Benedicite. et  
nolite maledicere. Blesse ye and  
be ye nat in wyll ne redy to curs  
but for grete nede/ and that it be  
done in charite to worship For  
curspng in the self is a dede of im-  
pfection. And therfore god chose  
theim that were mooste imppte.  
and leest worshipful of the birth  
to p-nounce the curse/ a the mooste  
pfit a worshipful in birth to p-  
nounce his blessing to ye keepers  
of his lawe. Whiche seyde thus/ I  
goddes name to the people.

The ix. chapter.

**I**f thou here the voyce. of  
thy lord god. to cūne and  
to kepe al his heestes þ I byd the  
kepe/ thy lord god shalle make  
the higher thanne al naciouns þ  
duelle vpon erthe And al these  
blessinges shal come to the a tak  
the. so that thou kepe goddes he-  
stes. thou shalt be blessed in cyte.  
in towne a in feelde The frute of  
thy body/ the fruyt of thy londe.  
the fruyte of thy beestes shalle be  
blessed/ thy berne/ thy garner/ thy  
seller shal be blessed/ a al thy leu-  
ges shal be blessyd. Thou shalt.  
be blessyd cūmynng in and goyng  
oute. God shalle make thy ene-  
mies that rise ayenst the. to fall  
in fight bifoze the. They shal co-  
me ayenst the by one wey. a they  
shal fle away by vii. weyes.  
God shal geue his blessing pspi-  
te a spede to al thy werkes/ soo þ  
thou kepe goddes heestis a go in  
his weyes a in his lawes/ þ al pe-  
ple on erthe shal se and knowe þ  
the name of oure lord is clepyd  
on the/ and they shal drede the/ a  
worship the/ a oure lord god shal  
make the plenteouse in al godes  
God shal vndo his beest tresour.  
aboue from heuene. and geue the  
repne in tyme. Thou shalt lene



## The tenth.

to other nations/ & thou shalt ha  
ue no nede to sorowbe of other na  
tions God shall make the to the  
bede & nat into the taple. For he  
shall putt the alway aboue & nat  
byneth/ so þ thou kepe his beestis  
and his lawes. And at the day of  
dome he shall proue to al the kepe  
of his lawes his endlesse blissing.  
of euirlasting ioye/ & say to them  
in this wyse. Venite bñdicti p̃tis  
mei. possidete paratū vobis regnū  
nū a constitutōe mūdi. M<sup>i</sup> p̃p̃s.  
Come ye with me ye blessed chil  
dren of my fadris/ & take ye i pos  
sessione the kingdome of heuene  
arayed & ordeyned to pou. from  
the settig or makig of the world.

In whiche kingdome as saith  
austyn shall be light without der  
kenesse/ endlesse ioy without he  
upnesse/ endlesse lpf withouten  
wo. endlesse myrthe & gladnesse.  
W<sup>h</sup> the blissful cōpany of aūgelis  
apostles & al seintes. Ther saith  
he is light of light/ & wel of bryzt  
shynynge There is the cite of sel  
tes þ is cleppd Jerusalem of heuē  
There is the grete couent of mar  
tires & of holy p̃phetes & patriar  
hes abraham Isaac & iacob & of  
all sepntes There is noo sorowbe  
ne heupnesse. after ioye. There  
shall be no night/ none age/ no fe  
blenesse. There is charite with  
outē ende & euirlasting peas/ no

debate no discension. There eue  
ry man and woman hath þ he lo  
ueth. and what he desireth Ther  
is al loue withouten wo & with  
outen sorowbe & care. Ther shall  
we be aūgelis peris and felawes  
in blisse/ with the high potestatis  
cherubyn & seraphin/ & with alle  
nyne ordres of aūgelis Ther shall  
be māna oure heuently fode with  
outē corrupcion Ther shall be aū  
gelis lpf/ and to say shortly. ther  
shall be sowne no sorow no dise  
se none euyl. and what may be th  
ought of any godnes: ther shall be  
founde.

## The xi. chapter.

**T**he kingdome of heuē is  
cleppd in holy wrytte a cy  
te sett on a ful high hyll in stabl  
lite and sikernes withouten dre  
de. and withouten peryl/ for ther  
may none enemye/ no peryl noo  
disease neigh therto It stondith  
so high and in so grete welth. For  
men haue in this cyte what euir  
they desire Ther is nouzt to seke  
frō withoutē/ it nedith noo helpe  
from withoutē But al must seke  
help from within this cite. Ther  
fore saith. psalme. the p̃phete ly. c.  
Helth & sanacton occupy the wal  
les of this cytee/ kepe them and  
defende them & praisynge of god.

# Precepte.

Withoutē ceasynge. occupieth the  
pates & so kepith hem & ther may  
no sorow entre. In this cite saith  
he shalst thou not nede to haue ye  
sūne to shyn to the by day/ ne the  
light of the mone shal nat shyne  
to the by night/ but thy lord god  
crist ihesus & bought the soo dere.  
shalbe light withouten ende/ and  
thy god shalbe thy ioye. there thy  
sonne shal neuer go downe/ & thy  
mone shal neuer wayne/ for thy  
lord god shalbe thy light without  
ē ende/ & the daies of thy sorowe  
here in this world/ there shalbe en  
dyd for god there shalbe wyppē a  
way the tere from the eyen of his  
seyntes Ther shalbe no weping.  
no crying/ none hūgre/ no thurst  
no sorowe for al the wo & diseas  
ses & were bifoze. Ben all past fro  
them & come to this cite Alle the  
people of this cite shal be gode  
& rightfule/ there shalbe no shrewde  
no driger/ no lechout. no wycked  
spuer. entre into this cite. There  
euery mā & womā shal shyne as  
bright as the sūne. And whā ma  
ny sūnes ben gadryd to giddre in  
cūpany w<sup>th</sup> the high sūne of right/  
fulnesse crist ihesus whiche saith  
in the gospel Ego sum lux mā  
di Joh. viii. I am light of the  
worlde/ there shalbe a faire cūpa  
ny. a blissful cūpany. God bring  
be thereto. Than the sūne shalbe

seuentithes brighter thā it is now.  
& the mone as bright as the sūne  
is now. Than the sūne shal stō/  
de in the East alway styllē. & the  
mone in the West alway shynynge  
withoutē waynyng So & synful  
soules dāned to hel vnder therth  
shal no confort haue/ neither by  
sonne ne by mone. In this king/  
dome in this cytee is noo wynde  
no storme/ no tēpest. no thundre  
no lightnig no reyne/ hāyl froste  
ne snolwe/ no hete no colde Ther  
be no stipes no cloudes to let our  
light/ but alway mery somer/ al  
way bright day In this cite alle  
mē & wpmē ben fre The king of  
this cite apith no presaumtes. ne  
pistes of man ne of womun/ but  
their hertis and their loue & thei  
fare wele He puttith no man. ne  
womā there to trauayle/ butt he  
wole that alle be in rest in peas &  
in ease And what any man or wo  
man there desirith to haue/ he pe  
ueth it to them anone. He apith  
no rent. noo tribute/ no serupce.  
none homage but gode loue and  
gode hert/ and that we loue hym  
with ioye and myrthe. and glads  
nesse. He pueth vs al that he ap  
ith of vs. Cyue thy self to this  
blisse. and thou shalte haue this  
blisse. O ther pryce apith he  
none. For this blisse may nat  
be boughte. butt with loue. and



## The tenth.

charite In this cyte shalle every man & womā haue so grete lordship al they shall haue place ynough without enuye / & all be henges & quenes. of asmoche as they desire. Ther shalbe no plesyrng for no lordship / for no lode There shalbe none enuye butt every man and womā glade of others welfare Ther shalbe no wouno disease. but endles iope. and welthe. and endlesse helth.

In herpynge swete songe. & melody. in sighe / endlesse fairnesse / in tastynge & smellyng / endles swetnesse. in feling endlesse likynge wouten woo.

### The xi. chapter.

**O**f this cyte spekithe spent John in the boke of gods des priuities xxi. c. and saithe thus The aungel ledde me in spyrte by vision lto a ful high hylle & a ful grete. And there he shewid me the holy cite of Jerusalem ordeyened of god / & haupng the brightnesse & the beaute of god The light of this cyte was lyke the precious stone iaspis & cristel which stone betokeneth crist sonne of rightwysnesse. whiche saith in the gospel Ego sū lux mundi Jo. viii I am light of the worlde This cyte had a wal ful grete & ful hize & it had xii. pates / & ech pate xii. angelis redy porters. to lede in al

gode soules / and i the pates were writen al the names of the xii. tribes of israel. his to say / of all he shalbe saued & be able to se god i his face For the names of alle he shalbe saued been registred in the boke of lif in heuene & redy writen i the pates of heuē / apēst our cūmpng in toke he shalbe welcome & siber of our blisse if we do our deuer. This cite stode i square & it had thre pates into the east thre into the north. thre into the south / & iiii. into the west / in toke he oute of iiii. ptes of the worlde. his to say / out of every pte of the worlde soules entre into heuene blisse of poynte & olde riche & pore by the septe of the holy trinite. he is betokenyde by the thre pates. poynte folke ben vnderstonde by the east / there the day begynneth Olde folk by the weste there the day endeth Rich folk by the south Pore folk by the north. for he cure is most sharpe & bareyne The wal of the cite was set & groundid on xii. precious stones. The firste was Jaspis. the ii. sappirus. the iii. calcidoniū. the iiii. smaragdus. the v. sardenyx. the vi. sardius. the vii. crisolite. the viii. berillus. the ix. topasius / the x. crisopassus. the xxi. iacinctus. the xii. amatistus And in the stoones were writen the names

## Precepte.

of the xii. apostles & of goddes to be And al the wall was made of pciouse stones/ and the pates made of sapphires & smaragdes. as to hye saith in his boke. xiii. c. And as seint iohn saith. euery pate was as a margarite or margery stone The stretis of the cite were clene golde as clere as glasse And as toby seith the stretis of this cytee were payyd with ful white clene stone/ and alway in the stretis is songe alleluya. Whiche song coude neuir clerke wese declare ne expowne to the bitterest/ for the ioy the myrth/ the melody/ & gladnes is there may no tunge telle/ ne herte thynke/ ne honde wyte/ ne wytte deupse & declare In this cite seint Iohn sawe no temple/ for almighty and goddes lombe crist Ihesus berrey god & ma he is the temple of this cite. This cite as seith seint Iohn nedith neither sun ne mone. For the brightnesse of god wel of light & the sunne of rightfulness illumineth this cytee. The lombe crist Ihesus is the larterne & the light of this cite All nacions & peoples shal go in the light of this cytee. & brynge theire nobley theire blisse. theire worschip. into this cite. The pates of this cite shal neuir be shytte Ther shal be no nighte but alway day/ alwey somer and neuir wynter In

to this cite shal come noo foule thinge no false lier/ no forswerer ne none that doth abhomilacion/ of dedly synne Ther shal no man entre but they ben Writen in the booke of lyp and in the lyp of the lombe crist Ihesus that boughte vs so dere with his blode.

## The xii. chapter.

**A**nd as saith a grete clerke Doctor de lypa. By the xii. pciouse stones. on whiche this cite is groundyd. in whiche stones the names of the xii. apostles be Writen ben vndstonde the xii. articles of the feith. Whiche the xii. apostles gaderyd into one crede. in whiche xii articles aloure saluacion is sett & groundyd And therfore seint poule saith Fide statis. pe stonde in feith. for oure feith is grounde of oure saluacion on By the twelue pates ben vndstonde the x. comaundmentes. & the ii. pceptes of charite Of whiche pates crist saith Si vis ad vitam ingredi. serua mandata M<sup>i</sup> p<sup>i</sup> If thou wylt entre into the lyp of this blissfull cite there no man dith. keepe thou the comaundmentes This scripture is Writen in euery pate of this cite. in token that into this cite cūmethe



## The tenth.

no man ne womā but the keepers  
of goddes cōmaundementis for  
the cōmaundementes ben the pa  
tes of heuene/ by whiche vs must  
entre/ and they ben also the weye  
ledyng to the pate of heuene And  
therfore dauid saide *Viam man/  
datozū tuoz cucurri: cū dilatasti  
cor meū. Ps. Cxviii.* I ran the  
weye of thy cōmaundmētes whan  
thou madest myne herte large by  
charite for whan mē be to strait  
at the brest by false couetise and  
nygardschip/ they may natt wele  
renne in the weye of goddes best  
tes. For false couetise byndet he  
them so freit at the hert & they ha  
ue no flyng in goddes besttes.  
Therfore dauid said. *Deduc me  
dñe in semita mandatorū tuozū:  
qz ip̄am volui. Inclina cor meū  
deus in testimonia tua: et non in  
auariciā. Ps. Cxviii.* Lorde lede  
thou me in the pathe of thy cōma  
undmētes/ for it is my desire.  
& my wyll to go that wey wolwe  
myne herte into thy witnessyngis  
& into thy cōmaundmētes/ & nat  
into auarice & couetise Thus les  
ue stende holy wyrt & holy men  
declare the blisse of heuene by thi  
ges visible & we may see at ipe/ so  
to lede vs into knowyng of the  
blisse. that we may se with oure  
bodily ipe while we lyue i the tē  
de of dethe. Butt leue freende

by leue ye it forsothey' ther to an  
hundryd thousande thousand folde  
more blisse than any tunge may  
telle. or any hert thynke.

## The xiii. chapter

**D**ives If men hadde sadde  
feith to haue such blisse for  
their gode dedes/ ther wolde noo  
mā ne womā do amys. for drede  
to lese that blisse. Pauper. It  
farith by folke borne in prisone.  
of the wycked worlde as it dothe  
by a childe borne in the depe derk  
pytt of the prison whan it fallith  
a woman with childe be put i pri  
sone. The moder that knowithe  
the welfare & she had oute of pry  
son is in moch sorowe & care and  
longith ful moche to be oute of  
prisone agayn in her welfare Butt  
the childe borne in the myscheyf  
of the prisone and neuer had kno  
wyng of better fare puerth lytel  
tale of h myscheyf in prison. But  
aslonge as he hath his moder w'  
him & his sustenance though it  
be ful feble/ he maketh no sorow  
ne care. He lōgith after no better  
fare. for he knowith no better.  
For if his moder telle him of the  
ioye and welfare oute of prisone  
of the sūne/ mone & of the sterres.  
of the faire floures spryngyng.  
vpon erth. of the briddes synghg

# Precepte.

of myrtbe/ of melodye/ of rich ar  
tape/ of lordes of ladies/ & welth  
h is oute of prision. alle hir tale is  
but a dreame to the childe. he bile/  
ueth it nat/ and therfore he cons  
gith nat thereafter. and wole nat  
for al this blisse/ & the welesfare p<sup>t</sup>  
she spekitb of/ forsake his modre  
ne the feble fare. that he hath w<sup>t</sup>  
her/ and that is for he bileueth it  
nat And pit it is as the modre tel  
litb the childe But were the child  
onys out of prision. and salwe the  
welthe & myrtbe. and the welesfare  
whiche his modre told him of. he  
wold be ful sorp for to wede aye  
to prision there to lye w<sup>t</sup> his mo  
der For al his lye in prision h was  
firste likinge prougb to h shuld  
than be full bptter. and he shulde  
neuir haue ioye ne rest in hert tyl  
he came aye to that welesfare. h  
he saw out of prision. Right thus  
folke of this world borne & brou/  
ght forth in sorowe and care and  
moche trauayle in the prisione of  
this worlde/ they haue so moche  
loue and likynge to theire earthy  
moder and to ther cūpany/ h is to  
say in earth & in earthely thinges/ for  
earth is moder of alle. h they haue  
no likynge in heuently thinges/ ne  
longe nat thereafter And pit their  
gostly moder holy church & ther  
gostly fader & god himself fader of  
al tellitb them of the blisse of he

uen It is to the butt a dreame/ as  
is the moders tale to her childe in  
priso/ and they haue no sad seitb  
therin And though it be so as our  
moder holy church tellitb Be tho/  
ugh the childe bileue nat h suche  
wel fare be out of prisione/ the wel  
fare is neuir the lesse. & though er/  
thly couetouse me haue no likig  
but in earth & in earthly thinges bis  
leue nat h suche blisse be in heuen  
pit ther is suche blisse. & neuir the  
lesse for their fals bileue But had  
they onys sene and assayed a lyt  
tel of that blisse/ all the ioye and  
likynge h they haue in this world  
& in earthly thinges shuld be to the  
ful grete bytternes ful of sorow.  
& care. Example we haue of selt  
petr. Whom Criste ledde vpon  
the hille of Thabor. With seyne  
John & James. & there he sheldid  
them but a litel of the blisse of his  
manhode. His face shone as bis  
ght as the sunne/ his clothes were  
white as snowe. Moyses & hely  
aperyd w<sup>t</sup> h l grete blisse & maiest  
tie. Chā petr saide to our lord.  
ihū Lord it is gode to vs to be her  
Mah we her iii. tabernacles one  
to pe. another to moyses & anoyer  
to hely. & let vs al duet her Luce  
ly. And and l sight of litel blisse  
he forpat al the blis of this world  
He cared neither for mete drik ne  
clothing For h thought he mize



## The tenth.

haue lyued withoutē ende by the  
 blissful sight & w<sup>h</sup> that cūpany Al  
 so whan seint poule was rauys-  
 shed into heuene & hadde seen the  
 vision of god/ afterwarde al his  
 lif in this worlde was to h<sup>is</sup> a pay-  
 ne. so moche he longyd aye to y<sup>e</sup>  
 blisse. And therefore he saide Infe-  
 lip ego quis me liberabit de mor-  
 te corporis huius. Ro. vii. I an  
 vnself man who shal deliuer me  
 fro the det<sup>h</sup> of this body I coueit  
 to be departed/ the soule from the  
 body & be withoutē ende w<sup>h</sup> crist  
 Moyses was w<sup>h</sup> god in the mount  
 of synay xl. daies. and xl. nigh-  
 tes metelesse and drynkles/ fedde  
 by the speche of god/ and by his p<sup>re</sup>  
 sence/ and yitt salwe he butt lytel  
 of this blisse for he was nat able  
 to see his blisse/ ne no mā liuyn<sup>g</sup>  
 in this worlde/ as god saide to h<sup>is</sup>  
 that tyme Butt leue frende after  
 oure det<sup>h</sup> if we kepe wele goddes  
 cōmaundmentes & amende oure  
 mysdedes by oure lyf/ we shal see  
 his grete blisse which neither Pe-  
 tr<sup>e</sup> ne poule ne moyses might se i  
 erthe And we shalbe siker of that  
 blisse withoutē ende/ which blisse  
 as seint poule saith h<sup>is</sup> none erthly  
 ipe may se/ ne ere here/ ne hert thi  
 ke. ne wytte comphende In this  
 blisse leue frend I hope to se you  
 and duelle with you in the highe  
 cite of ierusalem in the kynges court

of heuene. To which blisse he  
 bring vs/ that for vs dyed on the  
 rode tree. Amen.

Here endith a compendouse tree  
 tise dyalogue. of Diues & paup.  
 that is to say. the ricche & the pore  
 fructuously trespyn<sup>g</sup> vpon the y.  
 cōmaundmentes/ synnished the y.  
 day of Iupl. the pere of oure lord  
 god. M.CCCC. lxxxviii. Em-  
 prentyd by me Richard Pynson  
 at the temple barre. of london.  
 Deo gracias.







